



3 1761 07359508 4

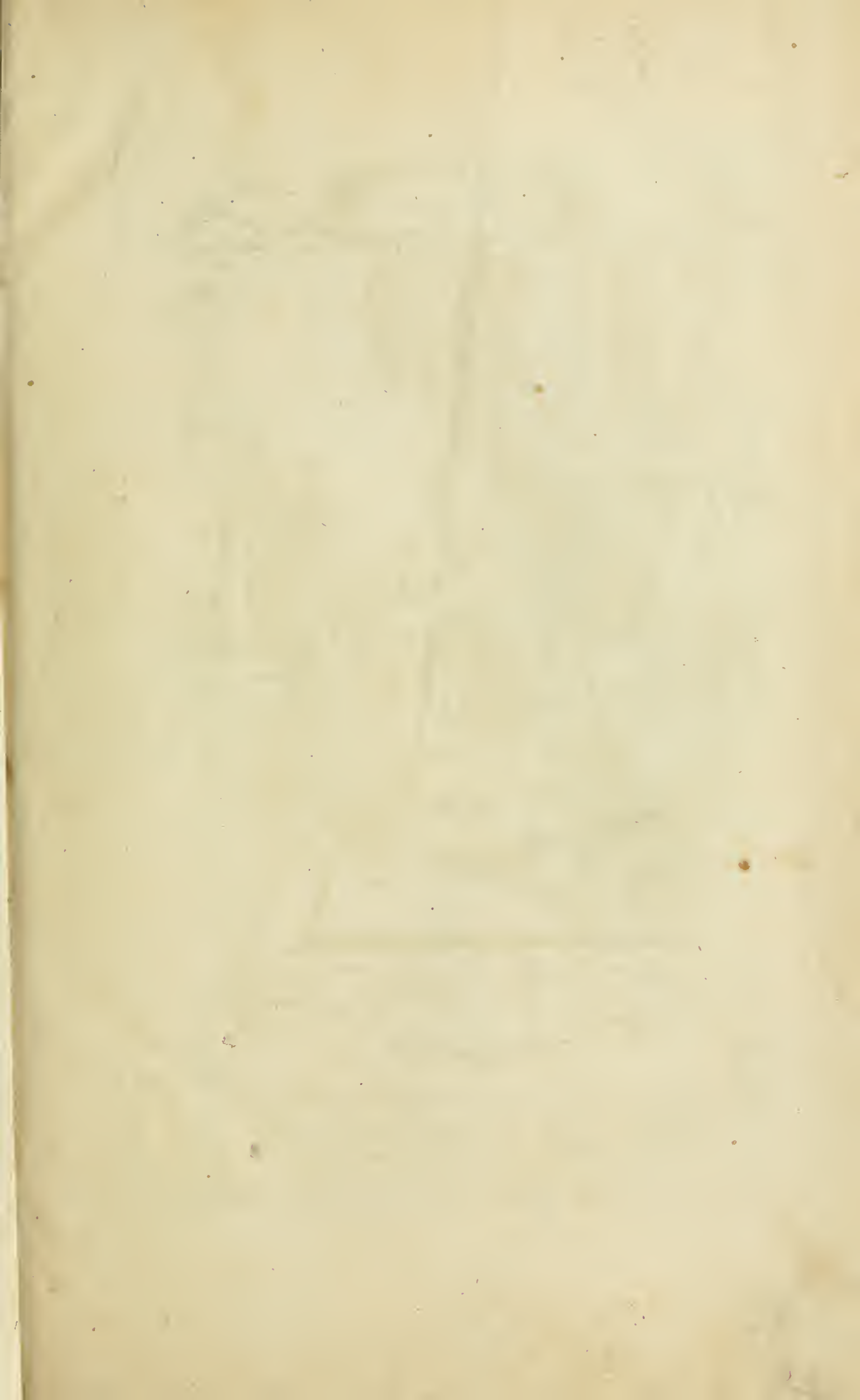


Presented to
The Library
of the
University of Toronto
by
The Harris Family
Eldon House
London, Ont.



Digitized by the Internet Archive
in 2011 with funding from
University of Toronto





FRONTISPIECE.



Wagner delin.

Stall sculp.

*The Goddess Vespa presenting to the Figure of Geography,
the Graphical Description of the World, instructing
HER in that SCIENCE.*

A NEW
S Y S T E M
O F
G E O G R A P H Y:
O R,

A General Description of the World.

C O N T A I N I N G

A Particular and Circumstantial ACCOUNT of all the COUNTRIES,
KINGDOMS, and STATES of

EUROPE, ASIA, AFRICA, and AMERICA.

Their Situation, Climate, Mountains, Seas, Rivers, Lakes, &c.

The Religion, Manners, Customs, Manufactures, Trade, and Buildings of the Inhabitants.

W I T H

The Birds, Beasts, Reptiles, Insects, the various Vegetables, and Minerals, found in different REGIONS.

EMBELLISHED WITH

A New and Accurate Set of MAPS, by the best GEOGRAPHERS;

And Great Variety of COPPER-PLATES, containing PERSPECTIVE VIEWS of the
Principal Cities, Structures, Ruins, &c.

By the late D. F E N N I N G,

(Author of the Royal English Dictionary, the Use of the Globes, the Young Algebraist's Companion, &c)

A N D

J. C O L L Y E R,

(Author of the Letters from Felicia to Charlotte; and Translator of the Messiah, and Noah, from the German.)

T H E T H I R D E D I T I O N.

There is not a Son or Daughter of Adam but has some Concern in GEOGRAPHY.

Dr. WATTS.

L O N D O N:

Printed for J. PAYNE, and sold by J. JOHNSON, N^o. 72, in St. Paul's Church-Yard.

MDCCCLXX.

114

G

114

F38

1770

v.1

6417

5.9.56

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

General Register of the County

T H E

P R E F A C E.

IF we consider Man as an inhabitant of the Earth, as a reasonable Being endued with curiosity, as a member of Society, and as connected by commerce, and the interchange of arts and manufactures, with the most distant nations, few studies can appear of such importance, or procure more rational, more useful entertainment, than that of Geography. How great are the intellectual advantages arising from the contemplation of the different Religions, Manners, and Customs of our fellow-creatures! How adapted is this pleasing study, not only to gratify the most unbounded curiosity, but to enlarge the mind, to banish prejudices, and to make us set a just estimate on our real characters and advantages! By examining the History of the human Heart, and the uncultivated Mind, in various regions, where the absurdest Prejudices usurp the place of Reason; and Cruelty, Vice, Folly, and Tyranny are sanctified by the venerable name of Religion; we shall see how much we owe to Education, to the Embellishments of Science, and to the purity of our Holy Religion---how much we are indebted to Providence for many peculiar blessings---how much to Heaven and our brave Forefathers, for the System of Religious and Civil Liberty handed down to us!

Even the various face of the Countries, from the sultry Tropics to the frozen Poles, must afford a constant source of amusement and delight. Here are extensive plains and gently rising hills, enamelled with flowers and adorned with fragrant groves; while, with these blessings, the wretched inhabitants faint under the too ardent rays of the scorching sun, and bend under the yoke of slavery. There sandy deserts, displaying a dreary waste: here lofty mountains, raising their snowy summits above the clouds. What a pleasing amusement will the most curious species of Trees and Shrubs, of Birds and Beasts, of Insects and Reptiles, of Amphibious Animals and Fishes, of Fossils and Minerals, afford the inquisitive mind! The Reader will insensibly know the astonishing works of Nature, and will become acquainted with Natural History almost without design. While he who is versed in the Transactions of Antient Times, will see once populous cities only distinguished by splendid ruins; and the capitals of mighty empires destroyed, and lying in the midst of deserts. The Man of Humanity, and the Friend of Liberty, will, through this work, have frequent cause to pity the unhappy nations subject to the despotic tyranny of lewd and ambitious princes: fertile countries rendered deserts by lawless rapine, and the few inhabitants involved in all the miseries most dreadful to Human Nature. On the other hand, the Artist and the Manufacturer will, with pleasure, view the rude or more finished works of different countries; and the Merchant be instructed in the produce of every Nation.

This,

THE PREFACE.

This, however, is not the first attempt that has been made towards an Universal System of Geography; but as this science is always improving by new discoveries, and countries being better known, this work has advantages which no others, at the time they were written, could possibly possess; the compiler being furnished with many excellent materials since published.

He has endeavoured to avoid dwelling on dry and uninteresting particulars, and to express himself in an easy, intelligible, and entertaining manner. All possible care has also been taken to expunge the errors and fabulous accounts that have been too often copied from injudicious and romantic authors. For this purpose he has compared different descriptions of the same countries, and chiefly relied on persons of acknowledged veracity and good sense, who were eye-witnesses of what they described; and makes a proper distinction between the sentiments of the ignorant, the illiterate, the superstitious, and those of persons distinguished by their genius and learning, who examine with philosophical exactness, and describe with accuracy.

No expence has been spared in the great variety of COPPER-PLATES, containing Maps and remarkable Landscapes, perspective Views of Cities, Palaces, and Ruins, &c. in which this Work exceeds every other of the kind yet published, by which means the reader will have a more adequate idea of what is described, than he could possibly receive from mere verbal Descriptions, unaccompanied by these ornamental Explanations.

This edition has been carefully revised, and considerably improved, by the compiler's having recourse to the fresh materials that have since come to hand. Whatever mistakes or omissions there were in the former edition, it is but justice to add, that they were not owing to the late Mr. FENNING, who, indeed, undertook to perform a part of the work, but other business prevented his writing any more than the Introduction, which was entirely by his hand. After this acknowledgment, it becomes necessary to add, that the candour and indulgence of the public, shewn by the speedy sale of large impressions of this work, have filled the compiler with the highest gratitude, and that in revising it for this edition, he has endeavoured to render it as complete as the nature of the subject will admit.

LONDON, September 1, 1770.

J. COLLYER.

INTRODUCTION.

The Superficial CONTENT of the GLOBE of the EARTH, and
its Divisions in Square Miles.

GLOBE of EARTH and SEA, 148,510,627 Square Miles.					
Seas and unknown Parts	117,843,822	Mogul's Empire	1,116,000	Hungary	75,525
The inhabitable Parts	30,666,805	Persian under Darius	1,650,000	Italy	75,525
Asia	10,257,487	Persian Present	800,000	Netherlands	12,968
Africa	8,506,208	Russian Empire	3,303,485	Norway	71,400
Europe	2,749,349	Turkish Empire	960,057	Poland	226,414
North America	3,699,087	Denmark	163,000	Spain with Portugal	144,236
South America	5,454,675	France	131,095	Sweden	76,835
Chinese Empire	1,749,000	Germany	56,950	Switzerland	7,533
ISLANDS in Order of Magnitude.					
Borneo	228,000	Cyprus	6,300	Rhodes	480
Madagascar	168,000	Jamaica	6,000	Cephalonia	420
Sumatra	129,000	Flores	6,000	Amboyna	400
Japan	118,000	Ceram	5,400	Orkney Pomona	324
Great Britain	72,926	Cape Breton	4,000	Scio	300
Celebes	68,000	Secotora	3,600	Martinico	260
Manilla	58,000	Candia	3,220	Lemnos	220
Iceland	46,000	Porto Rico	3,200	Corfu	194
Terra del Fuego	42,075	Corfica	2,520	Providence	168
Mindanao	39,000	Zeland	1,935	Man	160
Cuba	38,400	Majorca	1,400	Bornholm	160
Java	38,250	St. Jago	1,400	Wight	150
Hispaniola	36,000	Negropont	1,300	Malta	150
Newfoundland	35,500	Teneriff	1,272	Barbadoes	140
Ceylon	27,730	Gothland	1,000	Zant	120
Ireland	27,457	Madeira	950	Antigua	100
Formosa	17,000	St. Michael	920	St. Christopher's	80
Anian	11,900	Skye	900	St. Helena	80
Gilelo	10,400	Lewis	880	Guernsey	50
Sicily	9,400	Funen	768	Jersey	43
Timor	7,800	Yvica	625	Bermudas	40
Sardinia	6,600	Minorca	520	Rhode	36

Of the EARTH in general.

THE earth is that terraqueous globe which we inhabit, and is called the fourth of the six primary planets.

The ancients, it is evident, were unacquainted both with its figure and motion; some supposing it to be flat, others in the form of a cylinder; but it is plain, from the appearances of all the phenomena of nature, such as the rising and setting of the sun, moon, and stars, and particularly in the observation of the eclipses, that the earth is nearly spherical, because the shadow of the moon cast upon its surface is circular, which would not be were it not a globe, or nearly so; for, according to the observations of Monsieur Richer, Sir Isaac Newton, Mr. Huygens, and other the best mathematicians, there is about twenty-one or twenty-two miles difference in the diameter of the earth, viz. the diameter at the equator being about so much more than from pole to pole, it being there flattened a little, and therefore is not a true geometrical sphere, but rather an oblate spheroid.

The diameter of the earth is about 7964 miles (commonly expressed 8000) its circumference in square miles about 25,020, and its magnitude or solidity in cubic miles about 199,250,205: the diurnal, or daily motion round its own axis from west to east is about twenty-three hours fifty-six minutes (commonly expressed twenty-four hours) and its annual motion or periodical time round the sun is nearly three hundred and sixty-five days six hours nine minutes, or a year: the circumference of her orbit is nearly 508,939,200 miles, so that its daily motion round the sun is about 1,394,353 miles, her hourly motion about 58,098 miles, and the hourly motion round its own axis about 1042 miles; amazing celerity, which highly sets forth infinite power and wisdom!

The knowledge of arriving at these properties of the earth and heavens is attained by the study of those two excellent sciences called Astronomy and Geography; the last of which we intend to treat of, in as full and conspicuous a manner as possible.

Of GEOGRAPHY in general.

Geography is that science which treats of the globe of the earth, and instructs us in the knowledge of land and water, by pointing out to us those properties which depend on quantity.

Geography is divided into two parts, Universal and Particular.

Universal Geography considers the earth in general without regard to particular countries, and treats more of the situation of the globe itself, its magnitude, figure, motion, &c.

Particular Geography not only considers the situations and constitution of each separate country, but also informs us of their various laws, customs, religions, manners, &c. and acquaints us with every remarkable discovery on the surface of the earth; such as oceans, seas, lakes, rivers, rocks, gulphs, mountains, islands, &c. together with the various position of the inhabitants in respect of each other, their different climates, rising and setting of the sun, length of days and nights, &c. and therefore this particular method of instruction is by some called Historical Geography. In short,

The study and practice of this noble science always was, and now is, thought worthy the attention of the first class of mankind: it is esteemed one of the principal qualifications of polite literature, and according to the knowledge in, or want of it, education is more or less complete.

But why should Geography be called a study? — It is nothing more than to read and remember matters of fact: therefore any person who attends to what is laid down in this system, may easily attain a competent knowledge both of Universal and Particular Geography in a short time.

Of the DIVISION of LAND and WATER.

The globe is divided into four quarters, which by some geographers are called Europe, Asia, Africa, and America; but we have treated first of Asia for several reasons, which are given under that head in the System itself.

These four quarters are again subdivided into ten nominal parts, viz. 1. A continent. 2. An Island. 3. A Promontory, or Cape. 4. A Peninsula. 5. An Isthmus. 6. An Ocean. 7. A Lake. 8. A Bay. 9. A Gulph: and, 10. A Streight. The first five of which are land, and answer to the other five parts of waters, by corresponding numbers, as follows:

LAND.

1. A Continent is a large tract, or vast extent of main land, not separated by any ocean. Thus Europe, Asia, Africa, &c. are Continents.

2. An island is a tract of land surrounded with water, as Great Britain, Ireland, Madagascar, &c.

3. A Promontory, or Cape, is a portion or part of land running far into the sea, as Cape Verde, Cape of Good Hope, &c.

WATER.

1. An Ocean, or Sea, is a large extent or collection of waters, free from land; such as the Atlantic or Western Ocean, the Indian Ocean, &c.

2. A Lake is a tract of water surrounded by land; as the lake of Geneva, the Dead Sea, the Caspian Sea, &c.

3. A Bay is a portion or part of the sea running far up the main land; as the Bay of Biscay, Bay of Siam, &c.

LAND-

LAND.

4. A Peninsula is a part or portion of the earth, almost surrounded with water, save only a narrow part or neck of land which ties or unites it to a continent; as Africa itself, Jutland, &c.

5. An Isthmus is a narrow part of land, by which a peninsula is joined to a continent, or main land; as the Isthmus of Panama, which joins North and South America together, the Isthmus of Corinth, &c. &c.

WATER.

4. A Gulph, or inland sea, is a part of the ocean almost surrounded with land, save some strait or narrow gut of water by which it has communication with the ocean, as the Gulph of Arabia, the Mediterranean Sea, &c.

5. A Streight is a narrow passage or part of the sea, which joins one sea to another; as the Streights of Gibraltar, which join the Mediterranean Sea to the Atlantic Ocean, the Streights of Babelmandel, &c. &c.

A farther Description of the GLOBE of the EARTH, with the imaginary great Circles and Appendants belonging.

Great circles are such as cut the globe in two equal parts, passing through the centre: all such as do not cut the sphere in two parts are called lesser circles. There are six in number, viz. the Equator or Equinoctial, the Ecliptic or Zodiac, the Brazen Meridian, the Horizon, and the Colures.

1. Of the EQUATOR.

The Equator on the Terrestrial, or Equinoctial on the celestial globe, is a line, or circle, that cuts the globe in two equal parts, dividing the north from the south; and upon the artificial globe is easily known by two broad lines running parallel to each other, and a fine hair line between them: it is divided into three hundred and sixty equal parts, called degrees, beginning at the first meridian, (or sign Aries) and is marked from 1 with 10, 20, 30, 40, &c. to 360 quite round: and on some globes you will find a cypher (o) at the meridian of London under the Equator, and runs on to 10, 20, 30, &c. to 180 degrees east, called east longitude; and 10, 20, 30, &c. to 180 to the left hand, to shew the west longitude.

2. Of the ECLIPTIC and ZODIAC.

The Ecliptic is another great circle of the sphere, which cuts the Equator at the two points Aries and Libra, making an angle at each point of twenty-three degrees thirty minutes, which is its furthest, or remotest extent, either north or south, from the Equator.

The Zodiac is a broad imaginary circle, which extends itself (according to the rules of astronomy) eight degrees on each side of the Ecliptic, and is that which contains the twelve signs, and in which the planets perform their revolutions. The line in the middle drawn parallel is called the Ecliptic, because eclipses happen in or near the line. It is also called *Via Solis*, the Sun's path-way or motion. But in our modern Astronomy, it is that circle or path that the earth describes to an eye placed in the centre of the system, viz. the sun.

The Ecliptic (like the Equator) is divided into three hundred and sixty degrees, but not numbered from 1, 10, &c. as the Equator, but is divided into twelve equal parts, containing thirty degrees each, which are called Signs, and have different names and characters; six of which are North, and six South, viz.

The six Northern SIGNS.

♈ Aries. ♉ Taurus. ♊ Gemini. ♋ Cancer. ♌ Leo. ♍ Virgo.

The six Southern SIGNS.

♎ Libra. ♏ Scorpio. ♐ Sagittarius. ♑ Capricorn. ♒ Aquarius. ♓ Pisces.

The Signs which stand opposite to each other shew the different seasons of the year; thus Aries ♈ shews Spring, Libra ♎ is Autumn, Capricorn ♑ Winter, and Cancer ♋ Summer. Their significant names are Aries ♈, or the Ram; Taurus ♉ the Bull; Gemini ♊ the Twins; Cancer ♋ the Crab; Leo ♌ the Lion; Virgo ♍ the Virgin; Libra ♎ the Scales; Scorpio ♏ the Scorpion; Sagittarius ♐ the Archer; Capricorn ♑ the Goat; Aquarius ♒ the Water-pot; and Pisces ♓ the Fishes.

N. B. The Ecliptic cuts or intersects the Equator, or Equinoctial, at the two points, or signs, Aries ♈ and Libra ♎, viz. on the twenty-first day of March and twenty-second of September, N. S. on which days the sun is in the Equator, and has no declination either north or south, therefore days and nights are then equal to all the inhabitants on the globe of the earth.

3. Of the MERIDIAN.

The Meridian is another great circle, which divides the earth in two equal parts. It is represented on the artificial globe by a thick brass hoop, which surrounds it from north to south, and divides the Equator into two equal parts, viz. the east from the west, and is that on which the globe itself is hung, or turns round upon by its axis, the extremities of which are called the Poles.

This Brazen Meridian, like the Equator and Ecliptic, is divided into three hundred and sixty degrees, but with this difference, it is divided into four nineties, as follows: from the Equator to-

ward

ward the North and South Poles, the Meridian is marked with a cypher over the Equator thus (o) and on each side with 10, 20, 30, 40, &c. to 90, which ends in the Equator.

The use of the Brazen Meridian is to shew the latitude of places, and their difference of latitude, either north or south from the Equator: for the latitude of a place is the same as the elevation of the Pole above the Horizon. That is, whatever figures, or number, the Horizon cuts the Meridian in, so many degrees is the Pole elevated, which is the latitude.

4. *Of the HORIZON.*

The Horizon is that great circle which divides the Heavens and Earth into two equal parts, one called the Upper, and the other the Lower Hemisphere. There are two sorts, the one called the Sensible, or Natural, the other the Rational, or Mathematical Horizon.

The Sensible Horizon is that which divides the visible part of the Heavens from the invisible; as is that great circle which we see all around us (standing upon any hill, or at sea) and seems as if the Heavens and the Earth coincided or joined together.

The Rational, or Real Horizon, is that which passes through the centre of the earth, and divides it (as was said before) into the Upper and Lower Hemisphere.

This Rational Horizon is represented by that broad wooden circle, lying with its face upward, having two notches cut in it, one on the north and the other on the south part, in which the Brazen Meridian is slipped or moved up and down with pleasure: the Poles of the Horizon are the Zenith and Nadir.

There are four circles on the face of the wooden Horizon, viz.

1. The inner circle, or that circle at the inward edge of the Globe, is divided into twelve equal Parts, or Signs, answering to the twelve Signs in the Ecliptic, with their names likewise prefixed to them: as to this Sign γ is wrote Aries, τ is wrote Taurus, and so of the rest.

Note. Aries γ is in the east, Libra ζ in the west, Cancer σ in the north, and Capricorn ϖ in the south point of the Horizon.

2. Next to these signs is a Calendar of Months, according to the Julian account, or Old Stile (used in England till the year 1752) so that the inward circle being divided into degrees, answers the days of the month: for right against the day is the degree of each Sign the sun enters in on any day; or, *vice versa*, right against the Sign or Degree is the day of the month answering thereto.

3. Next to this is another Calendar, according to the Gregorian account (done by pope Gregory XIII. in the year 1582) called the New Stile, which is eleven days sooner, or before the Old Stile, as may be seen by the position of the Calendar; the tenth of March, in the first or Old Calendar, being right against the twenty-first in the New, or Gregorian Calendar. This New Stile is now used by us in England, as well as in foreign nations, pursuant to an Act of Parliament in 1751.

Lastly, On the outward verge of the Horizon is the circle of the Winds, or Rhumbs, viz. the Mariner's Compass, being 32 in number (beginning at the north): each Point, or Rhumb, contains $11\frac{1}{4}$ degrees; for 32 multiplied by $11\frac{1}{4}$ make 360.

The use of the Horizon is to shew the Rising and Setting of the Sun, Length of Day and Night; also the Rising and Setting of the Stars in any latitude; together with the Azimuth, Amplitude, Almacantar, &c. of the Sun or any Star, and the point they rise or set upon, &c.

5. *Of the COLURES.*

The Colures are two great circles, cutting the Equator at right angles, and pass through the Pole of the World.

The Solstitial Colure is that great circle which passes through Cancer and Capricorn, shewing Winter and Summer.

The Equinoctial Colures pass through Aries and Libra, and shew the Spring and Autumn.

Of the lesser Circles of the SPHERE, commonly called parallel Circles.

All such circles as do not divide or cut the Globe into two equal parts, but cut off any segment or part less than the half, are lesser circles: thus all circles on either side of the Equator, which run parallel with the Equator, are lesser circles, and less than each other as they approach the Poles: such are the Tropics of Cancer and Capricorn, and all such circles.

1. *Of the TROPICS.*

At the sign Cancer, on the north part of the Globe, you will find a circle drawn with a double line from thence round the Globe, parallel to the Equator, which is called the North Tropic, or Tropic of Cancer, being $23\frac{1}{2}$ degrees from the Equator northward, shewing the Sun's greatest northern declination: and at the sign Capricorn, you will find the same sort of circle, which is called the Southern Tropic, being also $23\frac{1}{2}$ degrees from the Equator, and shews the Sun's greatest southern declension, or variation from the Equinoctial.

2. *Of the POLAR CIRCLES.*

There are two small circles lying near the poles, viz. $23\frac{1}{2}$ degrees distance, drawn also with double lines: that on the north is called the Arctic Circle, and that on the south the Antarctic Circle. These circles are the poles of the Ecliptic.

All those inhabitants that live under these lines have their longest day just twenty-four hours, and their longest night the same, save the benefit of twilight, which is but trifling. If you go farther to the Poles, their days are two, three, and four days, six, two, three, four, and six months long.

Of the Names of a SPHERE, shewing the different Position or Situation of the Inhabitants of the Earth.

There are three sorts of Spheres, viz. a Parallel, a Right, and an Oblique Sphere.

1. A PARALLEL SPHERE.

A Parallel Sphere has this position: 1. The Poles are in the Zenith and Nadir; that is, one Pole is right up, and the other underneath. 2. The Equator will be in the Horizon.

The PROPERTY of this SPHERE.

The inhabitants of this Sphere are those that live under the Poles, and have the longest days and nights of any other inhabitants; their shortest day being twenty-four hours long, and their longest six months.

2. A RIGHT SPHERE.

A Right Sphere has this position: 1. The Poles will lie or be in the Horizon. 2. The Equator will pass through the Zenith and Nadir. 3. The Equator and all the lesser circles will cut the Horizon at right angles; viz. perpendicularly.

The PROPERTY of this SPHERE.

The inhabitants of this Sphere are those who live under the Equinoctial Line, or Equator, and have their days and nights always equal; viz. twelve hours each.

3. An OBLIQUE SPHERE.

An Oblique Sphere is the position of the Globe, that has the three following properties; viz. 1. One Pole is as much above the Horizon as the other is underneath. 2. The Equator is part above and part under the Horizon. 3. The Equator and all the parallel circles cut the Horizon obliquely.

The PROPERTY of this SPHERE.

The inhabitants of this Sphere are those that live in all other parts except under the Poles and Equinoctial Line; and have their days and nights always unequal, except it be on those two days when the sun enters Aries and Libra.

Of the different Names of the Inhabitants of the Earth in respect of their Situation.

These inhabitants lie under different meridians and parallels, and are six in number; viz. 1. Antæci. 2. Periæci. 3. Antipodes. 4. Amphiscii. 5. Periscii: and 6. Heteroscii.

1. *Of the ANTÆCI.*

The Antæci, or Antæcians, are those inhabitants that have the same longitude; that is, lie under the same meridian, but have as many degrees latitude south as we have north.

Their PROPERTY.

1. Their hour is the same as ours, it being noon, &c. with both at the same time. 2. Their days are equal to our nights, and *vice versa*; and 3. Their summer is our winter.

2. *Of the PERIÆCI.*

The Periæcians are those that lie under the same parallel of latitude, on the same side of the Equator, only are distant a hundred and eighty degrees of longitude; viz. a semicircle.

Their PROPERTY.

1. They have contrary hours, being noon with them when it is midnight with us. 2. Their days and nights are the same length of ours. 3. Their season or time of the year is also the same as with us.

3. *Of the ANTIPODES.*

The Antipodes are such inhabitants as have the same latitude south as we have north, but differ a hundred and eighty degrees in longitude; that is, they have opposite parallels and opposite meridians.

Their PROPERTY.

These inhabitants are, as it were, compounded with the former. For, 1. Their hours are contrary, being noon with one when it is midnight with the other. 2. The longest day of the one is the shortest day or longest night to the other: and 3. The four seasons are contrary, their summer being our winter, &c. &c.

4. *Of the AMPHISCII.*

They are so called because their shadows are cast different ways at different times in the year ; that is, their shadow is southward from March to September, and northward from September to March : therefore, it is easy to perceive these are inhabitants living in the Torrid Zone ; that is, between the Equator and the two Tropics.

5. *Of the PERISCII.*

These are so called because they have their shadows go quite round them : such, therefore, are the inhabitants that dwell between the Polar Circles and the Poles : that is, from $66\frac{1}{2}$ degrees of latitude to 90.

6. *Of the HETEROSCII.*

They are so called, as having their shadow cast but one way ; that is, either always towards the north, or always towards the south.

These then are such as live in the Temperate Zone ; that is, between the Tropics and the Polar Circles. Those in the south Temperate Zone have their shadow fall always southward, and those in the north Temperate Zone have their shadows always cast northward, as in England, France, Spain, and almost all Europe.

*Of the ZONES and CLIMATES.*1. *Of the ZONES.*

A Zone, or Girdle, is a tract or space that surrounds the surface of the earth, as a belt or girdle does the body, and are three in number ; viz. 1. Torrid. 2. Temperate : and 3. Frigid Zones.

1. The Torrid Zone extends from the Equator to the Tropic of Cancer northward, and to the Tropic of Capricorn southward $23\frac{1}{2}$ degrees each (very nearly) ; viz. 47 degrees in all.

2. The Temperate Zones extend themselves from the two Tropics to the Polar Circles on both sides the Equator ; viz. 43 degrees each, being together 86 degrees.

3. The Frigid Zones extend from the Polar Circles to the Poles, being each $23\frac{1}{2}$ degrees ; viz. in breadth ; so that $23\frac{1}{2}$, 43, and $23\frac{1}{2}$ makes 90 degrees, the distance from the Equator to either Pole : or rather thus, the Torrid Zones contain 47 degrees, the Temperate 86, and the Frigid 47, in all 180 degrees.

2. *Of the CLIMATES.*

Climates are tracts, or circles, upon the surface of the Globe, of such a certain breadth from the Equator to either Pole, that the length of the artificial day, viz. from the sun-rise to sun-set, is just half an hour longer than in the next Climate nearer the Equator, till you come to the Polar Circles, and then indeed the day differs in each Climate one entire month.

There are sixty Climates in all ; viz. thirty on each side of the Equator, called accordingly North and South ; of these sixty, forty-eight of them extend from the Equator to the Polar Circles, and each differ by half hours ; and the remaining twelve are contained between the Polar Circles and the Poles, each differing one entire month from the other (as was said before) and will more evidently appear by the following table.

A TABLE of the different CLIMATES between the EQUATOR and POLAR CIRCLES.

Climates.	Hours.	Latitude.	Breadth.	Climates.	Hours.	Latitude.	Breadth.
		D. M.	D. M.			D. M.	D. M.
1	$12\frac{1}{2}$	8. 25	8. 25	13	$18\frac{1}{2}$	59. 58	1. 29
2	13	16. 25	8. 00	14	19	61. 18	1. 20
3	$13\frac{1}{2}$	23. 50	7. 25	15	$19\frac{1}{2}$	62. 25	1. 07
4	14	30. 25	6. 30	16	20	63. 22	0. 57
5	$14\frac{1}{2}$	36. 28	6. 08	17	$20\frac{1}{2}$	64. 06	0. 44
6	15	41. 22	4. 54	18	21	64. 49	0. 43
7	$15\frac{1}{2}$	45. 29	4. 07	19	$21\frac{1}{2}$	65. 22	0. 32
8	16	45. 02	3. 32	20	22	65. 47	0. 22
9	$16\frac{1}{2}$	52. 00	2. 57	21	$22\frac{1}{2}$	66. 06	0. 19
10	17	54. 27	2. 29	22	23	66. 20	0. 14
11	$17\frac{1}{2}$	56. 38	2. 10	23	$23\frac{1}{2}$	66. 28	0. 08
12	18	58. 29	1. 52	24	24	66. 31	0. 03

CLIMATES *between the POLAR CIRCLES and the POLES.*

Length of Days.	Latitudes.	Length of Days.	Latitudes.
Months.	D. M.	Months.	D. M.
1	67. 21	4	78. 30
2	69. 48	5	84. 05
3	73. 37	6	90. 00

An EXPLANATION of the most useful Terms used in Geography and Astronomy.

1. Zenith is that point of the Heavens that is right over head.
2. Nadir is that right point under feet, being directly or diametrically opposite to the Zenith.
3. Zenith's Distance is the number of degrees that the sun or any star wants of ninety degrees when they are upon the Meridian or greatest height.
4. Altitude is height. Meridian Altitude is the greatest altitude, or height, at twelve o'clock.
5. Declination is the distance of the sun, or any star, from the Equator, or Equinoctial, counted on the Brazen Meridian in degrees, and is called North or South, according to which side of the Equinoctial the Declination is.

6. Right Ascension is an arch of the Equinoctial contained between the sign Aries γ and the degree of the Equinoctial that is cut by the Brazen Meridian when the sun, or star, is brought to the Meridian.

7. Oblique Ascension is that arch or degree of the Equinoctial contained between the Sign γ and the degree of the Equinoctial which is cut by the Horizon at the rising of the sun, or star.

8. Oblique Descension is just the reverse, being the degree of Equinoctial cut by the Horizon at the setting of the sun, or star.

9. Ascensional Difference is the difference of degrees between the Right and Oblique Ascension, which, converted into time by allowing fifteen degrees for every hour, shews how much the sun, or star, rises or sets before or after six: that is, subtract the Oblique from the Right Ascension, tells the ascensional difference.

10. Amplitude is an arch of the Horizon contained between the true east and west points at the rising and setting of the sun, or stars, counted in degrees from the east and west points of the Horizon where they rise and set, and is called North and South Amplitude accordingly.

11. Azimuth is in effect the same as Amplitude, save only with this difference, that whereas Amplitude is only at rising and setting, Azimuth shews the Distance from the east and west points, at any time when the sun, or stars, are above the Horizon.

Note, Azimuth is not expressed alike by all authors: some call it always North or South Azimuth, and reckon the Azimuth from those two points eastward or westward. Others reckon it from the east and west points, either northward or southward, which, I think, is best, they being the two points that Azimuth is nearest to, in our or any lesser latitude, at any hour; however, it matters not which, if you mind this one rule; suppose I say, the sun has sixty degrees Azimuth from the north eastward, it is the same as if I say he has thirty degrees Azimuth from the east northward.

12. Elevation of the Pole is the same as latitude. There are three sorts; viz.

Latitude of a place is its distance from the Equator, either north or south, numbered in degrees on the Brazen Meridian; or, in other words, it is the Elevation of the Pole above the Horizon.

Latitude of Navigation is the distance of a ship from the Equinoctial, counted on the Meridian; so that if a ship sails towards the Equinoctial, she is said to deprels the Pole; and if she sails from the Equinoctial, she is said to raise the Pole.

Latitude of a Star is its distance from the Ecliptic, being an arch of a circle of longitude, reckoned from the Ecliptic towards its Pole, either north or south.

13. Longitude is also of three sorts; viz.

Longitude of a place is an arch of the Equator intercepted between the first Meridian (or point Aries γ) on the Equator and the Meridian of the place.

Longitude of a Star is an arch of the Ecliptic, counted from the beginning of Aries to the place where the star's circle of longitude crosses the Ecliptic; so that it may be said to be the star's place in the Ecliptic, counted from the point Aries, which cannot exceed an hundred and eighty from the Equinoctial Point.

Longitude in Navigation is an arch of the Equator contained between the first Meridian and the Meridian the ship is in.

Note 1. Longitude of places differ according to what first Meridian they are counted from; for some place their first Meridian at Gratioto, others at Teneriff, and others at Ferrol.

Note 2. In order to find the longitude of any place on the Globe, only observe whether it be east or west; if eastward, then count so many degrees from the point or sign Aries γ on the Globe to the right hand; if westward, count so many degrees towards the left, which will be the east or west longitude required: and the difference of the longitude of any two places is no more than their distance from each other counted in degrees on the Equator, or any parallel of latitude in proportion. But,

Note

Note 3. If the longitude be taken from the Meridian of London, and you would then find the place to answer the following table of longitudes, you must remember that you observe how far the first Meridian is placed from the Meridian of London, and add or subtract accordingly: thus, on Senex's Globes, the first Meridian is about eighteen degrees west of London, therefore all places that lie west of the first Meridian will have the longitude degrees less west on the Globe than in the table; but all places that lie to the east or right hand of London, will have their longitude eighteen degrees more on the globe than in the table: thus the Havanna, by the following table, is eighty-four degrees west longitude of London; but you will find it but sixty-six on the Globe, which is eighteen degrees less; and Pekin, a hundred and eleven degrees east longitude in the tables, will by the same rule be eighteen degrees more from the first Meridian on the same Globe.

To find any Place in Maps of Counties.

The metropolis of England is London; therefore you will find London with a cypher at the bottom of the map. Seek then the latitude of the place given on the right or left hand side of the map, counting so many degrees and minutes upwards, and there place your finger; then count from London so many degrees eastward or westward, as the given longitude expresses; then moving this last finger directly upwards in the map till you come to an equal height with the first finger; move the said first finger straight or parallel along till they both coincide, and you will discover the place you sought for.

T A B L E I.

Of the LATITUDE and LONGITUDE of the most principal Places in the known World (according to the latest Observations) from the Meridian of London.

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude.
A.				D. M.	D. M.
Aberdeen.	Marr	Scotland	Europe	75. 12 N	1. 45 W
Abberville	Picardy	France	Europe	50. 0—	2. 0 E
Abo	Finland	Sweden	Europe	60. 30—	21. 30—
Achin	Sumatra	Sumatra Isle	Asia	5. 30—	93. 30—
Adrianople	Romania	Turky	Europe	42. 0—	25. 30—
Agin-court	Artois	Netherlands	Europe	50. 36—	2. 0—
Agra	Agra	East India	Asia	26. 20—	79. 0—
Aix la Chapelle	Juliers	Germany	Europe	50. 45—	5. 50—
Aix	Provence	France	Europe	43. 30—	5. 25—
Albany	New Yor	N. America	America	43. 0—	74. 0 W
Aleppo	Syria	Turky	Asia	36. 30—	37. 40 E
Alexandria	Lower Egypt	Turky	Asia	32. 40—	31. 15—
ALGIERS	Algiers	Barbary	Africa	36. 40—	3. 20—
Almanza	Castile	Spain	Europe	39. 0—	1. 15 W
Altena	Holstein	Germany	Europe	53. 52—	10. 0 E
Amboyna	Amboyna Isle	East India	Asia	3. 40 S	126. 0—
Amiens	Picardy	France	Europe	49. 50 N	2. 30—
AMSTERDAM	Holland	Netherlands	Europe	52. 20—	4. 30—
Ancona	Ancona	Italy	Europe	43. 20—	15. 0—
Angiers	Anjou	France	Europe	47. 30—	0. 30 W
Annapolis	Nova Scotia	N. America	America	45. 0—	64. 0—
Anspach	Franconia	Germany	Europe	49. 22—	10. 36 E
Antwerp	Brabant	Netherlands	Europe	51. 15—	4. 15—
Antibes	Provence	France	Europe	43. 40—	7. 0—
Antioch	Syria	Turky	Asia	36. 0—	37. 0—
Archang	Dwina	Russia	Europe	64. 30—	40. 12—
Arica	Peru	S. America	America	18. 20 S	70. 20 W
Arles	Provence	France	Europe	43. 43 N	4. 45 E
Arras	Artois	Netherlands	Europe	50. 20—	2. 5—
Astracan	Astracan	Russia	Asia	47. 0—	52. 0—
Athens	Achaia	Turky	Europe	38. 0—	24. 15—
Athlone	Meath	Ireland	Europe	53. 20—	8. 5 W
Ava	Ava	East India	Asia	20. 0—	95. 0 E
Augustin	Florida	N. America	America	30. 0—	81. 0 W
Avignon	Provence	France	Europe	43. 50—	4. 40 E
Augsberg	Swabia	Germany	Europe	48. 20—	11. 0—
Axim	Gold Coast	Guinea	Africa	5. 0—	4. 0 W
Aylesbury	Bucks	England	Europe	51. 48—	0. 52—
E.					
Badajox	Estremadura	Spain	Europe	38. 45—	7. 20—
Baden	Swabia	Germany	Europe	47. 40—	7. 30 E
Baden	Baden	Switzerland	Europe	47. 35—	8. 15—
Bagdat	Eyraca Arabia	Turky	Asia	33. 20—	43. 0—
Baldivia	Chili	S. America	America	40. 0 S	80. 0 W
Ballifore	Bengal	East India	Asia	21. 30 N	85. 15 E
Bamberg	Franconia	Germany	Europe	50. 15—	10. 50—
Barcelona	Catalonia	Spain	Europe	41. 20—	2. 0—
Bafil	Bafil	Switzerland	Europe	74. 40—	7. 40—

Places.	Provinces.	Countries.	Quarters.	Latitude. Longitude	
				Deg. Min.	Deg. Min.
Baltia	Corfica	Island	Europe	42 20 N	9 40 E
BATAVIA	Java Isle	East India	Asia	6 0 S	106 0 —
Bayonne	Gascony	France	Europe	43 30 N	1 20 W
Belfast	Antrim	Ireland	Europe	54 38 —	6 15 —
Belgrade	Servia	Turky	Europe	45 0 —	21 20 —
Belvidere	Morea	Turky	Europe	37 0 —	22 0 —
Bencoolen	Sumatra	Island	Asia	4 0 S	101 0 —
Benevento	Naples	Italy	Europe	41 15 N	15 30 —
Benin	Benin	Guinea	Africa	7 30 —	5 0 —
Bergen	Bergen	Norway	Europe	60 0 —	6 0 —
BERLIN	Brandenberg	Germany	Europe	52 40 —	14 50 —
Berwick	Berwick	England	Europe	55 40 —	1 40 W
Bethlehem	Palestine	Turky	Asia	31 30 —	36 0 E
Bilboa	Biscay	Spain	Europe	33 30 —	3 0 W
Bitonto	Naples	Italy	Europe	41 20 —	17 40 E
Blenheim	Swabia	Germany	Europe	48 40 —	10 25 —
Bologna	Romania	Italy	Europe	44 3 —	11 40 —
Bologne	Picardy	France	Europe	50 40 —	1 30 —
Bombay	Bombay Isle	East India	Asia	18 30 —	2 0 —
Bonn	Cologne	Germany	Europe	50 35 —	7 50 —
Borneo	Borneo Isle	East India	Asia	4 30 —	111 30 —
BOSTON	Massachusetts	N. England	America	42 24 —	71 0 W
Bou deaux	Guienne	France	Europe	44 50 —	0 40 —
Bourbon	Lionois	France	Europe	46 33 —	3 45 E
Brandenberg	Brandenberg	Germany	Europe	52 25 —	13 0 —
Breda	Brabant	Netherlands	Europe	51 40 —	4 40 —
Bremen	Lower Saxony	Germany	Europe	53 25 —	8 20 —
Breslaw	Silesia	Bohemia	Europe	51 15 —	17 0 —
Brest	Britany	France	Europe	48 25 —	4 30 W
Birhuega	New Castile	Spain	Europe	41 0 —	3 20 —
Bridge Town	Barbadoes Isle	N. America	America	13 0 —	59 0 —
Brill	Voorn Isle	Holland	Europe	51 50 —	4 0 E
Brisac	Swabia	Germany	Europe	48 10 —	7 15 —
Bristol	Somersetshire	England	Europe	51 30 —	2 40 W
Bruges	Flanders	Netherlands	Europe	51 16 —	3 5 E
Brunswick	Saxony	Germany	Europe	52 30 —	10 30 —
BRUSSELS	Brabant	Netherlands	Europe	51 0 —	4 6 —
Buda	Lower Hungary	Hungary	Europe	47 40 —	19 20 —
BUENOS AYRES	La Plata	S. America	America	36 0 S	60 0 W
Bursa	Bithynia	Turky	Asia	40 30 N	29 0 E
Bury St. Edmonds	Suffolk	England	Europe	52 22 —	0 32 —
C.					
Cachao	Tonquin	East India	Asia	21 30 —	105 0 E
Cadiz	Andalusia	Spain	Europe	36 30 —	6 40 W
Cagliari	Sardinia	Island	Europe	39 0 —	9 12 E
CAIRO, called	Lower Egypt	Egypt	Africa	30 0 —	33 0 —
Grand Cairo					
Calais	Picardy	France	Europe	51 0 —	2 0 —
Calecut	Malabar	East India	Asia	11 20 —	75 0 —
Cambodia	Siam	East India	Asia	12 30 —	104 0 —
Cambray	Cambray	Netherlands	Europe	50 15 —	3 15 —
Cambridge	Cambridgeshire	England	Europe	52 15 —	0 5 —
Cambridge New	Massachusetts	N. England	America	42 0 —	70 4 W
Candia	Candia	Island	Asia	35 30 —	25 0 E
Candy	Ceylon	Island	Asia	8 0 —	79 0 —
Canfo	Nova Scotia	N. America	America	46 0 —	62 0 W
Canterbury	Kent	England	Europe	51 16 —	1 15 E
CANTON	Canton	China	Asia	23 25 —	112 30 —
Cape of Good Hope	Caffraria	Hottentots	Africa	34 30 S	16 20 E
Cape Coast Castle	Gold Coast	Guinea	Africa	5 0 N	0 0 —
Cape Horn	Del Fuego Isle	Patagonia	S. America	57 30 S	80 0 W
Capua	Naples	Italy	Europe	41 25 N	15 0 E
Carlescroon	Bleking	Sweden	Europe	56 20 —	15 0 —
Carlisle	Cumberland	England	Europe	54 45 —	2 30 —
CARTHAGENA	Murcia	Terra Firma	S. America	37 40 —	1 5 —
Carthagera	Carthagera	Spain	Europe	11 0 —	77 0 —
Carthage	Tunis	Barbary	Africa	36 30 —	9 0 E
Cafal	Mountferrat	Italy	Europe	45 0 —	8 35 —
Cassel	Hesse-Cassel	Germany	Europe	51 20 —	9 20 —
Castiglione	Mantua	Italy	Europe	45 15 —	11 0 —
Cayenne	Caribbeana	S. America	America	5 0 —	53 0 W
Ceuta	Fez	Morocco	Africa	35 0 —	6 30 —
Chagre	Darien	S. America	America	9 50 —	82 0 —
Chamberry	Savoy	Italy	Europe	45 40 —	5 45 —
CHARLES TOWN	Carolina	N. America	America	32 30 —	79 0 —
Civita Vecchia	Pope's Territory	Italy	Europe	42 0 —	12 30 E
Cleve	Westphalia	Germany	Europe	51 40 —	5 36 —

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Colchester	Essex	England	Europe	51 56 N	0 50 E
Cochin	Malabar	East India	Asia	9 30—	75 0—
Cologne	Cologne	Germany	Europe	50 50—	6 40—
Columbo	Ceylon	East India	Asia	7 0—	78 0—
Compostella	Galicia	Spain	Europe	43 0—	9 15 W
Coni	Piedmont	Italy	Europe	44 25—	7 30 E
Constance	Swabia	Germany	Europe	47 37—	9 12—
CONSTANTINOPLE	Romania	Turkey	Europe	41 30—	29 15—
COPENHAGEN	Zeland	Denmark	Europe	55 40—	13 0—
Corinth	Morca	Turkey	Europe	37 30—	23 0—
Cork	Munster	Ireland	Europe	51 40—	8 25 W
Corunna	Galicia	Spain	Europe	43 10—	9 0—
Courtray	Flanders	Netherlands	Europe	50 48—	3 10 E
CRACOW	Little Poland	Poland	Europe	50 0—	19 30—
Cremona	Cremonese	Milan	Europe	45 0—	10 30—
Cressy	Picardy	France	Europe	50 20—	2 0—
Cusco	Peru	S. America	America	13 0 S	70 0 W
D.					
Dacca	Bengal	East India	Asia	23 30 N	89 0 E
Damascus	Syria	Turkey	Asia	35 15—	37 20—
Dantzick	Prussia	Poland	Europe	54 0—	19 0—
Delft	Holland	Netherlands	Europe	52 6—	4 5—
Delly	Delly	East India	Asia	28 0—	79 0—
Delos	Cyclades	Turkey	Europe	37 26—	25 50—
Delphos	Achaia	Turkey	Europe	38 30—	22 15—
Deuxponts	Palatinate	Germany	Europe	49 25—	7 15—
Derbent	Dagestan	Persia	Asia	41 15—	51 0—
Dettingen	Wetteravia	Germany	Europe	50 8—	45—
Dieppe	Normandy	France	Europe	49 55—	1 15—
DOMINGO, ST.	Hispaniola	Island	Europe	18 20—	70 0 W
Dort	Holland	Netherlands	Europe	51 47—	4 40 E
Dover	Kent	England	Europe	51 10—	1 25—
Doway	Flanders	Netherlands	Europe	50 25—	3 0—
DRESDEN	Saxony	Germany	Europe	51 0—	13 35—
Drogheda	Leinster	Ireland	Europe	53 45—	6 30 W
DUBLIN	Leinster	Ireland	Europe	53 16—	6 25—
Dunkirk	Flanders	Netherlands	Europe	51 0—	2 20 E
Durazzo	Albania	Turkey	Europe	41 37—	20 10—
Dusseldorp	Berg	Germany	Europe	51 15—	6 20—
E.					
Eckeren	Brabant	Netherlands	Europe	51 25—	4 14—
EDINBURGH	Lothian	Scotland	Europe	26 0—	3 0 W
Egra	Bohemia	Bohemia	Europe	50 10—	12 22 E
Elbin	Prussia	Poland	Europe	54 15—	20 0—
Embsden	Embsden	Germany	Europe	53 40—	6 45—
Ephesus	Ionia	Natolia	Asia	37 9—	27 0—
Erzerum	Turkomania	Turkey	Asia	40 0—	41 0—
Erfurt	Saxony	Germany	Europe	51 0—	11 6—
Esseck	Lower Hungary	Hungary	Europe	46 0—	20 8—
Escorial	New Castile	Spain	Europe	40 40—	4 5 W
Exeter	Devonshire	England	Europe	50 44—	3 40—
F.					
Falkirk	Sterling	Scotland	Europe	56 0—	3 46—
FE, ST.	New Mexico	Mexico	America	36 0—	109 0—
Ferrara	Romania	Italy	Europe	44 50—	12 5 E
Ferrol	Galicia	Spain	Europe	43 30—	8 40 W
Fez	Fez	Morocco	America	33 30—	6 0—
Final	Genoa	Italy	Europe	44 30—	9 0 E
Flerus	Namur	Netherlands	Europe	50 33—	4 30—
FLORENCE	Tuscany	Italy	Europe	43 30—	12 15—
Flushing	Zeland	Netherlands	Europe	51 30—	3 25—
Fontenoy	Hainault	Netherlands	Europe	50 40—	3 20—
Fontarabia	Biscay	Spain	Europe	43 2—	1 35 W
Frankfort	Brandenberg	Germany	Europe	52 22—	15 0 E
Frankfort	Wetteravia	Germany	Europe	50 10—	7 30—
Frankendal	Palatinate	Germany	Europe	49 30—	8 15—
Frederica	Georgia	Carolina	America	31 0—	81 30—
Friburg	Swabia	Switzerland	Europe	48 12—	6 55 E
Friburg	Friburg	Germany	Europe	46 50—	7 40—
Frontinac	Canada	N. America	America	43 20—	77 0 W
Furnes	Flanders	Netherlands	Europe	51 10—	2 25—
Furstenburg	Swabia	Germany	Europe	47 50—	4 8—
G.					
Gallipoli	Romania	Turkey	Europe	40 45—	28 0 E
Gelders	Gelderland	Netherlands	Europe	51 35—	6 0—
GENEVA	Savoy	Italy	Europe	46 20—	6 0—
GENOA	Genoa	Italy	Europe	44 30—	9 30—
Ghent	Flanders	Netherlands	Europe	51 0—	3 36—

Places.	Provinces.	Countries.	Quarters.	Latitude.		Longitude	
				Deg. M'n.		Deg. Min.	
Gibraltar	Andalusia	Spain	Europe	36	0N	6	0W
Gironne	Catalonia	Spain	Europe	42	c—	2	35 E
Glasgow	Clyddale	Scotland	Europe	55	50—	4	8 W
Gnesna	Great Poland	Poland	Europe	53	c—	18	0 E
Goa	Malabar	East India	Asia	15	20—	73	20—
Gombroon	Faristan	Persia	Asia	27	30—	55	30—
Gottenburgh	Gothland	Sweden	Europe	48	c—	11	30—
Granada	Granada	Spain	Europe	37	15—	3	40 W
Grenoble	Dauphiné	France	Europe	45	12—	5	23 E
Grodno	Lithuania	Poland	Europe	43	40—	24	30—
Groningen	Groningen	Netherlands	Europe	53	20—	6	40—
H.							
HAGUE	Holland	Netherlands	Europe	52	10—	4	3—
Haerlem	Holland	Netherlands	Europe	52	20—	4	10—
Halifax	Nova Scotia	N. America	America	45	0—	64	0 W
Hamburg	Holstein	Germany	Europe	54	0—	9	40 E
HANOVER	Saxony	Germany	Europe	52	32—	9	35—
Hanau	Wetteravia	Germany	Europe	50	12—	8	45—
Havanna	Cuba	Island	America	23	0—	84	8 W
Heidelberg	Palatinate	S. America	Europe	49	20—	8	40 E
St. Helena	Helens	Virginia	Africa	16	0 S	6	30—
Hermanstadt		Transylvania	Europe	46	32 N	24	0 E
Hildesheim	Hildesheim	Germany	Europe	52	17—	10	c—
Hoenzolern	Swabia	Germany	Europe	48	20—	8	50—
I.							
Jago, St.	Cuba	Island	America	20	0—	76	30 W
Jago, St.	Jamaica	Island	America	18	20—	76	30—
Jago, St.	Chili	S. America	America	34	0 S	77	0 W
JAMES TOWN	James County	Virginia	America	27	30 N	76	c—
JERUSALEM	Palestine	Turkey	Asia	31	32—	36	51 E
Ingolstadt	Bavaria	Germany	Europe	48	45—	11	30—
Inspic	Austria	Germany	Europe	47	12—	11	25—
Ipswich	Suffolk	England	Europe	32	30—	50	c—
ISPAHAN	Iracajem	Persia	Asia	50	55—	6	0—
Juliers	Westphalia	Germany	Europe	52	8—	1	7—
K.							
Kaffa	Podolia	Poland	Europe	40	0—	26	30—
Kaminiec	Crim	Tartary	Europe	44	55—	37	c—
Kexholm	Kexholm	Russia	Europe	61	30—	30	0—
Kingston	Jamaica	Island	N. America	17	30—	77	0 W
Kingstale	Munster	Ireland	Europe	51	32—	8	20—
Kiot	Ukrain	Russia	Europe	51	0—	30	30 E
Koningsburg	Prussia	Poland	Europe	54	40—	21	0—
Koningseck	Swabia	Germany	Europe	47	50—	9	23—
L.							
Landau	Alface	Germany	Europe	49	12—	8	c—
Leghorn	Tuscany	Italy	Europe	43	3—	11	0—
Leipfic	Saxony	Germany	Europe	51	20—	12	40—
Lemburg	Red Russia	Poland	Europe	49	0—	24	c—
Leopoldstadt	Upper Hungary	Hungary	Europe	48	55—	18	6—
Lepanto	Achaia	Turkey	Europe	38	0—	23	0—
Lewarden	Friesland	Netherlands	Europe	53	20—	5	35—
Lcyden	Holland	Netherlands	Europe	52	12—	4	0—
LIEGE	Liege	Westphalia	Europe	50	40—	5	36—
LIMA	Lima	Peru	S. America	12	30 S	76	0 W
Limburg	Limburg	Netherlands	Europe	50	36 N	6	5 E
Limeric	Munster	Ireland	Europe	52	35—	8	30 W
Lintz	Austria	Germany	Europe	48	18—	4	0 E
Lisle	Flanders	Netherlands	Europe	50	42—	3	0—
LISBON	Estremadura	Portugal	Europe	38	45—	9	25 W
LONDON	Middlesex	England	Europe	51	32—	0	0—
Londonderry	Ulster	Ireland	Europe	54	52—	7	40 W
Loretto	Pope's Territories	Italy	Europe	43	15—	15	0 E
LOUISEBURG	Cape Breton	Island	N. America	46	50—	61	30 W
Lublin	Little Poland	Poland	Europe	51	30—	22	15—
Lubeck	Holstein	Germany	Europe	54	20—	10	35—
Lucern	Lucern	Switzerland	Europe	47	0—	8	12—
Luxemburg	Luxemburg	Netherlands	Europe	49	45—	6	8—
Lyons	Lyonois	France	Europe	45	50—	4	45 E
M.							
MADRID	New Castile	Spain	Europe	40	30—	5	40 E
Maeftrecht	Brabant	Netherlands	Europe	50	55—	12	0—
Magdeburg	Saxony	Germany	Europe	52	15—	4	6—
Mahon, Port	Minorca	Island	Europe	39	50—	2	30—
Majorca	Majorca Isle	Spain	Europe	39	30—	2	0—
Malo, St.	Britany	France	Europe	48	40—	2	0 W
Malacca	Malacca	East India	Asia	2	30—	100	0 E
Malaga	Granada	Spain	Europe	36	40—	4	45 W

I N T R O D U C T I O N .

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg.Min.	Deg.Min.
Malta	Malta	Island	Europe	35 15 N	5 0 E
Malines, or Mechlin	Brabant	Netherlands	Europe	51 0—	4 22—
MANTUA	Mantua	Italy	Europe	45 20—	11 15—
Marpurg	Hesse	Germany	Europe	50 40—	8 40—
Marfeilles	Province	France	Europe	43 15—	5 20—
Martinico	Martinico Isle	West Indies	N. America	14 30—	61 0 W
Massa	Massa Carrara	Italy	Europe	43 55—	10 40 E
MECCA	Mecca	Arabia	Asia	21 20—	43 30—
MENTZ	Mentz	Germany	Europe	50 0—	8 0—
Messina	Sicily	Island	Europe	38 30—	15 40—
Metz	Lorraine	Germany	Europe	49 16—	6 0—
MEXICO	Mexico	N. America	America	20 0—	103 0 W
MILAN	Milanese	Italy	Europe	45 25—	9 0 E
Mittau	Courland	Poland	Europe	56 40—	24 0—
Mocho	Mocho	Arabia Felix	Asia	13 0—	45 0—
MODENA	Modena	Italy	Europe	44 45—	11 20—
Mons	Hainault	Netherlands	Europe	50 34—	3 33—
Montpelier	Languedoc	France	Europe	43 36—	3 50—
Moscow	Muscovia	Russia	Europe	55 45—	38 0—
Mouful	Mesopotamia	Turkey	Asia	36 0—	43 0—
Munster	Munster	Germany	Europe	52 0—	7 10—
MUNICH N.	Munich	Germany	Europe	48 5—	11 32—
Namur	Namur	Netherlands	Europe	50 30—	4 50—
NANCY	Lorraine	Germany	Europe	48 44—	6 0—
Nants	Britany	France	Europe	47 15—	1 30 W
Nankin	Nankin	China	Asia	32 0—	118 30 E
NAPLES	Lavoro	Italy	Europe	41 0—	15 0—
NARVA	Livonia	Russia	Europe	59 0—	27 35—
Narbonne	Languedoc	France	Europe	43 18—	2 40—
Nassau	Upper Rhine	Germany	Europe	50 21—	7 25—
Nismes	Languedoc	France	Europe	43 40—	1 25—
Norwich	Norfolk	England	Europe	52 43—	1 7—
Norkopping	Gothland	Sweden	Europe	58 20—	15 30—
Nuremburg O.	Franconia	Germany	Europe	49 30—	11 0—
Oczacow	Tartary	Turkey	Europe	46 0—	35 0—
Olmütz	Moravia	Bohemia	Europe	49 40—	16 45—
Oliva	Russia	Poland	Europe	54 20—	38 30—
Oporto, or Porto	Entre minho Douro	Portugal	Europe	41 10—	9 0 W
Oran	Algiers	Barbary	Africa	36 40—	0 0—
Orange	Provence	France	Europe	44 10—	4 46 E
Orbitello	Del Presidii	Tuscany	Europe	42 30—	12 0—
Ormus	Ormus Isle	Persia	Asia	27 0—	56 0—
Orfova	Temeswaer	Temeswaer	Europe	45 30—	22 0—
Osnaburg	Westphalia	Germany	Europe	52 30—	7 40—
Ostend	Flanders	Netherlands	Europe	51 15—	2 45—
Otranto	Naples	Italy	Europe	40 12—	9 15—
Oudenard	Flanders	Netherlands	Europe	51 15—	2 50—
Oxford P.	Oxfordshire	England	Europe	51 45—	1 15 W
Padua	Venice	Italy	Europe	45 30—	12 15 E
Païta	Peru	S. America	America	5 0 S	80 0 W
PALERMO	Mazzara	Sicily Isle	Europe	38 30 N	13 0 E
Palmyra	Syria	Turkey	Asia	33 0—	39 0—
Pampeluna	Navarre	Spain	Europe	43 50—	1 30 W
Panama	Darien	Terra Firma	America	9 0—	82 0—
PARIS	Isle of France	France	Europe	48 15—	2 25 E
PARMA	Parmesan	Italy	Europe	44 45—	11 0—
Passau	Bavaria	Germany	Europe	48 30—	13 30—
Pavia	Milanese	Italy	Europe	45 15—	9 40—
PEGU	Pegu	East India	Asia	17 30—	97 0—
PEKIN	Pekin	China	Asia	40 0—	117 0—
Persepolis	Iracagem	Persia	Asia	30 30—	40 0—
Perth	Perth	Scotland	Europe	56 25—	3 10 W
Peterborough	Northamptonshire	England	Europe	52 33—	0 15 E
PETERSBURGH	Ingria	Russia	Europe	60 0—	31 0—
Petitguaves	Hispaniola	Island	N. America	18 5—	76 0 W
PHILADELPHIA	Pennsylvania	N. America	America	40 50—	74 0—
Philippi	Macedonia	Turkey	Europe	41 0—	25 0 E
Philipsburgh	Palatinate	Germany	Europe	49 48—	8 10—
Pignerol	Piedmont	Italy	Europe	44 45—	7 15—
Pisa	Tuscany	Italy	Europe	43 36—	11 15—
Piscataway	North Hampshire	N. America	America	43 55—	70 0 W
Placentia	Estremadura	Spain	Europe	39 45—	6 0—
Placentia	Parmesan	Italy	Europe	45 0—	10 25 E
Plata	Plata	S. America	America	22 30—	36 30 W
Plymouth	Devonshire	England	Europe	50 26—	4 27—

Places.	Provinces.	Countries.	Quarters.	Latitude	Longitude
				Deg. M n.	Deg. Min.
Poitiers	Poitou	France	Europe	46 40 N	0 15 E
Pondicherry	Coromandel	East India	Asia	12 27	80 0
Portalegre	Alentejo	Portugal	Europe	39 20	8 0 W
Port l'Orient	Britany	France	Europe	47 42	3 15
Porto, or Oporto	Entre-minho Douro	Portugal	Europe	41 10	9 0
Porto Bello	Darien	Terra Firma	America	10 0	82 0
Porto Cavallo	Caracca	Terra Firma	America	10 30	67 30
Porto Rico	Porto Rico	Island	America	18 0	65 0
PORT ROYAL	Jamaica	Island	America	17 30	77 5
Port Royal	S. Carolina	Carolina	America	31 45	80 6
Port St. Mary	Andalusia	Spain	Europe	36 32	6 30
Portsmouth	Hampshire	England	Europe	50 40	1 6
Potosi	Los Charcas	Peru	America	22 0 S	67 0
PRAGUE		Bohemia	Europe	50 0 N	14 20 E
Precon	Crim Tartary	Tartary	Europe	46 40	37 40
PRESBURG	Upper Hungary	Hungary	Europe	48 20	17 30
Preston	Lancashire	England	Europe	53 45	2 32
Pultowa	Ukrain	Russia	Europe	50 0	35 0
Purisburg	Georgia	S. Carolina	America	31 45	81 0 W
Pyrmont	Lyppe	Germany	Europe	52 0	9 0 E
Q.					
QUEBECK	French	Canada	America	47 35	74 0 W
Quito	Quito	Peru	America	0 50 S	78 0
R.					
Raab	Lower Hungary	Hungary	Europe	48 0 N	18 0 E
Ramillies	Brabant	Netherlands	Europe	50 46	4 50
Ramsgate	Kent	England	Europe	51 20	1 22
Rastadt	Swabia	Germany	Europe	48 45	8 0
Ratisbon	Bavaria	Germany	Europe	49 0	12 5
Rowenna	Romania	Italy	Europe	44 30	13 0
Reggio	Modena	Italy	Europe	44 45	11 0
Reggio	Naples	Italy	Europe	38 28	15 50
Rennes	Britany	France	Europe	48 5	1 45 W
Revel	Livonia	Russia	Europe	59 0	24 0 E
RHODES	Rhodes	Island	Asia	36 20	28 0
Riga	Livonia	Russia	Europe	57 0	24 0
Rochelle	Orleanois	France	Europe	46 7	1 5 W
Rochester	Kent	England	Europe	51 22	0 34 E
Rochester	Guienne	France	Europe	46 0	1 0 W
ROME	Pope's Territories	Italy	Europe	41 45	13 0 E
Rotterdam	Holland	Netherlands	Europe	52 0	4 20
Rouen	Normandy	France	Europe	49 30	1 6
Ryswick	Holland	Netherlands	Europe	52 8	4 40
Rypen	Jutland	Denmark	Europe	55 30	9 0
S.					
Sayd, or Thebes	Upper Egypt	Egypt	Africa	27 0	32 20
Saintes	Guienne	France	Europe	45 50	0 36 W
Salamanca	Leon	Spain	Europe	41 0	6 10
SALANKAMEN	Ratscia	Sclavonia	Europe	45 20	21 0 E
Salerno	Naples	Italy	Europe	40 40	15 20
Salisbury	Wiltshire	England	Europe	51 6	1 55 W
Sallee	Fez	Morocco	Africa	34 0	7 0
Salonichi	Macedon	Turkey	Europe	41 0	24 0 E
Saltsburg	Bavaria	Germany	Europe	47 45	13 0
SAMARCAND	Usbec	Tartary	Asia	40 0	66 0
Samaria	Palettine	Turkey	Asia	32 40	38 0
Samos	Samos Isle	Turkey	Asia	37 30	27 30
Sandwich	Kent	England	Europe	51 21	1 20
Saragossa	Arragon	Spain	Europe	41 32	1 15 W
Sardam	Holland	Netherlands	Europe	52 28	4 0 E
Savanna	Georgia	Carolina	America	32 0	81 20 W
Savona	Genoa	Italy	Europe	44 25	9 0 E
Scalloway	Shetland	Isles	Europe	61 12	1 5
Scandaroon	Syria	Turkey	Asia	36 15	37 0
Scarborough	Yorkshire	England	Europe	54 18	0 0
Schaffhouse	Schaffhouse	Switzerland	Europe	47 42	8 40
Schallenberg	Bavaria	Germany	Europe	48 45	11 0
Schenecteda	New York	N. America	America	42 30	72 30 W
Schiras	Faristan	Persia	Asia	30 0	53 0 E
Scone	Perth	Scotland	Europe	56 28	3 15 W
Seballan	Biscay	France	Europe	43 35	1 50
Sedan	Champagne	France	Europe	49 46	4 45 E
Segovia	Old Castile	Spain	Europe	41 0	3 35 W
Senef	Hainault	Netherlands	Europe	50 26	4 10 E
Seilos	Bohemia	Turkey	Europe	40 0	27 30
Seville	Andalusia	Spain	Europe	37 15	6 0 W
Shaftesbury	Dorsetshire	England	Europe	51 6	2 20
Sheffield	Yorkshire	England	Europe	53 20	1 20

Places.	Provinces.	Countries.	Quarters.	Latitude. Longitude	
				Deg. Min.	Deg. Min.
Sheerness	Kent	England	Europe	55 0 N	1 0 W
Sherrington	Guinea		Africa	6 0	11 0
Shrewsbury	Dorham	England	Europe	51 25	0 50 E
Shrewsbury	Shropshire	England	Europe	52 46	2 40 W
Siam	Siam	East India	Asia	14 30	101 0 E
Sidon	Araabia	Deserta	Asia	31 20	42 15
Sion	Valais	Switzerland	Europe	46 15	7 20
Sleswick	South Jutland	Denmark	Europe	54 45	9 45
Sluys	Flanders	Netherlands	Europe	51 15	3 1
Smyrna	Natolia	Turky	Europe	37 30	27 0
Solfons	Isle of France	France	Europe	49 23	3 21
Soleturn	Soleure	Switzerland	Europe	47 18	7 15
Southampton	Hampshire	England	Europe	50 55	1 30 W
Spa	Liege	Germany	Europe	50 35	5 50 E
Spire	Palatinate	Germany	Europe	49 16	8 15
Stafford	Staffordshire	England	Europe	52 50	2 0 W
Steerkirk	Hainault	Netherlands	Europe	50 45	4 8 E
Sterling	Sterling	Scotland	Europe	56 12	3 50 W
Stettin	Pomerania	Germany	Europe	53 30	14 50 E
Stockholm	Uplandia	Sweden	Europe	59 30	18 0
Stockton	Durham	England	Europe	54 33	1 0 W
Stralsund	Pomerania	Germany	Europe	54 25	13 20 E
STRASBURG	Alsace	Germany	Europe	48 38	7 35
Sturgard	Swabia	Germany	Europe	48 40	9 0
Suez	Suez	Egypt	Africa	30 0	34 30
Sunderland	Durham	England	Europe	54 55	1 0 W
SUPAT	Cambaya	East India	Asia	21 30	72 20 E
SUTINAM	Sutinam	S. America	America	6 30	56 0 W
Swetin	Mecklenburg	Germany	Europe	54 0	11 30 E
Switz	Switz	Switzerland	Europe	47 0	8 30
Syracuse	Sicily	Island	Europe	37 25	15 5
T.					
Tangier	Fez	Morocco	Africa	35 40	7 0 W
Tanjour	Tanjour	East India	Asia	11 0	79 30 E
Taragon	Catalonia	Spain	Europe	41 6	1 15
Taranto	Naples	Italy	Europe	40 32	8 15
Tartus, or Taraffo	Natolia	Turky	Europe	37 0	35 0
Tauris, or Ecbatana	Adirbeitzen	Persia	Asia	38 20	46 30
TEMESWAR	Temeswaer	Hungary	Europe	45 55	22 0
Tervere	Zealand	Netherlands	Europe	51 38	3 35
Tetuan	Fez	Morocco	Africa	35 40	6 35
Thebes, or Sayd	Upper Egypt	Egypt	Africa	27 0	32 20 E
Thebes, or Thiva	Achaia	Turky	Europe	38 10	24 0
Thonias, St.	Coromandel	East India	Asia	13 0	80 0
Thoulon	Provence	France	Europe	43 5	6 0
Thouloufe	Languedoc	France	Europe	43 40	1 5
Tinmouth	Northumberland	England	Europe	55 0	1 0 W
Tivoli, or Tibur	Campania	Italy	Europe	42 0	13 35 E
Tobolski	Siberia	Russia	Europe	57 30	63 0
Tockay	Upper Hungary	Hungary	Europe	48 10	21 0
TOLEDO	New Castile	Spain	Europe	39 45	4 12 W
Tolcn	Zealand	Netherlands	Europe	51 30	4 0 E
Tongeren	Liege	Germany	Europe	50 54	5 22
Torne	Torne	Lapland	Europe	65 45	22 45
Tolosa	Catalonia	Spain	Europe	40 45	0 15
Toul	Lorraine	Germany	Europe	48 45	5 42
Tournay	Flanders	Netherlands	Europe	50 37	3 30
Tours	Orleanois	France	Europe	47 25	0 45
Trapano	Sicily	Island	Europe	38 0	12 8
Trapefond	Natolia	Turky	Asia	42 26	42 20
Travemund	Holstein	Germany	Europe	54 30	10 45
TRENT	Trent	Italy	Europe	46 5	11 0
TRIERS, or Treves	Treves	Germany	Europe	49 55	6 10
Trieste	Istria	Venice	Europe	46 5	14 0
TRIPOLI	Tripoli	Barbary	Africa	33 30	14 20
Tripoli	Syria	Turky	Asia	34 30	30 15
Trios Riveres	Canada	N. America	America	46 45	75 0 W
Troyes	Champagne	France	Europe	48 15	4 5 E
Troy Ruins	Natolia	Turky	Asia	39 30	26 30
Tubingen	Swabia	Germany	Europe	48 20	8 55
Tunbridge	Kent	England	Europe	51 14	0 16
TUNIS	Tunis	Barbary	America	36 20	10 0
TURIN	Piedmont	Italy	Europe	44 50	7 16
Tyre	Palestine	Turky	Asia	32 32	36 0
U.					
Vado	Genoa	Italy	Europe	44 16	0 8 E
Valencia	Valentia	Spain	Europe	39 20	0 35 W
Valenciennes	Hainault	Netherlands	Europe	50 24	3 23 E

Places.	Provinces.	Countries.	Quarters.	Latitude	Longitude
				Deg. Min.	D. g. Mir.
Valladolid	Old Castile	Spain	Europe	41 36 N	4 50 W
Vallangin	Vallangin	Switzerland	Europe	47 10—	6 40 E
Veit, St.	Carinthia	Germany	Europe	45 4—	15 0—
VENICE	Venice	Italy	Europe	45 40—	13 0—
Venlo	Guelderland	Netherlands	Europe	51 34—	6 20—
VERA CRUZ	Tlascala	Mexico	America	18 30—	100 0 W
Verdun	Lorraine	Germany	Europe	49 14—	5 10 E
Verona	Venice	Italy	Europe	45 20—	8 0—
Versailles	Isle of France	France	Europe	48 46—	9 16 W
Veruc	Piedmont	Italy	Europe	45 0—	8 0 E
Viana	Entre minho Douro	Portugal	Europe	41 40—	9 15 W
Victoria	Biscay	Spain	Europe	43 6—	2 45—
Vienne	Austria	Germany	Europe	48 20—	16 20 E
Vienne	Dauphiny	France	Europe	45 35—	4 44—
Vigo	Galicia	Spain	Europe	42 15—	9 18 W
Villa Franca	Piedmont	Italy	Europe	43 45—	7 8 E
Villa Viciosa	New Castile	Spain	Europe	40 50—	3 20 W
Villivorden	Brabant	Netherlands	Europe	51 0—	4 20 E
ULM	Swabia	Germany	Europe	48 24—	10 0—
Uma	Lapland	Sweden	Europe	63 50—	18 0—
Undervald	Underwald	Switzerland	Europe	46 30—	7 0—
Upsal	Upland	Sweden	Europe	60 0—	17 30—
Urbino	Pope's Dominions	Italy	Europe	43 40—	13 50—
Uri	Uri	Switzerland	Europe	46 50—	8 30—
Utica, or Byferta	Tunis	Barbary	Africa	37 0—	9 30—
Utrecht	Utrecht	Netherlands	Europe	57 7—	5 0—
W.					
Waradin	Upper Hungary	Hungary	Europe	47 15—	21 50—
WARSAW	Warovia	Poland	Europe	52 7—	21 5—
Warwick	Warwickshire	England	Europe	52 20—	3 0—
Waterford	Waterford	Ireland	Europe	52 12—	7 0—
Weimar	Saxony	Germany	Europe	51 0—	11 25—
Weissenberg	Lower Hungary	Hungary	Europe	47 23—	13 30—
Wells	Somersetshire	England	Europe	51 20—	2 35 W
Wesel	Cleves	Germany	Europe	51 37—	6 5 E
Westminster	Middlesex	England	Europe	51 30—	0 10—
Wetlar	Wetteravia	Germany	Europe	50 30—	8 15—
Wexford	Wexford	Ireland	Europe	52 15—	6 25 W
Weymouth	Dorsetshire	England	Europe	50 40—	2 34—
Whidah, or Fidah	Guinea	Slave Coast	Africa	6 0—	3 0 E
Whithaven	Cumberland	England	Europe	54 30—	3 16 W
Wiburg	Jutland	Denmark	Europe	56 20—	9 16 E
Wiburg	Finland	Russia	Europe	61 0—	29 0—
Wicklów	Wicklów	Ireland	Europe	52 50—	6 30 W
WILLIAMSBURG	Virginia	N. America	America	37 20—	76 30—
Williamstadt	Holland	Netherlands	Europe	51 41—	4 20 E
Wilna	Lithuania	Poland	Europe	55 0—	25 15—
Winchelsea	Suffex	England	Europe	50 58—	0 50—
Winchester	Hampshire	England	Europe	51 6—	1 24 W
Windsor	Berkshire	England	Europe	51 28—	0 39 E
Wismar	Mecklenburgh	Germany	Europe	54 15—	11 31—
Wittenburgh	Saxony	Germany	Europe	53 20—	12 20—
Wolfenbuttle	Brunswick	Germany	Europe	52 20—	10 30—
Wologda	Wologda	Russia	Europe	59 0—	42 20—
Woodstock	Oxfordshire	England	Europe	51 50—	1 17 W
Woolwich	Kent	England	Europe	51 30—	0 10 E
Worcester	Worcestershire	England	Europe	52 15—	2 15 W
Worms	Palatinate	Germany	Europe	49 38—	8 5 E
Woronetz	Belgorod	Russia	Europe	52 0—	40 0—
Wurtzburg	Franconia	Germany	Europe	49 46—	9 50—
Wynendale	Flanders	Netherlands	Europe	51 5—	3 0—
X.					
Xalisco	Mexico	N. America	America	22 20—	110 0 W
Y.					
Yarmouth	Norfolk	England	Europe	52 45—	2 0 E
York	Yorkshire	England	Europe	54 0—	0 50 W
YORK, New	York	N. America	America	41 0—	72 30—
Ypres	Flanders	Netherlands	Europe	50 54—	2 46 E
Yvica	Yvica Isle	Spain	Europe	39 0—	1 0—
Z.					
Zant	Zant Isle	Venice	Europe	37 50—	21 30—
Zeitz	Saxony	Germany	Europe	51 0—	12 20—
ZELL	Saxony	Germany	Europe	52 52—	10 0—
Zerbit	Saxony	Germany	Europe	52 0—	12 33—
Zug	Zug	Switzerland	Europe	46 55—	8 35—
ZURICH	Zurich	Switzerland	Europe	47 52—	8 50—
Zutphen	Zutphen	Netherlands	Europe	52 15—	6 0—

T A B L E II.

Shewing the Sun's Place, Declination, Time of Rising and Setting, Length of Days, and Beginning and Ending of Twilight, one Day in every Month, for the Latitude of London, according to the New Style 1752.

Months.	Sun's Place			Declin.			Sun's Ril. and Set.			Length of Days.		Twilight beg. ends.		
	°	'		°	'		H.	M.	H.	H.	M.	H.	M.	H.
Jan. 20	♊	1	45	19	51	S	7	48	5	8	24	5	43	7
Feb. 19	♈	1	55	10	31	—	6	55	6	10	10	5	0	7
March 22	♉	2	50	1	4	N	5	56	7	12	8	4	0	8
April 22	♊	2	14	12	13	—	4	48	8	14	24	2	38	10
May 22	♈	1	11	20	25	—	4	8	8	15	44	12	30	12
June 22	♊	1	0	23	29	—	4	42	8	6	36	No Night till July the 20th		
July 21	♈	28	30	20	24	—	4	7	8	15	46	42	12	
Aug. 20	♊	27	17	12	29	—	4	53	8	14	14	2	21	10
Sept. 19	♈	26	27	1	29	—	5	51	7	12	14	4	0	8
Oct. 19	♊	26	6	10	1	S	6	50	6	10	20	5	0	7
Nov. 18	♈	26	14	19	18	—	7	43	5	8	34	5	45	7
Dec. 22	♊	1	45	23	19	—	8	12	4	7	36	5	58	7

T A B L E III.

Of the right Ascension, Declination, Latitude, and Longitude of some of the most eminent fixed Stars, taken from Senex's celestial Globe, 1754, for the Use of the Learner.

Names and Constellations.	R. A.		Declin.		Latitude.		Long.	
	°	'	°	'	°	'	°	'
Aldebaran, in Taurus	65	15	16	15 N	4	45 N	6	0 II
Alioth, in Urfa Major	189	30	57	30	54	0	6	0 ⅞
Alcair, in Aquila	293	45	8	30	29	30	28	0 ⅞
Albiero, in Cygnus	289	45	27	30	55	0	19	0 ⅞
Aridef, in ditto	307	45	44	30	59	30	3	30 ⅞
Acharnar, in Eridanus	23	30	59	30 S	60	0 S	13	0 ⅞
Alfeta, in Corona	230	45	27	15 N	40	30 N	8	0 ⅞
Arcturus, in Bootes	210	45	20	30	30	30	23	0 ⅞
Asengue, in Lyra	277	0	38	30	61	30	11	0 ⅞
Bellatrix, in Orion	77	30	6	15	15	45	17	0 II
Betelgeuze, in ditto	84	30	7	30	24	30	16	15
Benenaetz, in Urfa Major	204	15	50	30	74	30	23	0 ⅞
Canobus, in Argo-Navis	95	30	53	0 S	76	0	10	0 ⅞
Castor, in Gemini	109	80	32	30 N	9	45 S	16	0
Castor's Brother, Pollux, ditto	111	45	28	30	7	0 N	19	30
Capella	73	0	45	45	23	0	17	0 II
Cor Hydra, Hydra's Heart	138	30	8	15	22	30	24	0 ⅞
Cor Scorpio, Scorpio's Heart	243	0	26	0	4	45	5	45 ⅞
Cor Leo, called Regulus	148	0	13	0	0	45	26	0 ⅞
Deneb, in Leo Major	173	45	16	30	12	30	18	0
Dubbee, in Urfa Major	175	0	55	30	47	30	27	30
Enif, in Pegasus	322	15	8	45	22	30	28	0 ⅞
Fomahaut	341	0	31	0	21	0	30	0
Marhal, in Pegasus	342	15	13	30	19	0	20	0 ⅞
Mencar, in Cetus	41	36	3	25	12	0	10	0 ⅞
Procyon, in Canicula	111	0	6	0	15	0	22	0 ⅞
Pes Centaurus	216	30	59	30	42	30	26	0 ⅞
Regel, in Orion's Foot	75	15	9	15	31	0	12	30 II
1. Star, in the Girdle of Orion	79	30	1	0	23	0	17	30
2. — ditto	80	30	2	0	24	0	18	30
3. — ditto	81	15	3	0	25	30	19	30 ⅞
Scheat, in Pegasus	342	15	26	15	31	0	26	0
Sheder, in Cassiopea	5	30	55	15	46	30	3	0 ⅞
Sirius, in Canis Major	98	0	16	30	39	15	12	0 ⅞
Spica, in Virgo	198	0	9	45	2	0	20	0 ⅞
Upper Pointer, in Urfa Major	161	30	63	30	50	0	12	0
Lower Pointer, ditto	161	20	58	0	46	0	16	0 ⅞
Vindemiatrix, in Virgo	192	0	12	30	16	0	5	30

The USE of the GLOBES.

PROBLEMS on the TERRESTRIAL GLOBE.

P R O B. I.

The Latitude being given, to rectify the Globe for that Place.

Let it be required to rectify the Globe for the Latitude of London $51^{\circ} 32'$ north, and Madrid $40^{\circ} 10'$ north, proceed thus: Turn the pole on which the dial-plate is fixed towards the verge of the Horizon, slipping or moving the globe backwards or forwards in the notches of the Horizon, till the Horizon cuts the Brazen Meridian in $51^{\circ} 32'$ (viz. a little more than 51 and a half) so is the globe rectified for the latitude of London; that is, the North Pole will then be elevated $51^{\circ} 32'$ above the Horizon; and London being brought to the Meridian, will then be in the Zenith, or right up, and at equal distance from all parts of the Horizon.

Depress the Pole till the Horizon cuts the Brazen Meridian at $40^{\circ} 10'$, and you have then the position of the inhabitants at Madrid; and turning the globe till Madrid comes to the Meridian, you will find it in the Zenith, or top of the globe, under $40^{\circ} 10'$.

Note. If it were required to rectify the globe for south latitude, then you must elevate the South Pole to the given latitude instead of the North Pole; but this is better explained by the next Problem.

P R O B. II.

The Latitude and Longitude of any Place given, to find the same.

First, You are to observe whether the Longitude be reckoned from London, or from the first Meridian; for on some globes the first Meridian begins 23° , on others 20° , and on Senex's globes 18° west of London; but if once you know where the first Meridian is on the globe, it is very easy to know the difference from the Meridian of London.

Example. There are two certain places, one has $17^{\circ} 30'$ north latitude, and $77^{\circ} 5'$ west longitude; the other is $34^{\circ} 30'$ south latitude, and $16^{\circ} 20'$ east longitude from London; I demand what places these are?

Rule. For the first place, I elevate to the North Pole $17^{\circ} 30'$, because it is $17^{\circ} 30'$ north latitude: then I turn the globe to the right hand, or eastward (because the place lies westward) till $77^{\circ} 5'$ upon the Equator, counted from the Meridian of London (which has a cypher thus (o) on the Equator) passes through or under the Meridian: or, in other words, I turn the globe till $77^{\circ} 5'$ westward is brought under the Meridian, and here I fix the globe with a quill thrust in between the globe and the Horizon; then I look under the latitude $17^{\circ} 30'$ (which is the Zenith) on the Meridian a-top of the globe, and under $17^{\circ} 30'$ on the Meridian I find Port Royal, in Jamaica, the place required.

For the second place, I elevate the South Pole (though there is no occasion to elevate the Pole barely to find a place, but it is better, because you have then the real situation of the inhabitants) to the given latitude $34^{\circ} 30'$ south, and then turn the globe till $16^{\circ} 20'$ east longitude of London come under the Meridian; then I look under the latitude $34^{\circ} 30'$ on the Meridian, and just under this I find the Cape of Good Hope, the place required.

P R O B. III.

The Latitude of any Place given; to tell those Places that have the same Latitude.

Definition. All those places that have the same latitude, have the days and nights of the same length at the same time of the year.

Rule. Bring the given place, or places, to the Meridian (suppose London $51^{\circ} 32'$, and Madrid $40^{\circ} 10'$ north) then turn the globe, and all those places that pass under $50^{\circ} 32'$, have the same latitude as London, viz. Prague in Germany, &c. and all those that pass under $40^{\circ} 10'$, have the same latitude as Madrid, which you will find to be Pekin nearly, for one, and many other places.

P R O B. IV.

To tell the Difference of the Latitude of Places.

Here are two variations, or rules.

First, If the latitudes be both north or both south, then subtract the less from the greater latitude, and the remainder is the difference, or answer. Thus between London and Madrid is $12^{\circ} 32'$, the first being $50^{\circ} 32'$, and the other 40° . And between Candy and Stockholm is $42^{\circ} 30'$, for Stockholm is about $59^{\circ} 30'$ north, and Candy $7^{\circ} 30'$ north.

Secondly, If one place lie on the north, and the other on the south side of the Equator; (that is, if one be north and the other south latitude) then add them both together, and the sum is the difference of the latitude required.

Thus Copenhagen is $55^{\circ} 40'$ north, and the island of Madagascar is $19^{\circ} 30'$ south; these added together make $75^{\circ} 10'$, the difference of latitude required.

P R O B. V.

The Longitude of any Place given from any Meridian, to tell those Places having the same Longitude.

This is done after the same manner as the other, only here the answer will be on the Equator, as the others were on the Meridian.

We would know what places have the same longitude as London, and the same longitude as Moscow.

The Rule is, bring London to the Meridian, then all those places on the globe (from the North Pole, to the south part of the Horizon) that lie under the edge of the Meridian, have the same longitude as London. Thus Fort Nassau, and Fort Mina, in Guinea, have the same, or very nearly the same longitude as London.

And Moscow, in Muscovia, has very nearly the same longitude as Aleppo, in Syria: also Scanderoon, Antioch, and Tripoli, in Syria, have the same longitude, viz. between 37° and 38° east of London.

P R O B. VI.

To find the Difference of the Longitude of Places.

Definition. No place can exceed or be above 180° of Longitude from another place; for 181° east longitude is with more propriety 179° west longitude, for 181° taken from 360° there remain 179° , which is nearer to the given place than 181° .

Rule. Here are two variations.

First, If the places lie both east or both west of the first Meridian, or where you reckon the longitude from, viz. if they both be east or both be west longitude, then subtract the one from the other, you have the difference.

Thus Jerusalem is found $36^{\circ} 15'$ east longitude from London, and Pekin 117° east longitude; therefore subtract $36^{\circ} 15'$ from 117° , and there remains $80^{\circ} 15'$ difference of longitude east or west; that is, Pekin is $80^{\circ} 15'$ east longitude of Jerusalem; or Jerusalem is $80^{\circ} 15'$ west longitude of Pekin.

Secondly, If one place be east and the other west longitude of the first Meridian (suppose London, or any other Meridian) then add their longitudes together, and the sum is the difference of longitude required.

Example. To know the difference of the Longitude between Jerusalem $36^{\circ} 15'$ east of London, and Port Royal in Jamaica $77^{\circ} 5'$ west.

Here, as one is east and the other west, add $36^{\circ} 15'$ and $77^{\circ} 5'$ together, and their sum makes $113^{\circ} 20'$ difference of longitude: that is, Jerusalem is $113^{\circ} 20'$ east of Port Royal, or Port Royal is $113^{\circ} 20'$ west of Jerusalem.

Example. Pekin in China is 117° east longitude; and Port Royal is $77^{\circ} 5'$ west; add these sums together, and $194^{\circ} 5'$ will be found the difference of longitude; but because it is more than 180° , subtract $194^{\circ} 5'$ from 360° , and there remain $165^{\circ} 55'$ the difference required.

Most of the following Problems are common to both globes.

P R O B. VII.

The Day of the Month given, to find the Sun's Place in the Ecliptic.

Rule. The day of the month being given, look on the inner calendar on the new globes, and you have the sign and degree of that sign that the sun is in for that day, according to the New Style.

If it be upon old globes, look on the outward calendar, you have the sign and the degree of the sign.

N. B. It may be further observed, that the calendar used through Europe, is the calendar for N. S. viz. New Style, and is always known from the other, because it has the saints days, and several other things wrote upon it on the Horizon.

Example. To know the sun's place on the Ecliptic on May the 21st, N. S. March the 21st, June the 21st, September the 22d, and December the 21st.

Look for these days of the month in order as they stand in the new calendar; (viz. for N. S. before described) and right against the day of the month, in the innermost circle on the Horizon, is found the sun's place among the signs as follows:

Thus right against May the 21st is found 1° of II Gemini : and also on March the 21st is found he enters γ Aries: on June 21st he enters ♋ Cancer : on September the 22d he enters ♎ Libra : and on December the 21st he enters ♏ Capricorn .

Note. That in every problem and operation hereafter, except Old Style be mentioned, it is to be understood for New Style, viz. N. S. and latitude always means north latitude, except expressed south:

P R O B. VIII.

The Sun's Place given, to find the Day of the Month.

This is only the reverse of the former problem; having the sun's place given, seek it in the innermost circle among the signs; then against that degree in the calendar N. S. you have the Day of the month required.

Example.

Example. To know what time of the year the sun is in 1° of Π , as also when he enters γ , φ , ω , and ν : proceed according to the rule, and you will find the days to be May the 21st, March the 21st, June the 21st, September the 22d, and December the 21st, as in the last.

P R O B. IX.

The Latitude and Day of the Month given, to find the Sun's Place in the Ecliptic, and rectify the Globes for Use.

Rule. Find the sun's place on the Horizon by *Prob. vii.* and having noted what degree he is in, look upon the Ecliptic on the globe, and find the same sign and degree as you did on the Horizon; then bring this degree of the Ecliptic very carefully to the graduated edge of the Brazen Meridian, and holding the globe steady, turn the index exactly to the upper twelve, (which represents twelve at noon) and thus is the globe rectified for that day; and the degree of the Ecliptic that lies under the Equator represents the sun's place at noon, or twelve o'clock, that day.

Note. The Astronomer's day is reckoned from or begins at twelve o'clock; and if you fix the quadrant of altitude to the latitude in the Zenith, the globe will be compleatly rectified.

P R O B. X.

To find the Declination of the Sun on any Day of the Year.

Rule. Having found the sun's place in the Ecliptic for the given day, bring it to the Brazen Meridian, and observe what degree of the Meridian it lies under, and whether it be on the north or on the south side of the Equator, for that is the declination required, which is called north or south declination accordingly. Thus on April the 21st the sun has $11^{\circ} 30'$ north declination, and on May the 21st he has $20^{\circ} 30'$ declination, but on October the 27th he has $12^{\circ} 30'$ south declination.

P R O B. XI.

The Latitude and Day of the Month given, to tell the Sun's Meridian Altitude, viz. his Height at Noon.

Rule. Bring the sun's place to the Meridian, and observe what degree of the Meridian the sun's place is under; for those degrees on the Meridian that are intercepted, or lie between the south verge of the Horizon, and the degree which is over the sun's place on the Meridian, (counted on the Meridian) is the sun's Meridian altitude required.

Thus is found his Meridian altitude at London, May the 21st, to be 59° ; but on November the 5th he has but $23^{\circ} 30'$ altitude.

P R O B. XII.

The Latitude and Day of the Month given, to tell the Sun's Altitude at any Time.

Example. On May the 21st, at nine in the morning, and at five in the afternoon at London, to know the sun's altitude or height.

Rule. Rectify the globe for the latitude, and bring the sun's place ($1^{\circ} \Pi$) to the Meridian, and the index to the upper twelve on the dial-plate; then skrew the quadrant of altitude in the Zenith, (viz. the left edge of the nut must be fixed on the Meridian at $51^{\circ} 32'$) then turn the globe till the index points to the hour, viz. nine in the morning; this done, fix the globe by thrusting in a quill between it and the Horizon: lastly, turn the quadrant about till the graduated or figured edge touch the sun's place, (viz. $1^{\circ} \Pi$) and the degree on the quadrant, counted from the Horizon upward on the quadrant, is his height at that time, viz. $43^{\circ} 30'$. Then turn the globe till the index points to five in the afternoon; and also turn the quadrant on the west side, (without unskrewing it) till it touches the sun's place, and you have about 24° on the quadrant, his altitude at that time.

N. B. At North Cape (viz. north latitude 72°) at nine in the morning May 21, he will be but about 32° high.

P R O B. XIII.

The Latitude given, to tell the Rising and Setting of the Sun, and Length of the Day and Night at any Time of the Year in any Place.

Rule. Rectify the globe, (viz. elevate it for the latitude, bring the sun's place to the Meridian, and index to the upper twelve) then turn it till the sun's place comes even with, or lies right against the inner verge on the east side of the Horizon, then the index will shew you the time of the sun's rising: turn it to the west side, or verge of the Horizon, and the index will shew the setting. Or thus, having got the hour the sun rises, count how many it wants of twelve, for so many hours will it set after. Thus, if the index points to four in the morning at rising, it will of course set at eight at night, &c.

Note 1. If you double the time of rising, that is, double the hours it wants of twelve at the time of rising, it gives you the length of the day from sun-rising to sun-setting.

Note 2. If you subtract the length of the day, from sun-rising to sun-setting, from twenty-four, the remainder shews you the length of the night, twilight included.

Proceed thus, and you will find the sun, on May 26, at London, to rise about four in the morning, and set at eight at night. Now double what he wants of twelve at rising, viz. eight hours, and it gives the length of that day at London, viz. sixteen hours.

P R O B. XIV.

To tell the Sun's right Ascension.

Bring the sun's place to the Brazen Meridian, and note what degree of the Equator is cut by the Meridian, for that is his right ascension required.

To know the sun's right ascension on March the 21st, June the 21st, September the 22d, and December the 21st.

Find the sun's place for these different days, and bringing it to the Meridian, it is found the Meridian cuts the Equator in 0, in 90, in 180, and in 270, his right ascension required.

Note. When the sun enters ♈, March the 21st, he has no right ascension, because it is counted from, or begins at ♈; therefore, on March the 20th, he must have his greatest right ascension, viz. 359°.

P R O B. XV.

To find the Sun's oblique Ascension and Descension at any Time, and in any Latitude.

Rule 1. Rectify the globe for the latitude, and bring the sun's place down to the eastern verge of the Horizon, then observe what degree the Horizon cuts the Equator in, for that is the oblique ascension required.

2. Turn the globe till the sun's place come to, or lies level with the western verge of the Horizon, and the degree of the Equator cut by the Horizon is the oblique descension required.

Thus on March the 21st, June the 21st, September the 22d, and December the 21st, viz. when the sun enters ♈, ♊, ♎, and ♏, you will find his oblique ascension will be 0, 56, 180, and 304.

And on the same days his oblique descension will be 0, 123, 180, and 237 and a half.

P R O B. XVI.

The Latitude and Day of the Month given, to tell the Sun's ascensional Difference, viz. how much he rises or sets before and after six; and consequently to tell the Length of the Days, suppose there was no Index to the Globe.

Rule. By the last problem find the sun's right and oblique ascension; then subtract the oblique from the right ascension, or the contrary, and the remainder is the ascensional difference required; which divide by fifteen, the degrees of the Equator that pass through the Meridian for one hour (or seven and a half for half an hour) gives the answer in time that the sun rises and sets before and after six.

Thus on May the 26th is found the sun 6° of ♊, and his right ascension is 64°, and on the same day his oblique ascension is 34°; now 34° from 64°, there remain 30°, his ascensional difference; which divided by fifteen gives two hours, the time that he rises before or sets after six.

N. B. The right exceeds the oblique ascension from ♏ to ♊, when the sun rises before six: but the other half year that he rises after, or sets before six, the oblique exceeds the right ascension.

P R O B. XVII.

The Latitude and Day of the Month given, to tell the Sun's Amplitude, viz. his Distance from the East and West Points at his rising and setting, and the Points of the Compass he rises and sets upon.

Rule. The globe being rectified, bring the sun's place to the eastern verge of the Horizon, (which shews his rising) then the degrees upon the innermost circle of the Horizon, counted from the true east point to that point in the Horizon, which is opposite the sun's place on the globe, shews you the sun's amplitude.

Proceed according to the rule, you will find the sun's amplitude at London (May the 21st) at rising to be about 34° from the east to the north, and at setting 34° from the west to the north, and the point he rises upon is north-east by east, and sets north-west by west. But on November the fifth he has about 25° and a half amplitude from the east to the south, and at setting 25° and a half from the west to the south. The point he rises upon is east-south-east, and the point he sets upon is west-south-west.

P R O B. XVIII.

The Latitude and Days given, to tell the Sun's Azimuth, viz. his Distance from the East and West, or from the North and South Points at any Time.

Rule. Rectify the globe in general, then turn the globe till the index points to the given hour; this being done, turn the quadrant till it touches the sun's place for the given day; and then the quadrant will cut the Horizon in the Azimuth required from the east or west points, or from the north or south points, for you may reckon from either, only then name it properly and accordingly.

Thus on August the 17th, at nine in the morning, the sun will have about 30° Azimuth from the east to the south; or, which is the same, 60° from the south to the east, for 60° and 30° make 90°, the whole quarter from east to south.

N. B. Some authors call this 60° south amplitude; but others call it 30° south amplitude; that is, 30° from the east to the south, as was said before.

P R O B. XIX.

The Latitude, Day, and Hour given, to tell the Sun's Almacantar.

Definition. Almacantars are circles of Altitude that run parallel to the Horizon, whose poles are the Zenith and Nadir; so that you may imagine as many circles of altitude, viz. Almacantars, as you please.

Rule. The almacantar is found the same as the altitude of the sun at any time, therefore we refer you back to *Prob. xiii.*

P R O B. XX.

The Latitude and Length of the Day given, to tell what other Day of the Year will be of the same Length.

Rule. Having found the sun's place for the given day, bring it to the Meridian, and observe well its declination; then turn the globe till some other degree of the Ecliptic comes under the same degree of declination under the Meridian; this being done, see what day of the month answers to the sun's place then under the Meridian, for that is the day required, which you may easily prove.

Thus you will find that July the 13th, and August the 20th, is of the same length as May the 26th, and April the 17th.

P R O B. XXI.

The Latitude and Day given, to tell the Beginning, Ending, and (consequently) the Length, or Continuance, of Twilight.

Definition. Twilight is that faint light which begins immediately after the sun sets in the evening, and continues till he is 18° below the Horizon; and it begins in the morning when the sun comes within 18° of the Horizon on the east side, and ends when he rises: therefore it is plain, that twilight is not only longer when days increase in length, but it is also much stronger, as you will see by the work of the problem.

Observation. You were told that twilight begins and ends when the sun is 18° below the Horizon and as the quadrant of altitude reaches no lower than the Horizon, therefore the Rule is this:

Rectify the globe, and bring the opposite degree of the sun's place to the quadrant of altitude, so that it touches just 18° on the quadrant, (then it is plain that the sun's real place will be depressed 18° below the Horizon); then look on the index, for that will point (if among the morning hours) to the beginning, or (if among the evening hours) ending of twilight.

Note 1. What is meant by the opposite place of the sun, is this; it is that degree of the Ecliptic opposite to (or 180° from) the given place of the sun. Thus, suppose the sun was in γ , then bring its opposite sign (viz. \cap) to 18° on the quadrant, so will γ be depressed 18° , and the index will shew the hour.

Note 2. There is no real night at London (but twilight) from May the 22d to July the 20th, the sun all that time being less than 18° below the Horizon.

Proceed then according to the Rule, and you will find that on March the 21st, and September the 22d, twilight begins about four in the morning, and ends about eight at night.

The sun on these days you know rises and sets at six. Add, therefore, the length of morning and evening twilight to twelve hours, (the length of the days then) and it gives sixteen hours; this subtracted from twenty-four hours, leaves eight hours, the length of the real or dark night.

So also on April the 24th twilight begins about half past two, and ends about half past nine, which is in all seven hours. But on December the 20th it begins at six, and ends at six, which is in all but three hours and forty minutes.

P R O B. XXII.

The Hour given, where you are to tell what Hour it is in any other Part of the World.

Rule. Bring the given place to the Meridian, and set the index at the given hour; then turn the globe till the other place, or places, come under the Meridian, and the index will point to the real time in the place required.

Example. When it is two o'clock in the afternoon at London, to know the time at Jerusalem, and at Port Royal in Jamaica.

Proceed according to the Rule, and you will find, that when it is two in the afternoon at London, it is twenty-five minutes past four at Jerusalem; and but fifty-two minutes past eight in the morning at Port Royal.

Or thus, by *Prob. vi.* Jerusalem is $36^{\circ} 15'$ east longitude of London: divide therefore $36^{\circ} 15'$ by fifteen, and the quotient is two hours, and the remainder is six, which is six times four, or twenty-four minutes, and the odd fifteen minutes, or miles, is one minute; so that the difference is two hours twenty-five minutes: and as Jerusalem is east of London, it has its hour before us, therefore it is twenty-five minutes after four in the afternoon. And thus for other places.

P R O B. XXIII.

The Day of the Month given, to tell those Inhabitants that will have the Sun in their Zenith (or over their Heads) on that Day.

Observation. This cannot happen to any other inhabitants but in the Torrid Zones, that is, to all such as have not above 23° and a half of latitude, either north or south.

Rule. Bring the sun's place to the Meridian, and observe exactly his declination for that day; then turn the globe any way, and observe what places pass under that degree of declination on the Meridian; for all such will have the sun right over their heads some time or other on that day.

To know what inhabitants, or places, will have the sun in their Zenith on May the 21st.

Proceed as directed by the Rule, you will find St. Jago in Hispaniola, St. Jago in Cuba, Campeachy, and many other places will pass under that degree of declination, (viz. 20° north) and will have the sun in their Zenith that day.

Also on April the 16th the inhabitants of Porto Bello, the Oroonoko islands, Bay of Siam, Isle of Ceylon, and the Philippine islands, will have the sun that day in or near their Zenith.

P R O B. XXIV.

The Day and Hour given in any Place, to tell those Inhabitants, or that Place, to which the Sun is then vertical, viz. in the Zenith.

Rule. Bring the given place to the Brazen Meridian, and turn the index to the given hour; this done, turn the globe till the index points to the upper twelve, or noon; then look under the degree of declination on the globe for that day, for that is the very spot, or place, to which the sun is then vertical.

Example. On May the 13th, at eight minutes past five in the afternoon, at London, to know what place has the sun then in Zenith. *Answer.* Port Royal in Jamaica.

N. B. There are two days in which the sun is vertical to all the inhabitants in the Torrid Zones; which must be when the sun has the same declination, and in this Problem will be July the 27th, viz. the same declination as on May the 13th.

Thus also you will find when it is thirty-three minutes past six in the morning at London, on April the 12th, and August the 28th, the inhabitants at Candy, in the island of Ceylon, will have the sun then nearly in their Zenith.

P R O B. XXV.

*To tell the Distance from one Place to another in Degrees and Minutes (viz. Miles) in an Arch of a great Circle: * as also their Bearing, or Situation, in respect of each other.*

Rule. Bring one of the places to the Meridian, and elevate the globe for the latitude of it, and fix the quadrant in the Zenith: then turn the globe till the quadrant touches the other place, and the degrees on the quadrant between place and place shew the distance; and the quadrant at the same time will cut the Horizon in the point of the compass, called the bearing, or situation, from the first place.

Example. To know the distance from London to Port Royal, Jerusalem, and Moscow; as also their situation in respect of London.

Proceed according to the Rule, and you will find that from London

	Deg.		Miles.
To Port Royal	$68\frac{1}{4}$	} viz. nearly {	$4760\frac{3}{4}$ W.
To Jerusalem	$33\frac{1}{4}$		2311 E. S. E.
To Moscow	23		1598 $\frac{1}{2}$ E. N. E.

P R O B. XXVI.

The Latitude and Day given, to tell what Time the Sun will be due East or West.

Rule. Rectify the globe and quadrant as before directed; then turn the quadrant till it touches the east or west point of the Horizon; this done, turn the globe till the sun's place for the given day comes to the edge of the quadrant (holding the quadrant to the east or west point) so will the index point to the hour of his being due east or west on that day.

Proceed thus, and you will find above five minutes past seven in the morning, on May the 21st at London, the sun will be due east, and about five minutes before five in the evening due west. On June the 21st he will be due east about twenty-two minutes past seven in the morning, &c. but on December the 21st he is due east about thirty-five minutes past four in the morning, and due west about twenty-five minutes past seven in the evening.

P R O B. XXVII.

To find the Antæci to any Place, (suppose London.)

Bring London to the Meridian, and count on the Meridian from the Equator as many degrees latitude south as London has north, (viz. $51^{\circ} 32'$) and there make a dot, for that is the place of the Antæci.

P R O B. XXVIII.

To find the Periæci to any Place.

Bring London to the Meridian, and turn the globe till 180° of longitude pass under the Meridian, then under the same latitude as London, (viz. under $51^{\circ} 32'$ north latitude) make a dot, for that is the place of the Periæci, to be in the Great South Sea $51^{\circ} 32'$ south latitude, and 180° longitude.

Thus also the Antipodes to Cape Antonia in South America is the Bay of Nankin in China: and the Antipodes to Barbadoes is a little shoal in the Straights of Sapy.

* *Note.* Sixty miles, or minutes, are reckoned a degree in general; but this is a vulgar error, for it is proved that every degree on the earth's surface in every great circle (such as the Equator, Meridian, &c.) is sixty-nine miles and a half; therefore multiply the degrees by sixty-nine and a half, you have the distance in English miles.

P R O B. XXIX.

To find the Antipodes.

There are three ways, but the two best are these:

1. Bring London to the north verge of the Horizon; which is done by flipping the globe up and down till London lies close to the edge of the Brazen Meridian, and close to the Horizon on the north: this being done, look on the south verge of the Horizon close to the Brazen Meridian, and there make a dot on the globe, and you have the Antipodes.

2. Bring London to the Meridian, and turn the globe till 180° pass through the Meridian, and there fix the globe; then count from the Equator southward on the Meridian $51^\circ 32'$, and you will find the same dot to lie close to the Meridian (at $51^\circ 32'$) below the south part of the Horizon.

P R O B. XXX.

The longest Day in any Latitude given, (supposing London sixteen Hours and a Half) to tell in what other Latitude the longest Day is one, two, three, &c. Hours longer than in the given Place.

Rule. Rectify the globe for the given latitude, (viz. London) and bring the solstitial Colure (viz. \mathfrak{S}) to the Meridian; then where the Horizon cuts the Tropic of \mathfrak{S} make a dot on the Tropic at the verge of the Horizon: this done, turn the globe westward, till 7° and a half of the Equator pass under the Meridian, and then make a second dot on the Tropic against the Horizon as before; then turn the globe back to its first position (viz. to \mathfrak{S} , and then elevate the pole, till the second dot appears at the edge of the Horizon, and the Horizon at the same time will cut the Meridian in the latitude required.

Proceed as above, and you will find that in the latitude $56^\circ 20'$, the days are one hour longer than at London.

2. If you want to know the latitude where the day is two hours longer than at London, then proceed as before, only instead of causing 7° and a half to pass under the Meridian, you must now turn the globe till 15° pass under the Meridian, and make then a second dot on the Tropic, and proceed as before.

Note. If you want to know the latitude where the longest day is an hour shorter than at London, only turn the globe eastward instead of westward, till seven degrees and a half pass through the Meridian, and make a prick on the Tropic, and depress the pole till this lies even with the Horizon, you will find the latitude about 45° and a half. Thus for two hours longer about 60° , for four hours about $64^\circ 20'$; but for two hours shorter the latitude is about 35° and a half.

P R O B. XXXI.

Any Time not exceeding six Months given, to tell that Latitude, or those Places, where the Sun will not set for all that Time.

Note. That twenty-eight days are here reckoned to the month. Bring the given time into days, and take the half of the number of days; but remember to abate one if the half exceeds thirty; then count from Cancer on the Ecliptic the same number of degrees as the half amounted to, and where this reckoning ends make a dot on the Ecliptic. Lastly, Bring this dot to the Meridian, and as many degrees as are intercepted, or lie between the dot and the pole itself, counted on the Meridian, is the latitude required.

Example. The place, or latitude, is demanded where the sun does not set for the space of four months and sixteen days.

This is in all one hundred and twenty-eight days, the half is 64° , abate 1° is 63° ; this I count from \mathfrak{S} on the Ecliptic, and make a dot, and bringing it to the Meridian, it is found there are nearly 80° between the dot and the pole, viz. the latitude is 80° , which is at Smith's Inlet, the upper part of Greenland.

So also in the latitude of 85° , he sets not for five months two weeks. And in the latitude of $86^\circ 30'$, for five months three weeks and three days; and in the latitude 90° , not for six months; as you will see by the next problem.

P R O B. XXXII.

To tell in the Latitude ninety (the longest Day there being six Months) how long it continues to be Twilight after Sun-set; and how long their Night is after Twilight ends, before Twilight begins again.

Note. Remember you were told before, that twilight begins and ends when the sun is 18° below the Horizon, and that on September the 22d, the sun begins to set to the inhabitants at the North Pole, and to rise to the inhabitants at the South Pole; so that twilight begins September the 22d to the inhabitants at the North Pole; therefore

Rule 1. Elevate the pole to the Zenith, and turn the globe till some degree of the sun's place in the Ecliptic lies under 18° of the Brazen Meridian, and under the south part of the Horizon, and you will find it 24° M , viz. November the 14th, the ending of twilight; that is, they have twilight from September the 22d to November the 14th, and then they begin to have dark nights (save the advantage of the moon) till the 24th of January. For,

2. Turn

2. Turn the globe till some other point of the Ecliptic comes under 18° as before, and you will find it about 5° of π , which answers to the 24th of January, the beginning of twilight to the inhabitants at the North Pole, and then on March the 21st he rises with them.

Thus it appears, that the length of their day (from sun-rising to sun-setting) is from March the 21st to September the 21st. The length or continuance of twilight is from September the 21st to November the 14th, and from January the 24th to March the 21st, in all about one hundred and ten days, and their real night is from November the 14th to January the 24th, viz. about seventy-one days.

Note. The same holds good to the southern inhabitants at the South Pole, for he rises with them when he enters to π , and sets with them when he comes to γ , &c.

P R O B L E M S on the C E L E S T I A L G L O B E.

P R O B. I.

To find the right Ascension of any Star.

Bring the centre of the star to the Meridian, and the degree of the Equinoctial cut by the Meridian, is the right ascension required.

Thus you will find the right ascension of Aldebaran in Taurus to be about 65° , Arcturus in Bootes about $210^\circ 45'$, Regel in Orion about $75^\circ 30'$, and Sirius, or the Dog-Star, about 98° , &c. &c.

P R O B. II.

The Latitude given, to tell the oblique Ascension and Descension of any Star.

Rectify the globe, and bring the Star down to the eastern verge of the Horizon, and the degree of the Equinoctial that is then cut by the Horizon, is the oblique ascension required. Turn the star to the western side, and the degree of the Equinoctial cut by the Horizon is the star's oblique descension.

Proceed thus, and you will find the oblique ascension of Regel to be about $86^\circ 30'$, of Marhal in Pegasus about 325° , and of Aldebaran, or Bull's-eye, about $43^\circ 30'$. Turn each of these to the western side, you will find their oblique descension 64° , 360° nearly, and 87° .

Note. There is this difference between the right and oblique ascension and descension of the sun and stars: for the sun's oblique ascension, &c. differs every day in the same latitude, but the stars oblique ascension is every day the same.

P R O B. III.

To tell the Declination of the Stars:

As for the sun's place, so also here, bring the given star to the Brazen Meridian, and observe what degree of the Meridian lies right over the centre of the star, for that is the declination either north or south, according to which side the equinoctial it lies.

Thus you will find the declination of Aldebaran to be about $16^\circ 45'$ north. The upper Pointer to the Pole in Urfa Major about $62^\circ \frac{1}{4}$, and the lower one nearly $58^\circ \frac{1}{4}$, but Regel in Orion I find about $8^\circ \frac{1}{4}$ south, and Cor Scorpio about 26° south declination, &c. &c.

P R O B. IV.

The right Ascension and Declination of any Star given, to find the same at once.

Bring the given degree of right ascension on the Equator to the Brazen Meridian, then look under the degree of declination on the Meridian, and you will find the star at the Meridian under the given degree of declination.

Thus, suppose it was wanted to find Aldebaran, whose right ascension is 65° , and his declination $16^\circ 45'$ north: first bring 65° of the Equinoctial to the Meridian; and looking under $16^\circ 45'$ north, declination on the Meridian, is found Aldebaran.

So also Sirius has 98° right ascension, and $16^\circ 30'$ south declination; therefore bring 98° of the Equinoctial to the Meridian, and looking under $16^\circ 30'$ south declination on the Meridian is found Sirius just at the Meridian. The same for any other star.

P R O B. V.

To tell the rising and setting of the Stars, and the Point of the Compass any Star rises or sets upon in any Latitude, and on any Day of the Year.

Rectify the globe, and bring the sun's place to the Meridian; then turn the globe till the given star comes to the eastern verge of the Horizon, and the index will point to the time of rising, and the Horizon will shew the point it rises upon: turn it to the west, and the index will point to the time of setting, and the Horizon will shew you the point it sets upon.

Proceed thus, and you will find that Aldebaran, on November the fifth at London, rises a little past six in the evening, and sets about nine in the morning. The point he rises upon is east-north-east, and the point he sets upon is west-north-west. But Regel in Orion, the same night, rises a

little before nine at night, and sets about half past seven in the morning. The points of rising are west by fourth, and setting east by fourth.

Note. The stars rise and set every day on the same point of the compass, though at contrary hours.

P R O B. VI.

To tell the Time, viz. how many Hours any Star continues above the Horizon, from its Rising to its Setting, in any Latitude.

Rectify the globe, then bring the star to the eastern verge, and note the time of rising; then turn the globe to the western side, and the number of hours that passed through the dial-plate tells you the continuance of that star above the Horizon.

Thus Aldebaran is found at London to continue up from the time of his rising on any day (for example take December 25th) about fifteen hours; and Regel about ten hours and a half.

At Stockholm Aldebaran continues up above sixteen hours; but at Port Royal he continues up but about twelve hours three quarters.

P R O B. VII.

To tell the Distance of one Star from another in Degrees and Minutes, in the Arch of a great Circle.

To this Problem are three variations:

1. If the stars lie under the same Meridian, bring them to the Brazen Meridian, and the degrees intercepted between them, counted on the Meridian, is the distance required.

Thus is found the two Pointers in the Great Bear to be about $5^{\circ}\frac{1}{2}$ distant from each other; and Arides and the Dolphin's Eye about $29^{\circ}\frac{1}{2}$ distant.

2. If they lie under the same declination, bring the first (at pleasure) to the Brazen Meridian, and note the degrees cut by the Equator; then bring the other to the Meridian, and note how many degrees difference has passed through the Meridian, for that is their distance required.

Thus is found the difference between Affengue and Caput Medusæ to be about $122^{\circ}\frac{1}{2}$; for Affengue ($38^{\circ}\frac{1}{2}$ declination) being brought to the Meridian, cuts $277^{\circ} 30'$, viz. $82^{\circ} 30'$ from Υ westward; and Caput Medusæ cuts 40° of the Equator eastward; their distance therefore is $122^{\circ} 30'$.

3. If neither of the stars lie under the same degree of the Meridian, or declination, then bring either of them to the Meridian, and elevate the pole to the same height as the star has declination (that is, the same as you elevate the terrestrial globe to the latitude of a place) for then the star will be in the Zenith; therefore fix the quadrant to the Zenith, over the centre of the given star, and extend it to the other star, and the degrees on the quadrant is the distance required in a true arch of a great circle.

Note. Though the distance of the stars from each other are thus determined in degrees, yet you are not to suppose their distance are so many degrees to be converted into English miles; but it only means, that they appear so far distant under such an angle.

Thus is found the distance between Capella and Cor Hydra to be about 79° , and between Aldebaran and Sirius about $46^{\circ} 30'$, &c.

4. If the stars be at such a distance from each other, that the quadrant will not reach them, then bring either of them to the Horizon, and elevate or depress the pole, till the other lies also at the verge of the Horizon, and the degrees counted upon the Horizon, between star and star, is the distance in degrees.

Thus between Aldebaran and Cor Scorpio you will find about 170° .

P R O B. VIII.

The Latitude, Day of the Month, and Height of any Star given, to tell the Time or Hour of the Night.

Rule. Rectify the globe for the latitude, &c. &c. then fix the quadrant in the Zenith, and move the globe and the quadrant together, till the star cuts the quadrant in the given height; and the index will point to the hour.

Thus on January the 21st (at London) in the evening, Aldebaran was observed east-south-east to be about 40° high; the time of this observation is demanded? *Ans.* A little past five in the evening. Again, on December the 25th, in the evening, Sirius was observed to be about 15° high, and at the same time Regel to be about $28^{\circ}\frac{1}{2}$; the hour is demanded? *Ans.* About ten at night; and Aldebaran is under the Meridian at the same time.

P R O B. IX.

To tell what Stars never rise, and those that never set, at London.

1. Only observe what stars have above $38^{\circ}\frac{1}{2}$ north declination; for all such never set at London, but are always above the Horizon.

2. Observe also those stars that have above $38^{\circ}\frac{1}{2}$ south declination, for those never rise, but are always under the Horizon at London.

Thus the Pointers in the Great Bear, Arides in Cygnus, and many others, never set.

Also Canopus in Argo, Navis and Pes Centaurus, and many others, never rise at London.

Note 1. From what has been said it is easy to conceive, that to the inhabitants under the North Pole no south star can ever be seen; nor can the inhabitants at the South Pole ever see one of the stars in the other hemisphere. But,

2. The inhabitants under the Equator have a pleasant sight of all the stars from pole to pole; for they rise and set with them at right angles; therefore no star can continue above twelve hours above this Horizon.

P R O B. X.

To know at any Time of the Year (in the Latitude of London) where to find any Star, or to tell the Name of any Star at pleasure.

Rectify the globe for the day, and turn it till the index points to the given hour; then by a quadrant take the height of the required star; or, for want of this (in a common way of guessing) observe well what part of the heavens it is in, viz. whether east-north-east, south-west, or the like; as also its height as near as you can guess. This being done, set the globe in due-order for the day and hour, and you will find the same star on the globe; and, by applying the quadrant, you will find the exact point of the compass, and the real height the star then has, which though not perhaps near to what you guessed it at, yet, if it be any noted star, you may assure yourself you were right, as there is no other star of note near it about that height, and upon the same point.

Thus, on December the 25th, at eight at night, was observed a bright star (as near as can be guessed) on the south-east point, and about 48° high; It is desired to know what star it is? *Ans.* Aldebaran.

I rectify the globe, and turn the index to the hour, and then turn the quadrant to the given point of the compass, and looking about 48° high on the quadrant, Aldebaran is found to be the nearest bright star by the quadrant on that point and height; therefore I conclude it is Aldebaran.

Also at three quarters past ten, the same night, was seen two very bright stars, one on, or near the Meridian, about 30° high, and the other near the south-east point, and about 35° high; I demand their names? *Ans.* Regel and Procyon in Canicula.

P R O B. XI.

To tell the Latitude and Longitude of the Stars.

First, Observe whether the given star be on the north or south side of the Ecliptic; for if it be on the north side, elevate the North Pole $66^{\circ}\frac{1}{2}$, and turn the globe till \odot and ϖ lie in the north and south points of the Horizon, viz. the Ecliptic will be parallel, or even to the Horizon, and fix the quadrant in the Zenith: then, keeping the globe steady, turn the quadrant till the edge of it touches the centre of the star; and that degree on the quadrant, viz. the altitude of the star in the latitude $66^{\circ}\frac{1}{2}$, is the latitude required, and the degree of the Ecliptic cut by the quadrant, reckoned from Aries (or rather reckoned among the signs, as it happens) is the longitude required.

Thus you will find Arcturus in Bootes to be about $30^{\circ}\frac{1}{2}$ north latitude, and 230° longitude from ϖ or rather 23° of π . Also, Alcair is about $29^{\circ}\frac{1}{2}$ of north latitude, and 28° of longitude in ϖ .

2. *For any south Star.* Elevate the South Pole $66^{\circ}\frac{1}{2}$, and fix the quadrant in the Zenith, and apply it to the star, as before directed, you have the latitude and longitude required. Thus you will find Pes Centaurus to have about $42^{\circ}\frac{1}{2}$ of south latitude, and 236° longitude from φ , or rather 26° in π ; and thus for any other star.

P R O B. XII.

The Latitude and Day of the Month given (suppose December the 25th, at 9 at Night at London) to set the Globe so as to represent the Face of the Heavens at that Time, and shew your Acquaintance the Name and Position of the most eminent fixed Stars.

Rectify the globe for the latitude, and bring the sun's place to the Meridian, and the index to twelve; then turn the globe to the given hour, viz. five minutes past nine at night, and there fix it, so will every star on the globe (if you set the globe north and south) correspond with, or point to the same star in the heavens.

Thus (at London) is found Capella east by south about 75° high, Castor and Pollux, one about 40° , and the other about 45° high, near the east point: Procyon below them, to the left hand, 23° high east-south-east: Sirius yet lower, to the left, south-east about 10° high: Betelgeuze higher, on the same point, about 38° high; Regel, more southward, about 26° high: Aldebaran, on the same point, much higher, viz. about 53° : the Seven Stars, or Pleiades, south nearly about 62° high: Mencar, south by west 40° high: Arides, north-west about 26° high, &c. &c.

P R O B. XIII.

To tell the Time of the acronical Rising and Setting of any Star.

Definition 1. The acronical rising of a star is when the star rises just at the sun-set.

2. A star is said to set acronically when it sets with the sun.

Bring the sun's place for the given day to the western side of the Horizon, and all those stars that are on, or near the eastern side of the Horizon, rise acronically; and those on the western verge of the Horizon set acronically.

Thus it is found on December the 6th, that Aldebaran rises acronically, but it sets acronically on May the 21st. Also Sirius rises acronically on February the 4th, and sets acronically on May the 14th.

P R O B. XIV.

To tell the cosmical Rising and Setting of the Stars in any Latitude.

Definition 1. A star is said to rise cosmically when it rises with the sun.

2. A star is said to set cosmically when it sets at sun-rising.

Rectify the globe, &c. and bring the sun's place to the eastern side of the Horizon for the given day; then all those stars cut by the eastern verge of the Horizon rise cosmically. The globe still remaining in the same position, look at the western verge or edge of the Horizon, and all those stars cut by it, or that are very near it, set on that day cosmically.

Thus is found that Arcturus, and two small stars in Hercules's Thigh, rise cosmically September the 25th. Also two stars in Eridanus, Asengue in Lyra, &c. &c. set cosmically. Marhal in Pegasus is but just below the Horizon, therefore may be said to set nearly cosmically, as it will within a day or two.

For the cosmical Setting. Turn the globe till the star comes to the western side of the Horizon, and observe the degree of the Ecliptic then cut by the eastern side of the Horizon, for that will answer to the day of the cosmical setting.

Thus Arcturus sets cosmically June the 22d; also Aldebaran sets cosmically December the 20th.

P R O B. XV.

To tell the heliacal Rising or Setting of the Stars.

Definition 1. Heliacal rising is when a star once in the sun's beams gets out of them, so as to be seen at the eastern verge of the Horizon, just before sun-rising.

2. Heliacal setting is when a star once in the sun's beams gets out of them, so as to be seen setting on the western side of the Horizon, just after sun-set.

Note 1. This heliacal rising and setting of the stars is different, according to their different magnitudes. For,

Note 2. Stars of the first magnitude are seen rising and setting, when the sun is but 12° below the Horizon. Stars of the second magnitude are not perfectly seen till the sun is 13° below the Horizon. Those of the third degree, when he is 14° . Those of the fourth degree of magnitude when he is 15° below the Horizon. Those of the fifth degree, when he is 16° . Those of the sixth degree, when he is 17° ; and the nebulous, or small ones, not till he is 18° below the Horizon, viz about the beginning and ending of twilight.

To find the heliacal rising or setting, the Rule is, rectify the globe, and bring the given star to the eastern verge of the Horizon; then fix the globe, and turn the quadrant to the western side, till 12° of the quadrant touches the Ecliptic; this done, note the degree of the Ecliptic that is cut by 12° of the quadrant on the western side, (for then will the real place of the sun be depressed 12° on the eastern side) for that degree sought in the calendar gives the heliacal rising. The same is to be observed with the quadrant on the eastern side of the heliacal setting. Thus you will find Aldebaran rises heliacally July the fourth, sets heliacally May the fifth: and Sirius, the Dog Star, rises heliacally about August the 26th.

Note. The poets, and others, formerly used to reckon their *Dies Canicularis* or Dog Days, from the heliacal rising of Sirius; but they did not agree when they ended. Some reckoned them to continue thirty or forty, and others fifty days. However, in this they agreed, that the weather at that time was very sultry and faint for five or six weeks after the rising of Sirius. But (as it was then, so now) it is a ridiculous whim; for Sirius does not now rise heliacally till near September, though our Almanack-makers (for what reason is not known) continue the beginning of Dog Days July the 30th. But, however, it is plain that Sirius can no ways be charged with bringing this sultry weather; because three or four thousand years hence he will not rise heliacally till November, and then, perhaps, will be charged with bringing as much cold by the same rule.

P R O B L E M S in NAVIGATION.

P R O B. I.

The Sun's Declination and Hour when he is due East given, to find the Latitude, viz. the Elevation of the Pole.

Rectify the globe to the same latitude as the given number of degrees of declination, and fix the quadrant in the Zenith; then convert the hours that the sun is due east before, or after, six o'clock into degrees, and count the same number of degrees on the Horizon from the east point southward, and bring the quadrant to that degree of the Horizon, so shall the degree on the quadrant that is cut by the Equator be the complement of latitude; which taken from 90° , gives the latitude itself, or height of the pole.

Example. Sailing May the 21st, an observation was made that the sun was due east about seven minutes past seven in the morning, and his declination $20'$ north; it is demanded what latitude I was in?

Proceed by the Rule, you will find the latitude to be $51^{\circ}\frac{1}{2}$ nearly.

P R O B.

P R O B. II.

Having the Sun's Azimuth at Six o'Clock, and Declination, to find the Latitude.

Rule. As many degrees as are contained in the Azimuth given, so much elevate the pole, and fix the quadrant in the Zenith, and bring γ to the Meridian; this done, count on the quadrant upwards the complement of the sun's declination to ninety, and bring that degree to the Equator; then the degree of the Horizon cut by the quadrant, shall be the complement of latitude, counted from the south point, or else from the north, as it may happen, and the remainder to ninety is the latitude required; or otherwise, the degrees counted from the other two cardinal points, either east or west, as it may happen, will give the latitude.

Thus is found the sun's azimuth, at six o'clock, to be $12^{\circ} 15'$, and his declination $20^{\circ} 10'$, what is the latitude? Work according to the rule, you will have the answer $38^{\circ} \frac{1}{2}$ complement, that is, $51^{\circ} \frac{1}{2}$ latitude required.

P R O B. III.

The Sun's Amplitude and ascensional Difference given, to find the Elevation of the Pole, and Sun's Declination.

Rule. Raise or elevate the pole so many degrees as is the ascensional difference, and fix the quadrant in the Zenith, and bring γ to the Meridian; then count on the quadrant upwards the complement of altitude, and move the quadrant till that same number on the quadrant cuts the Equator; and the quadrant will cut the Horizon in the degree of the pole's elevation, and the Equator in the degree of declination.

P R O B. IV.

The Sun's Altitude East, and his Declination given, to prove the Elevation of the Pole.

Rule. Elevate the pole to the complement of the sun's altitude at east, and fix the quadrant in the Zenith, and bring γ to the Meridian; then number on the quadrant of altitude, the degree of declination, and bringing the same to the equator observe what degree the quadrant cuts the Equator in; for its complement to 90° is the height of the pole.

Example. The sun's declination is $20^{\circ} 10'$ north, his altitude at east (at London) is nearly 26° , it is desired to know whether the supposed latitude ($51^{\circ} \frac{1}{2}$) agrees herewith in operation.

Here subtract 26° from 90° , and there remains 64° complement of altitude, and elevate the pole accordingly, &c. Then bring γ to the Meridian, and cause $20^{\circ} 10'$ on the quadrant to cut the Equator, and you will find it nearly $38^{\circ} \frac{1}{2}$, the complement of latitude required: which subtracted from 90° gives $51^{\circ} \frac{1}{2}$, the real latitude of the place.

P R O B. V.

The Sun's Declination and Amplitude given, to find the Height of the Pole.

Rule. Elevate the pole to the complement of amplitude, and fix the quadrant in the Zenith, and bring γ to the Meridian; then count the sun's declination on the quadrant, and bring that degree to the Equator; and the degree of the Equator cut by the quadrant is the latitude required.

Example. Suppose the sun's amplitude $33^{\circ} 20'$, his declination $20^{\circ} 10'$, what is the latitude?

Proceed according to the rule, you will find it about $51^{\circ} 30'$.



On the different Systems of the WORLD.

THE motions of the heavenly bodies have, from the infancy of time, engaged the attention of mankind, and various hypotheses have been proposed to account for them, some of which were formed and forgotten in the same age; and the rest, namely, the Ptolemaic, the Brahean, and Composite systems, preserved only as monuments of ancient inventions. As the Copernican, or true solar system, is now universally adopted by every one that deserves the name of an astronomer, we shall lay before our readers a copious explanation of that system.

The Copernican system places the sun in the centre, and supposes that the planets and comets revolve about it at different periods of time, and at different distances from it, in the following order.

Mercury, at the distance of about 32,000,000 of miles, revolves about the sun in the space of 87 days, 23 hours, and 16 minutes.

Venus, at the distance of 59,000,000 of miles, in 224 days, 16 hours, and 49 minutes.

The Earth, at the distance of about 82,000,000 of miles, in 365 days, 6 hours, and 9 minutes, or a Sydereal year.

Mars, at the distance of 123,000,000 of miles, in 686 days, 23 hours, and 27 minutes.

Jupiter, at the distance of 424,000,000 of miles, in 4332 days, 12 hours; and 20 minutes, or almost 12 years.

Saturn, at the distance of 777,000,000 of miles, in 10,759 days, 6 hours, and 36 minutes, or nearly 30 years.

The comets in various, and vastly eccentric, orbits revolve about the sun in different situations and periods of time, but too numerous to be inserted here; nor is their theory yet sufficiently known to calculate exactly their periodical times.

These are all the heavenly bodies yet known to circulate about the sun, as the centre of their motions; but among the planets there are three which have secondary planets, satellites, or moons, revolving constantly about them, as the centres of their motions; namely, the Earth, Jupiter, and Saturn.

The Earth has only one satellite or moon; which revolves about it in 27 days, 7 hours, 43 minutes, at the mean distance of about 240,000 miles.

Jupiter is observed with a telescope to have four satellites or moons constantly moving about him. The first in 1 day, 18 hours, 27 minutes, at the distance of 65 semidiameters from his centre, as measured with a micrometer. The second in 3 days, 13 hours, 13 minutes, at the distance of 9 semidiameters. The third in 7 days, 3 hours, 42 minutes, at the distance of 14.5 semidiameters. The fourth in 16 days, 16 hours, 32 minutes, at the distance of 25.5 semidiameters.

Saturn has five moons continually moving round him. The first, or that nearest the body of the planet, revolves about him in 1 day, 21 hours, 18 minutes. The second in 2 days, 17 hours, 41 minutes, at the distance of almost two and a half semidiameters. The third in 4 days, 12 hours, 25 minutes, at the distance of three and two thirds semidiameters. The fourth in 15 days, 22 hours, 41 minutes, at the distance of 8 semidiameters. The fifth in 70 days, 22 hours, 4 minutes, at the distance of 23.3 semidiameters.

But, besides these satellites, he is surrounded by a thin broad ring, as an artificial globe is by its horizon. This ring appears double when seen through a good telescope. It is inclined thirty degrees to the ecliptic, and is about 21,000 miles in breadth, which is equal to its distance from Saturn on all sides. There is reason to believe, that the ring turns round its own axis; because when it is almost edgeways to us, it appears somewhat thicker on one side of the planet than on the other; and the thickest edge has been seen on different sides at different times.

The comets are solid opaque bodies, with long transparent tails, issuing from that side which is opposite to the sun. They move about the sun in very eccentric ellipses, and are of a much greater density than the earth; for some of them are heated in every period to such a degree, as would vitrify or dissipate any substance known to us. Sir Isaac Newton computed the heat of the comet which appeared in the year 1680, when nearest the sun, to be 2000 times hotter than red hot iron, and that, being thus heated, it must retain its heat till it again approaches the sun, even though its period should be 20,000 years, and it is computed to be only 575. It is believed, that there are at least twenty-one comets belonging to our system, moving in all sorts of directions; and all those which have been observed have moved through the ætherial regions and the orbits of the planets, without suffering the least sensible resistance in their motions; which sufficiently proves that the planets do not move in solid orbits. Of all the comets, periods of three only are known with any degree of certainty; and of these, that which appeared in 1680, is by far the most remarkable. This comet at its greatest distance is about 12 thousand 200 millions of miles from the sun, and at its least within a third part of the sun's semidiameter from his surface. In that part of its orbit, which is nearest to the sun, it flies with the amazing velocity of 880,000 miles in an hour; and the sun, as seen from it, appears 100 degrees in breadth, consequently 40,000 times as large as he appears to us. The astonishing distance that this comet runs out into empty space, suggests to our minds an idea of the vast distance between the sun and the nearest fixed stars, within whose attraction no comet must approach, that returns periodically round the sun.

The extreme heat, the dense atmosphere, the gross vapours, the chaotic state of the comets, seem, at first sight, to declare them absolutely uninhabitable, altogether unfit for the purposes of animal life, and a most miserable habitation for rational beings : and hence some are of opinion, that they are so many hells for tormenting the wicked with perpetual vicissitudes of heat and cold. But when we consider, on the other hand, the infinite power and goodness of the Deity, the latter inclining, and the former enabling him, to make creatures suited to all stages and circumstances ; that matter exists only for the sake of intelligence ; and that, wherever we find it, we find it pregnant with life, or necessarily subservient thereto ; the numberless species, the astonishing diversity of animals in earth, air, water, and even in other animals ; every blade of grass, every tender leaf, every natural fluid, swarming with life ; and every one of these enjoying such gratifications as the nature and state of each requires : when we reflect, moreover, that some centuries ago, till experience undeceived us, a great part of the earth was judged uninhabitable ; when we consider, I say, these particulars, and a thousand others that might be mentioned, we shall have reason to think, that such numerous and large masses of durable matter, as the comets undoubtedly are, however unlike they may be to our earth, are not destitute of beings capable of contemplating with wonder, and acknowledging with gratitude, the wisdom, symmetry, and beauty of the creation ; which is more plainly to be observed in their extensive tour through the unbounded fields of space, than in our more confined circuit.

Of the Motion and Figure of the E A R T H.

WE have already observed, that the earth revolves round the sun between the planets Mars and Venus ; and that it also revolves about its own axis in twenty-four hours. The latter produces the vicissitudes of day and night, and the former the change of the seasons. The revolution round its axis is from west to east, which causes all the heavenly bodies to move apparently the contrary way, namely, from east to west. This is very easily conceived ; but its annual motion round the sun is attended with more difficulty, and therefore we shall endeavour to explain it.

It is easy to conceive, that the sun will always enlighten one half of the earth, and that when the sun is in the equinoctial, the circle which terminates the enlightened and darkened hemispheres, called the circle of illumination, will pass through the poles of the earth, dividing the parallels of latitude into two equal parts : but as the earth does not move in the plane of the equinoctial, but in that of the ecliptic, the axis of the earth will be inclined to that of the ecliptic in an angle of 23 deg. 29 min. and therefore the circle of illumination will at all other times divide the parallels of latitude into two unequal parts.

Now, since any parallel is the path or tract which any place therein describes in one revolution of the earth or 24 hours, therefore that part of the parallel, which lies in the enlightened hemisphere, will represent the diurnal arch, or length of the day ; and that part in the dark hemisphere will be the nocturnal path, or length of the night, in that parallel of latitude.

Hence, as the earth always moves with its axis parallel to itself, and always inclined to the plane of the ecliptic, the northern parts will one time of the year be more turned towards the sun, and consequently more enlightened than the southern ; and the other part of the year the southern parts will enjoy the same advantage. Hence various alterations of heat and cold, and length of days and nights, will ensue in the course of the revolution of the earth about the sun, which will constitute all the variety of seasons.

We will begin the earth's motion on the 21st of March, when the earth is in Libra, and consequently the sun appears to be in Aries, and is the vernal equinox. In this position of the sun all parts of the earth are equally enlightened from pole to pole, and all the parallels of latitude divided into two equal parts by the circle of illumination ; consequently the days and nights will be equal, and the sun's heat at a mean between the greatest and least ; particulars that constitute the agreeable season we call spring.

As the earth passes from west to east through Libra, Scorpio, and Sagittarius, to the beginning of Capricorn, the sun will appear to move through the opposite signs of the ecliptic ; namely, Aries, Taurus, and Gemini, to the beginning of Cancer ; during which time, by the inclination of the earth's axis, the northern parts will be gradually turned towards the sun, and the southern parts from it ; the enlightened parts of the arches of the parallels of latitude in northern parts will also increase, and those of the southern decrease ; consequently the length of the days will increase in the former and decrease in the latter. And when the sun reaches Cancer, it will be the middle of that season we call summer in north latitude ; but in south latitude it will be the winter season.

The north frigid zone is, during the time of the sun's being in Cancer, wholly enlightened, and the pole turned as far as possible toward the sun ; but, as the earth moves on, the north pole returns, the diurnal arches grow gradually less, and the nocturnal greater ; consequently the sun's rays fall more and more obliquely, and his heat proportionally diminishes till the earth comes to Aries, when the sun will appear in Libra ; and thus produce an equality of light and heat, and of day and night, to all parts of the world. This will be the middle of the season called autumn, and the day of the autumnal equinox, which happens about the 22d of September.

But as the earth moves on through Aries, Taurus, and Gemini, the sun appears to move through the opposite signs Libra, Scorpio, and Sagittarius ; the north pole is immeried in the dark hemisphere, and the south pole becomes enlightened : the north frigid zone is more and more obscured,

and

and the south more and more enlightened; all the northern latitudes turn continually from the sun, by which means his rays fall on them more obliquely; and pass through a larger body of the atmosphere; the nocturnal arches gradually increase, and the diurnal decrease; all which contribute to form the diurnal scene we call winter; the midst of which is when the earth enters Cancer, and the sun appears in Capricorn, which happens about the 21st of December.

Lastly, as the sun continues moving on from thence through Cancer, Leo, and Virgo, the sun appears to pass through Capricorn, Aquarius, and Pisces; and all things change their appearance. The northern climes begin to return, and receive more directly the enlivening beams of the sun, whose meridian height every day increases: the days lengthen, the tedious nights contract their arches, and every thing contributes to advance the delightful season of the spring.

Thus have we followed the earth round her annual orbit; and shewn how the various seasons, and length of the days and nights, are formed by means of the inclination of the earth's axis to the ecliptic. Had the earth's axis been perpendicular to the ecliptic, there could have been no diversity of seasons, nor any difference in the length of the days and nights; no alteration of heat and cold, so agreeable now both to the torrid and frozen zones; but the same uniform eternal round of invariable suns had been our lot, so foreign to the disposition of all mankind, who are charmed with variety, and disgusted with the same perpetual appearance, and undiversified prospect. The obliquity of the ecliptic is therefore not to be looked upon as a matter of chance or indifference, but an instance of wisdom and design in the adorable Author of nature, who does nothing in vain.

Thus we see that the sun appears to change his place daily, so as to make a tour round the starry heavens in a year, yet he is fixed in the centre of the system, and only moves in appearance: for whether it be, in reality, the sun or earth that moves, the phenomena will be the same; no objection therefore can be drawn against the earth's motion, from the apparent motion of the sun.

And it is well known to every person who has sailed on smooth water, or been carried by a current in a calm, that, however fast the vessel goes, he is not sensible of her progressive motion. Now, as the motion of the earth is beyond comparison more smooth and uniform than that of a ship, or any machine made and moved by human art, it is not to be imagined that we can feel its motions. It is, therefore, no argument against the earth's motion that we do not feel it.

If we could translate ourselves from planet to planet, we should still find that the stars would appear of the same magnitudes, and at the same distances from each other, as they do now to us; because the dimensions of the remotest planet's orbit bears no sensible proportion to the distance of the fixed stars. But then the heavens would seem to revolve about very different axes, and consequently these quiescent points, which are our poles in the heavens, would seem to revolve about other points; which, though apparently in motion to us on earth, would be at rest seen from any other planet. Thus the axis of Venus, which lies almost at right angles to the axis of the earth, would have its motionless poles in two opposite points of the heavens lying almost in our equinoctial, where to us the motion appears quickest, because it is performed in the greatest circle. And the very poles, which are at rest to us, have the quickest motion of all as seen from Venus. To the inhabitants of Mars and Jupiter the heavens appear to move round with very different velocities on the same axis, which are about 23 degrees and a half from ours. Were we transported to Jupiter, we should be amazed with the rapid motion of the heavens; the sun and stars appearing to move round in nine hours and fifty-six minutes; Could we go from thence to Venus, we should be as much surprized at the slowness of the heavenly motions; the sun going but once round in 584 hours, and the stars in 540. As it is impossible these various circumvolutions, in such different times, and on such different axes, can be real, so it is unreasonable to suppose the heavens to revolve about the earth more than it does about any other planet. When we reflect on the vast distance of the fixed stars to which 162,000,000 of miles is but a point, we are filled with an amazement at the immensity of the distance; but if we attempt to form an idea of the astonishing rapidity with which the stars must move, if they move round the earth in twenty-four hours, the thought so far surpasses our imagination, that we can no more conceive it than we do eternity, or an infinite number. If the sun moved round the earth in a day, he must travel above 3000 miles in a minute; but as the stars are at least 10,000 times farther than the sun from us, they must move 10,000 times quicker. And all this to serve no other purpose than what can be as fully, and much more simply, obtained by the earth's turning round eastward, as on its axis, every twenty-four hours, causing thereby an apparent diurnal motion of the sun westward; and bringing about the alternate returns of day and night.

As for the expressions in scripture, which seem to contradict the earth's motion, one general answer will be sufficient; namely, that it is abundantly evident to every impartial person, that as the scriptures were never intended to teach men astronomy and philosophy, so the expressions relating to these sciences are not always to be taken in the strictest sense, being adapted to the common apprehensions of mankind. Men of sense, in all ages, when not treating on the sciences; always use the same method; and it would be in vain to follow any other in addressing the bulk of mankind. Moses calls the moon a great light, as well as the sun; but the moon is known to be an opaque body; and the smallest astronomers have observed in the heavens, that the light she casts upon the earth is not her own, but the light of the sun reflected. Many other instances might be given, if necessary; but as every person, who makes any pretension to learning, agrees in admitting the motion of the earth, any thing farther would be superfluous.

The most natural, and at the same time the most certain method of determining the magnitude of the earth, is to measure the length of a degree of latitude on the meridian of any place; because, as every circle is supposed to be divided into 360 degrees, if we find the length of one of these divisions,

and

and multiply it by 360, we shall have the circumference of the earth in some known measure, supposing the earth to be a sphere.

Thus, if we find the latitude of any place, or take the altitude of any known star with a good quadrant, and then proceed directly northward or southward, till we find by the same instrument that the difference of latitude is one degree, or the same star is raised or depressed one degree; it is evident that we must have passed over just one degree of the earth's surface, which might therefore be known by actual mensuration, were it possible to find such a part of the earth's surface exactly even, spherical, and under the same meridian.

But this can hardly be expected, except in some very low and level country, which being overflowed in the winter, and the water converted into ice, the frozen surface might be sufficiently accurate. Accordingly Snellius attempted this in Holland, by measuring the distance between a tower at Leyden and another at Souterwode three times over, and then a straight line in the meridian on the ice: whence, by a trigonometrical process, he measured the length of a degree, but some error in the calculation rendered his intentions abortive. This induced the ingenious M. Muschenbroeck to attempt the same thing anew in the year 1700, by forming triangles on the fundamental base of Snellius, and happily succeeded. According to his mensuration the length of a degree of the meridian in Holland is 69 English miles and 711 yards; which nearly agrees with the mensuration of our countryman Mr. Richard Norwood, who found, by measuring the distance between London and York, in the year 1635, that the length of a degree is 69 English miles and a half.

But though the earth be of a spherical form, yet it is not a true sphere, but flatted at the poles, and the diameter at the equator longer than the axis. This is a natural consequence of its revolution round its axis. For all globes that have a circular rotation will be oblate spheroids; that is, their surfaces will be higher, or farther from the centre in the regions of the equator, than in those of the poles; because, as the former move with a much greater velocity than the latter, they will recede farther from the centre of motion, and consequently enlarge their diameter. That our earth is really of a spheroidical figure, is demonstrable from the unequal vibrations of pendulums; for it has been found that pendulums swinging seconds must be $2\frac{169}{1000}$ lines shorter at the equator than at the poles; a line is the twelfth part of an inch. This discovery, which was made by M. Richer, in the year 1672, engaged the attention of the greatest mathematicians of Europe; and the illustrious Sir Isaac Newton, by a most subtle theory, found, that the two diameters of the earth were in proportion to each other as 229 to 230. And, from accurate mensurations since made in Lapland and Peru, it is demonstrated, that this proportion is very near the truth.

The learned Dr. Long, in the first volume of his *Astronomy*, page 168, mentions an ingenious and easy method of finding nearly what proportion the land bears to the sea; namely, by taking the papers of a large terrestrial globe, and after carefully separating the land from the sea with a pair of scissors, to weigh them accurately in a pair of scales. This supposes that the globes are truly delineated, and that the paper is every where of an equal thickness. The doctor adds, that he actually made the experiment on the papers of Mr. Senex's seventeen inch globes; and found that the sea paper weighed 349 grains, and the land only 214; whence it appears, that almost three fourths of the surface of our earth, between the polar circles and the equator, are covered with water; and that little more than one fourth is dry land. The doctor omitted weighing all within the polar circles, because a sufficient number of observations have not been made in these uncomfortable parts to distinguish, with the necessary accuracy, the proportion between the land and sea.

Of W I N D S.

THE air is a fine invisible fluid, surrounding the globe of the earth, and extending to some miles above its surface.

The atmosphere is that collection of air, and the bodies contained in it, that circumscribe the earth.

The air has been found by a multitude of experiments to be both heavy and elastic. By the former it is capable of supporting other bodies, as watery vapours, fumes, and exhalations from different bodies, in the same manner as wood is supported by water: and by the latter, namely, its elasticity, a small quantity of it is capable of being expanded so as to fill a very large space; or of being compressed or confined in a much smaller compass.

A multitude of experiments have also demonstrated that air is compressed or condensed by cold, and expanded or rarefied by heat. Whence it follows, that if an alteration be made by heat or cold in any part of the atmosphere, its neighbouring part will be put into motion, by the endeavour the air always makes to restore itself to its former state; for experiments shew, that either condensed or rarefied air will return to its natural state, as soon as the cause, whatever it be, of that condensation or rarefaction is removed.

Wind is a stream or current of air which may be felt, and usually blows from one point of the horizon to its opposite; as from north to south, from east to west, from south-east to north-west, and the like.

Winds are either constant or variable, general or particular.

Constant winds are such as continue blowing the same way, at least for several hours or days; but variable winds are such as frequently shift within an hour or a day.

A general

A general wind is that which blows the same way over a large tract of the earth during the greatest part of the whole year.

A particular wind is that which blows in any place, sometimes one way, and sometimes another indifferently.

If the wind blows gently, it is called a breeze; if it blows harder, a gale, or a stiff gale; and when very hard, a storm. Experiments have shewn, that the swiftness of the wind in a great storm is about sixty miles an hour; and in a common brisk gale, about fifteen.

The great Dr. Halley, from accurate observations made in several voyages, found

1. That between the limits of sixty degrees, namely, from thirty of north latitude to thirty of south, there is a constant east-wind throughout the year, blowing on the Atlantic and Pacific oceans, called the trade-wind. For as the sun in moving from east to west heats the air more immediately under him, and thereby expands it, the air to the eastward is constantly rushing towards the west, to restore the equilibrium, or natural state of the atmosphere; and this occasions a perpetual east wind within those limits.

2. That the trade-winds near their northern limits, blow between the north and east; and near their southern limits, between the south and east. For as the atmosphere is expanded by the heat of the sun near the equator, the air therefore from the northward and southward will both tend towards the equator, to restore the equilibrium. Now these motions from the north and south, joined with the foregoing easterly motion, will produce those observed near the said limits between the north and east, and between the south and west.

3. That these general motions of the wind are disturbed on the continents, and near the coast; for the nature of the soil may either cause the air to be heated or cooled; and hence will arise motions that may be contrary to the foregoing general ones.

4. That in some parts of the Indian ocean there are periodical winds, called monsoons; that is, such as blow half the year one way, and the other half the contrary way: for air that is cool and dense will force the warm and rarefied air in a continual stream upwards, where it must spread itself to maintain the equilibrium; so that the upper course or current of the air will be contrary to the under current; for the upper air must move from those parts where the greatest heat is, and so by a kind of circulation, the north-east wind below will be attended with a south-west wind above; and a south-east wind below with a north-west wind above: and this is confirmed by the experience of seamen, who, as soon as they get out of the trade-winds, immediately find a wind blowing from an opposite quarter.

5. That in the Atlantic ocean, near the coast of Africa, at about 100 leagues from the shore, between the latitude of 28 deg. and 10 deg. N. seamen constantly meet with a fresh gale of wind blowing from the north-east.

6. That those bound to the Caribbee islands across the Atlantic ocean, find, as they approach the American side, that the north-east wind becomes easterly, or seldom blows more than a point from the east, either to the northward or southward. These trade-winds on the American side are extended to 30, 31, or even 32 degrees north latitude; which is about four degrees farther than what they extend on the African side: also to the southward of the Equator, the trade-wind extends three or four degrees farther towards the coast of Brasil on the American side, than they do near the Cape of Good Hope on the African side.

7. That between the latitude of four degrees north, and four degrees south, the wind always blows between the south and east: on the African side they are nearest to the south, and on the American side nearest the east. In these seas Dr. Halley observed, that when the wind was to the eastward, the weather was gloomy, dark, and rainy, with hard gales of wind; but when the wind veered to the southward, the weather generally became serene, with gentle breezes nearly approaching to a calm. These winds are somewhat changed by the seasons of the year: for when the sun is far northward, the Brasil south-east wind changes to the south, and the north-east wind to the east; and when the sun is far south, the south-east wind gets to the east, and north-east on this side the equator veers more to the north.

8. That along the coast of Guiney, from Sierra Leone to the island of St. Thomas under the equinoctial, which is above 500 leagues, the southerly and south-west winds blow perpetually: for the south-east trade-wind having crossed the equator, and approaching the Guiney coast within 80 or 100 leagues, inclines towards the shore, and becomes south, then south-east, and by degrees, as it comes near the land, it veers about to the south, south-south-west, and close in with the land it is south-west, and sometimes west-south-west. This tract is troubled with frequent calms, violent sudden gusts of winds called tornados, blowing from all points of the horizon. The reason of the wind setting in west on the coast of Guiney is, in all probability, owing to the nature of the coast, which being greatly heated by the sun, rarefies the air exceedingly, and consequently the cool air from off the sea will keep rushing in to the equilibrium.

9. That between the fourth and tenth degrees of north latitude; and between the longitudes of Cape Verd and the easternmost of the Cape Verd islands, there is a tract of sea which seems to be condemned to perpetual calms, attended with terrible thunder and lightning, and such amazing rains, that part of this sea has acquired the name of *the Rains*. Ships in sailing these six degrees have been sometimes detained whole months. The cause of this seems to be, that the westerly winds setting in on this coast, and meeting the general easterly winds in this tract, balance each other, and so cause the calms; and the vapours carried thither by each wind meeting and condensing, occasion the almost continual rains.

10. That between the southern latitudes of ten and thirty degrees in the Indian ocean, the general trade-wind about the south-east by south, is found to blow all the year long in the same manner as in similar latitudes in the Ethiopic ocean; and during the six months between May and December, these winds reach to within two degrees of the equator; but during the other six months, from the beginning of December to the beginning of June, a north-west wind blows in the tract lying between the third and tenth degrees of south latitude, in the meridian of the north end of Madagascar, and between the second and twelfth degrees of south latitude, near the longitude of Sumatra and Java.

11. That in the tract between Sumatra and the African coast, and from three degrees of south latitude quite northward to the Asiatic coast, including the Arabian sea and the Bay of Bengal, the monsoons blow from September to April at north-east, and from March to October at south-west. The shifting of these monsoons is not all at once; and in some places the change is attended with calms, in some with variable winds, and in others with tempests; and such is their violence, that they render the navigation of these parts very unsafe at that time of the year. These tempests the seamen call the breaking up of the monsoons.

We have already observed, that the atmosphere surrounding the earth is an elastic fluid; and its lower parts being pressed by the weight of all the air above them, are squeezed the closer together; and consequently the densest of all at the earth's surface, and gradually rarer the higher they ascend. The weight of air sustained by every square inch at the earth's surface, is found, by experiments on the air-pump, and also by the quantity of mercury the air balances in a barometer, to be fifteen pounds; therefore every square foot must sustain 2016 pounds; consequently every middle sized man, whose surface may be about 14 square feet, is pressed by 28,224 pound weight of air all round; for fluids press equally up and down and on all sides: but because this enormous weight is equal on all sides, and counter-balanced by the spring of the internal air in our blood-vessels, it is not felt. We often feel ourselves languid and dull, and impute the cause to the air's being heavy and foggy about us; but this is a mistake: the cause arises from its being too light, as is evident from the mercury's sinking in the barometer, at which time it is generally found the air has not sufficient gravity to bear up the vapours which compose the clouds; for when it is otherwise, the clouds mount high, the air is more elastic and weighty about us, by which means it balances the internal spring of the air within us, braces up our blood-vessels and nerves, and renders us brisk and lively.

The atmosphere is also the cause why the heavens appear bright in the day-time; for, without an atmosphere, that part of the heavens only would shine in which the sun was placed: and if an observer could live without air, and should turn his back towards the sun, the whole heavens would appear as dark as in the night, and the stars would be seen as clear as in the nocturnal sky. In this case we should have no twilight, but a momentary transition from the brightest sun-shine to the blackest darkness immediately after sun-set; and from the blackest darkness to the brightest sun-shine at sun-rising: but by means of the atmosphere we enjoy the sun's light, reflected from the aerial particles, before he rises and after he sets; for when the earth by its rotation hath concealed the sun from our sight, the atmosphere being still higher than we, has his light imparted to it; which gradually decreases till he has got eighteen degrees below the horizon, and then all that part of the atmosphere above us is dark. From the length of the twilight Dr. Keil calculated the height of the atmosphere, so far as it is dense enough to reflect the light, and found it to be about forty-four miles; but it is seldom dense enough at two miles height to support the clouds.

Of the T I D E S.

BY the tides is meant that motion of the waters in the sea and rivers, by which they are found regularly to rise and fall. The general cause of the tides, or flux and reflux of the sea, was discovered by Sir Isaac Newton, and may be deduced from the following considerations.

Daily experience shews that all bodies thrown upwards from the earth, fall down to its surface in perpendicular lines; and as lines perpendicular to the surface of a sphere tend towards the centre, therefore the lines along which all heavy bodies fall are directed towards the centre of the earth: and as those bodies apparently fall by their own weight or gravity, the law by which they fall is called the law of gravitation.

A piece of glass, amber, or sealing-wax, being rubbed against the palm of the hand or a woollen-cloth till warm, will draw small bits of feathers or other light substances towards it, when held sufficiently near those substances: also a magnet or load-stone, being held near the filings of iron or steel, will draw them to itself; and a piece of hammered iron or steel, that has been touched by a magnet, will acquire a like property of drawing iron or steel to itself. And this property in some bodies, of drawing others to themselves, is called attraction.

Now, as bodies fall towards the earth by their gravity, it is not improper to say it attracts those bodies; and therefore in respect to the earth, the words attraction and gravitation may be used for one another, as they imply no more than the power or law by which bodies tend towards its centre.

The incomparable Sir Isaac Newton, by a sagacity peculiar to himself, discovered, from many observations, that this law of gravitation or attraction was universally diffused throughout the world; and that the regular motions observed among the heavenly bodies were governed by this principle; so that the earth and the moon attracted each other, and were both attracted by the sun: and also that the force of attraction, exerted by these bodies on each other, was less and less as the distance increased, in proportion to the squares of those distances; that is, the power of attraction at double the distance was four times less, at triple the distance nine times less, and so on.

Now,

Now, as the earth is attracted by the sun and moon, all the parts of the earth will not gravitate towards its centre in the same manner as if those parts were not affected by such attractions. And it is very evident, that was the earth entirely free from such actions of the sun and moon, the ocean being equally attracted towards its centre on all sides by the force of gravity, would continue in a perfect stagnation, without ever ebbing or flowing; but since the case is otherwise, the ocean must needs rise higher in those parts where the sun and moon diminish their gravity, or where the sun and moon have the greatest attraction; and as the force of gravity must be diminished most in those places of the earth to which the moon is nearest, or in the Zenith, that is, where she is vertical, her attraction there is consequently most powerful; therefore the waters, in such places, will rise higher than others, and it will be there full sea.

The parts of the earth directly under the moon, and also those that are diametrically opposite, will have high-water at the same time; for either half of the earth would equally gravitate towards the other half, were they free from all external attraction; but by the action of the moon the gravitation of one half of the earth towards its centre is diminished, and the other increased. Now, in that hemisphere of the earth next the moon, the parts in the Zenith being most attracted, and thereby their gravitation towards the earth's centre diminished; therefore the waters in those parts must be higher than in any other part of this hemisphere: and, in the hemisphere farthest from the moon, the parts in the Nadir being less attracted by the moon than in the parts nearer to her, gravitate less towards the earth's centre; and consequently the waters in these parts also must be higher than they are in any other parts of this hemisphere.

Those parts of the earth where the moon appears in the horizon, or ninety degrees distant from the Zenith and Nadir, will have low water: for as the waters in the Zenith and Nadir rise at the same time, the waters in their neighbourhood will press towards those places to maintain the equilibrium; and to supply the places of these, others will move the same way, and so on to the places ninety degrees distant from the Zenith and Nadir; consequently, in those places where the moon appears in the horizon, the waters will have more liberty to descend towards the centre; and therefore in those places they will be the lowest.

Hence it plainly follows, that the ocean, if it entirely covered the surface of the earth, would be of a spheroidal or oval figure, whose transverse or longest diameter would pass through the place where the moon is vertical, and the conjugate or shortest diameter where she is in the horizon; and as the moon apparently shifts her position from east to west in going round the earth every day, the longer diameter of the spheroid following the motion will occasion the two floods and ebbs observable in about every twenty-five hours, which is the length of a lunar day; that is, the interval of time between the moon's leaving the meridian of any place, and her return to it again: so that the time of high-water any day is almost an hour later than it was the preceding day.

The time of high-water is not precisely the time of the moon's coming to the meridian, but about three hours after; for the moon acts with some force after she has passed the meridian, and thereby increases the libratory or waving motion she has put the water into while she was in the meridian; in the same manner, as a small force applied to a ball already raised to some height, will raise it still higher.

The tides are higher than ordinary twice every month; that is, about the times of the new and full moon, and are called spring tides; for at these times, the actions of both the sun and moon concur or draw in the same right line; and consequently the sea must be more elevated: at the conjunction, or when the sun and moon are on the same side of the earth, they both conspire to raise the waters in the Zenith, and consequently in the Nadir: and when the sun and moon are in opposition, that is, when the earth is between them, while one makes high-water in the Zenith and Nadir, the other does the same.

The tides are less than ordinary twice every month; namely, about the first and last quarters of the moon: and are called neap tides; because, in the quarters of the moon, the sun raises the water where the moon depresses it, and depresses where the moon raises the water: so that the tides are made only by the difference of their actions. It must, however, be observed, that the spring tides do not happen directly on the new and full moons, but a day or two after, when the attractions of the sun and moon have acted together for a considerable time. In like manner the neap tides happen a day or two after the quarters, when the moon's attraction has been lessened by that of the sun for several days together.

The spring tides are greater about the time of the equinox, that is, about the middle of March and September, than at any other times of the year; and the neap tides are then also less, because the transverse diameter of the spheroid, or the two opposite high-waters, will at that time be in the earth's equator, and consequently describe a great circle of the earth, by whose diurnal rotation those high-waters will move swifter, describing a great circle in the same time they used to describe a lesser circle parallel to the equator; and consequently the waters, being thrown more forcibly against the shores, they must rise higher.

All things hitherto explained would happen exactly, if the whole surface of the earth was covered with sea: but since this is not the case, and there are a multitude of islands, besides continents, lying in the way of the tide, which interrupts its course; therefore in many places near the shores there arise a great variety of other appearances, besides those already mentioned, which require particular solutions, wherein the situation of the shore, straits, and other objects, must necessarily be considered; for instance, as the sea has no visible passage between Europe and Africa, let them be considered as one

continent, extending from seventy-two degrees north to thirty-four degrees south, the middle between those two will be near Cape Blanco, in the latitude of nineteen degrees north; but it is impossible the flood tide should set to the westward on the west coast of Africa, like the general tide following the course of the moon, because the continent for above fifty degrees north and south bounds that sea on the east; and therefore, if any regular tide, as proceeding from the motion of the sea from east to west, should reach this place, it must either come from the north of Europe southward, or from the south of Africa northward, to the said latitudes on the west coast of Africa.

This opinion is confirmed by common experience, that the flood tide sets to the southward along the coast of Norway, from the North Cape to the Naze, or entrance of the Baltic sea, and so proceeds to the southward along the east coast of Great Britain; and in its passage supplies all these ports with the tide one after another, the coast of Scotland having the tide first, because it proceeds from the northward to the southward; and thus, on the days of the full or change, it is high-water at Aberdeen at forty-five minutes after twelve at night; but at Tinmouth-bar not till three in the morning. From hence, rolling to the southward, it makes high-water at the Spurn a little after five, but not till six at Hull, by reason of the time required for its passing up the river; from thence passing over the Well-bank into Yarmouth Roads, it makes high-water there a little after eight, but in the Pier not till nine, and it requires an hour more to make high-water at Yarmouth: in the mean time, setting away to the southward, it makes high-water at Harwich at half an hour after ten, at the Nore at twelve, at Gravesend at half an hour after one, and at London at three, all the same day; and though this, at first sight, seems to contradict the hypothesis of the natural motion of the tide being from east to west, yet as no tide can flow west from the main continent of Norway or Holland, or out of the Baltic, which is surrounded by the main continent, except at its entrance, it is evident that the tide we have been now tracing by its several stages from Scotland to London is supplied by the tide, whose original motion is from east to west; and as water always endeavours to maintain a level, it will in its passage flow towards any other point of the compass to fill up vacancies where it finds them, without contradicting, but rather confirming the first hypothesis.

While the tide or high-water is thus gliding along the eastern coast of England, it also sets to the southward along the western coasts of Scotland and Ireland, a branch of it falls into St. George's-channel, the flood running up north-east, as may be naturally inferred from its being high-water at Waterford above three hours before it is high-water at Dublin, and near three quarters ebb at Dublin before it is high-water at the Isle of Man.

But it will be sufficient for our purpose to trace the tides on our own coast; and therefore we shall return to the British channel, where we find the tides set to the southward from the coast of Ireland, and in its passage a branch of it falls into the British channel between the Lizard and Ushant. Its progress to the southward may be easily proved by its being high-water on the full and change at Cape Clear at four, at Ushant at six, and at the Lizard at seven. The Lizard and Ushant may be considered as the chops of the British channel, between which the flood sets to the eastward along the coast of England and France, till it comes to the Galloper or Goodwin-sands, where it meets the tide above-mentioned setting to the southward, along the coast of England to the Thames: where those two tides meeting, greatly contribute to the sending a strong tide up the Thames to London. And hence we may account for a very singular phenomenon that sometimes happens in the river, and has been considered as a prodigy, we mean a double flux and reflux: for when the natural course of the tide is interrupted by a sudden change of the wind, driving one back and the other in, the consequence must be a double flux and reflux, and accordingly it has been twice high-water within three or four hours.

But it will, perhaps, be objected, that this course of the flood tide to the eastward up the channel is quite contrary to the hypothesis of the general motion of the tides being from east to west, and consequently of its being high-water where the moon is vertical, or any where else in the meridian.

But this objection will be easily removed, if we consider, that the particular direction of any branch of the tide doth not in the least contradict the general direction of the whole; a river, whose course is west, may supply canals that wind to the north, south, or even to the east, and yet the river keep its natural course; and if the river ebb and flow, the canals supplied by it will do the same, but not keep exact time with the river; because it would be flood, and the river advanced to some height before the flood reached the further part of the canals, and the more remote the longer time it would require; and it may be added, that if it was high water in the river just when the moon was on the meridian, she would be considerably past it, before it could be high water in the farthest part of these canals or ditches, and the tide would set according to the course of the canals that received it. Now, as St. George's and the British channels are no more in proportion to the vast ocean, than such canals are to a large navigable river, it plainly follows, that among those obstructions and confinements, the flood may set upon any other point of the compass as well as west, and may make high-water at any other time, as well as when the moon is upon the meridian, and yet no way contradict the general theory of the tide above-asserted.

Of the Construction of MAPS and CHARTES.

AS it is impossible to represent every part of a spherical surface upon a plane, in its due proportion, without distortion or contraction; so every map, on which the superficies of the earth are delineated, will be distorted in some parts, and contracted in others; and though every part, when truly measured, will be found to agree very accurately with the globe; yet the appearance of the whole will be different, the same parts of the earth exhibit a different figure, as different methods of projection are made use of. The two principal methods used in delineating maps are, the Orthographic, and the Stereographic; the former supposes the eye placed at an infinite distance, and the latter in the pole or center of the plane of projection. In order therefore to make an orthographic projection, the following observations must be carefully attended to.

Conceive the eye placed at an infinite distance from the globe; and at the same time, a plane to pass through the center of the globe, and to stand at right angles to the line connecting the centers of the globe and eye; if from the eye thus posited, an infinite right line be imagined to be drawn, through any point of the circumference of any circle described upon the surface of the globe, and the same right line be carried about the circumference of the given circle, till it return to the place from whence it began to move; or which is the same thing, if from any point in the circumference of any circle described upon the surface of the globe, a right line be imagined to fall perpendicular on the given plane, and that this line be carried round the circumference of the given circle, constantly perpendicularly to the plane, and parallel to itself, it will describe on the cutting plane an orthographic representation of that circle; and after the same manner, if rays infinitely long be imagined to flow from the eye to the circumference of every circle described upon the globe, and these rays be carried about the circumference of each respective circle till they return to the place from whence they began to move, they will trace out on the given plane, what is called an orthographic projection of the sphere.

This parallelism and perpendicularity of the generating and describing ray, is the essential and primary property of orthographic projection: and though, according to the Euclidian idea of parallel lines, they can never be conceived to meet if infinitely produced; yet if we consider the infinitely small inclination of the infinitely small portion of the incident rays, intercepted between the surface of the sphere and the plane, the inclination itself vanishes, and the parallel and perpendicular property actually exists.

We shall not dwell any longer on the nature of orthographic projection, as maps are very rarely, if ever, drawn in that manner, its principal use being the astronomical computations, to which it is excellently adapted.

The Stereographic projection is that on which our maps are generally made, and depends upon this principle: That if the plane of any meridian be supposed the plane of projection, then an eye placed in one pole of that meridian will project all the circles in the opposite hemisphere into circular arches on the said plane; and the diameter dividing it into upper and lower hemispheres, is called the line of measures. The map of the world annexed, is projected in this manner; and the eye is supposed to be fixed in the poles, and the equator becomes the line of measures. And hence we see the reason why the meridians and parallels of latitudes lie nearer to each other in the middle part of the map, than at the extremities: consequently the parts of the earth are distorted, and exhibit a different appearance from what they do on the globe. And hence we see the reason why no scale is added to maps of the world, namely, because the miles near the circumference are much longer than those near the center. The construction is performed in this manner. With the chord of 60 degrees describe the primitive circle, whose pole will be the center of the map, and divide it into 360 equal parts, called degrees. Through this center draw the right line oo , which will represent the equator. On each side from the center, set off on the equator as many divisions as are necessary from the semi-tangents, and through these points and the two poles let circles be described, which will represent the meridians. Then set off on the axis or right line go, go , passing through the poles, from the center as before, the same number of divisions as before on the equinoctial; and through these points and divisions on the primitive circle, let circles be drawn, which will represent the parallels of latitude. In the same manner the tropics or polar circles are drawn, the former at 23 deg. 29 min. distant from the equator, and the latter at 66 deg. 31 min. Let both the meridians and parallels of latitude be properly numbered as in the map annexed; and then from a table of the latitude and longitude of places, extract those you intend to insert on your map, and make dots where the meridians and parallels belonging to the latitudes and longitudes of those places intersect each other, which will be their true places on the map.

Besides these different projections, there is another, commonly used in the constructions of sea-charts, called Mercator's projection. We have given a map of the known parts of the world constructed in this manner, which depends on the method of applying the globe of the earth to a plane, which was first accomplished by our countryman Mr. Edward Wright, by the following ingenious conception.

Suppose a rectangular plane was rolled about a globe, till the edges of the plane met, and formed a kind of concave cylinder, inclosing the globe, and touching its equator. Conceive the surface of this globe to swell, like a bladder while it is blowing up, from the equator towards the poles, proportionally in latitude as it does in longitude, until every part of its surface meets that of the con-

cave cylinder, and impresses thereon the lines that are drawn on the globular surface. Then will the cylinder or rectangular plane, on being unrolled, represent a sea-chart, whose parts bear the same proportion to one another, as the correspondent parts do on the globe. But both the meridians and parallels of latitude will be straight lines. Every parallel of latitude will become equal to the equator, and the meridians lengthened as the parallels increase; consequently the distances between the parallels of latitude will be wider and wider as they approach the poles; and these will increase in proportion to the secants of their respective channels.

Hence it appears, that the secantes by the addition of the distances of the parallels from the equator are obtained. And these several distances, which are called meridional parts, being disposed in a table corresponding to the degrees and minutes in a quadrant, from a table of meridional parts; and these set off from the equator, and on the meridian both ways towards the north and south, will give the points through which the parallels of latitude must pass. A view of the map annexed will explain this construction, in which the meridians are at equal distances from each other; but the distances between the parallels of latitude unequal. The great use of this projection is in navigation; because on it the rhumb line, or the tract a ship describes on the surface of the ocean in sailing on a single course, is represented by a straight line, which is not the case in any other projection, where the several degrees of latitude and longitude are represented in a true proportion to each other.

DIRECTIONS to the BINDER.

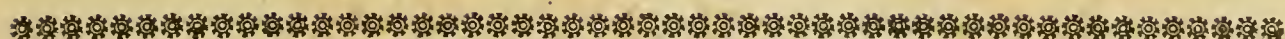
The MAPS and PRINTS for the First VOLUME are to be placed in the following Order.

F RONTISPIECE, ——— facing the title	Commemoration of Abraham sacrificing his Son, ———	243
Map of the world, ——— before the introduction	Scene in a Seraglio ———	246
Map of Asia, ——— facing book I. p. 5	A general view of the ruins of Palmyra ———	260
The marriage ceremony of the Japanese, ——— facing page 11	Remains of the temple of the sun in Palmyra, ———	ibid.
The Japanese trampling on the image of our Saviour and the Virgin Mary, ———	Map of Turkey in Asia, ———	265
Map of China, ———	A general view of Balbec, ———	288
Kamptscadale Huts, ———	Map of Africa ———	307
Map of India, ———	Ceremony upon the overflowing of the Nile at Cairo	316
The swing used in India for a diversion, ———	Claas the Hottentot, surrenders himself prisoner to the Dutch ensign, ———	365
The Gentoo Woman burning herself, ———	Attachment of an Hottentot, ———	376
Ordeal, trial of the Gentoos of India, ———	Map of Negroland and Guinea, ———	408
A view of Surat, ———	The king of Jagra summoned before Mumbo Jumbo, ———	448
Map of Persia, ———	Map of Barbary ———	480

The MAPS and PRINTS for the Second VOLUME are to be placed in the following Order.

M AP of Europe, ——— facing page 3	Shot the apple from his son's head, ———	302
Turkey in Europe, ———	Map of Italy, ———	330
The lady Mary Wortley Montague visiting the Sultana Hafeten, ———	A view of St. Peter's at Rome, ———	389
Ruins of Athens, 3 plates, ———	Mount of Vesuvius, ———	395
Map of Russia, ———	Map of Naples and Sicily, ———	395
Marriage ceremony of the Russians, ———	Procession of the penitent prostitutes at Naples	398
Map of the kingdom of Prussia and Polish Prussia, ———	Map of Spain and Portugal, ———	412
Map of Sweden and Norway, ———	Map of France ———	448
Map of Denmark, ———	Murder of the duke of Burgundy, ———	451
Map of the circle of Austria, ———	View of Paris ———	482
Map of the empire of Germany, ———	Map of England and Wales, ———	495
Map of the Kingdom of Bohemia, ———	Murder of king Edward ———	500
Map of the dutchy of Silesia, ———	Stone henge, ———	522
Map of Lower Saxony, ———	Boadicea haranguing the Britons, ———	538
Map of the circle of Westphalia, ———	Map of Scotland, ———	577
Map of the circle of Franconia, ———	Map of Ireland, ———	605
A Nuremburgh marriage, ———	Map of North America ———	625
Map of the Netherlands, ———	A view of Quebec from the Baston, ———	637
Map of the United Provinces ———	A Sachem exhorting the Indians to war, ———	646
The assassination of the prince of Orange, ———	Map of South-America, ———	728
William Tell's bold answer to the tyrant after having	Manners of the Spaniards, in South America	730

A NEW S Y S T E M OF G E O G R A P H Y.



B O O K I.

Of A S I A in general.

WE shall begin with describing those countries in our hemisphere that are first enlightened by the rising sun, and proceeding with that glorious orb from east to west, shall regularly advance, viewing in progressive order the various regions of the terraqueous globe. It was in Asia that the all-wise Creator is generally supposed to have planted the garden of Paradise, in which he formed the first of the human race. It was there that arts first were known, that edifices were first erected, and cities built. It was Asia that became the nursery of the rising world, after it had been destroyed by the general deluge, and from thence the descendants of Noah founded colonies in all parts of the spacious earth. In Asia the Most High placed his once favourite people the Jews, whom he enlightened by revelations delivered by the prophets, and to whom he gave the oracles of truth. It was in Asia too, that the most glorious instance of the Divine love was accomplished, by the birth, the life, the doctrines, the miracles, the sufferings, and death of the great Messiah. There the first Christian churches were founded, and watered by the blood of the martyrs. There Christianity spread with an amazing rapidity, and, even in the apostolic age, was carried from Judea to India.

These advantages render it highly proper that we should begin with Asia, which is also superior to Europe and Africa in the largeness of its territories, it extending into all climates, from the frozen wilds of Siberia, where the hardy inhabitants, cloathed in furs, are drawn in sledges over the snow, to the sultry regions of India and of Siam, where, seated on the heavy elephant, the people shelter themselves from the scorching sun by the spreading umbrella. In many parts of these vast regions the serenity of the air, the fertility of the soil, the deliciousness of the fruits, the fragrancy and balsamic qualities of the plants, spices, and gums, the beauty and value of the gems, and the fineness of its silks and cottons, gave it such charms, that in the earliest ages, it was the seat of the empires of the Assyrians, Medes, Persians, and Greeks, and its inhabitants were possessed of power, wealth, and opulence; till at length the Mahometans, the enemies of liberty, and of the polite arts, destroyed all its ancient splendor, and rendered the most fertile spots of Asia uncultivated deserts. However, on account of the rich commodities which the southern parts of Asia afford, the people of many distant countries still carry on a considerable trade with each other; and the Indies are resorted to, for the

fake of commerce, by several of the most powerful nations of Europe.

With respect to religion, there are many Jews dispersed through the regions of Asia, and considerable numbers of them were settled in some of the most remote parts of the East Indies, many centuries before the passage to those countries was discovered by the Portuguese. Christianity is far from being established in Asia: there are, however, several sects tolerated in different parts; but its professors generally groan under the yoke of Turkish oppression. The two sects of the religion of Mahomet have over-spread one-third of Asia, and almost all the rest are involved in the grossest idolatry, under different forms; the most considerable of which are the worshippers of Brama and of Foe: besides these there are the more sagacious followers of Confucius, and some of a far more ancient sect, who derive their principles from Zoroaster, acknowledging but one supreme Deity, whom they worship under the symbol of fire, which they esteem the brightest and purest emblem of the all-perfect God.

As to the extent, limits, and boundaries of Asia, that vast continent is situated between 25 and 148 degrees of east longitude from London, and between the equator and 72 degrees north latitude, without including the islands that lie to the south. It is about 4740 miles in length, from the Dardanel on the west, to the eastern shore of Tartary; and about 4380 miles in breadth, from the most southern part of Malacca, to the most northern cape of Nova Zembla. It is bounded by the Frozen Ocean on the north. On the west it is separated from Africa by the Red Sea, and from Europe by the Levant, the Archipelago, the Hellespont, Propontis, Bosphorus, the Black Sea, the river Don, and a line drawn from it to the river Tobol, and from thence to the Oby, which falls into the Frozen Ocean. On the east it is bounded by the Pacific Ocean; and on the south, by the seas that wash the coasts of Japan, China, India, Persia, and Arabia.

This vast extent of territories contains a great number of sovereignties, the most considerable of which are four empires, which, beginning at the east, are those of Japan, China, the empire of the Great Mogul, and Persia; with part of two more, viz. Turkey and Russia, where the most considerable provinces lie in Europe. It has also about thirty-three kingdoms, besides the governments of the Nabobs of India, which may be termed monarchies, as they

are now independent of the Mogul. Of these kingdoms the twenty six following are on the continent, and the other seven in the East Indian islands. Of the former are those of 1. Corea; 2. Samarcand; 3. Beca, in Great Tartary; 4. Kalghar; 5. Great Tibet; 6. Little Tibet; 7. Nanyu; 8. Neckbat; 9. Barantola, or Lafla; 10. Cochinchina; 11. Jaos, in the peninsula on the other side the Ganges; 12. Tonquin; 13. Siam; 14. Aracham; 15. Acham; 16. Cochin, on the peninsula of India on this side the Ganges; 17. Pegu, or Ava; 18. Camboya; 19. Calicut; 20. Bishnagar; 21. Golconda; 22. Vizaper; 23. Mingrelia, and 24. Imeretta in Georgia; 25. Sarta; and 26. Yemen, in Arabia.

The seven insular kingdoms are, 1. Macasser, and 2. Ternate, in the Molucca islands; 3. Borneo; 4. Materan; 5. Achem, in the island of Sumatra; 6. Candy, in the isle of Ceylon; and 7. the Maldivia islands.

To these may be added the dominions established here by the Europeans; namely, the Spaniards in the Philippine islands; 2. the Dutch at Batavia in the isle of Java, the Spice islands, Celebes or Macasser, and on the coast of the isle of Ceylon, &c. 3. the Portuguese in Goa, and other coasts of India. These have all an absolute and supreme authority; and the European governors have, in a great measure, the power of arbitrary princes. To these we shall subjoin, 4. the English settlements at Fort St. George, Bombay, &c. 5. the French at Pondicherry, &c. 6. the Danes at Tranquebar and Danesburg, on the coast of Coromandel, &c.

The languages spoke in Asia are so numerous, that it is impossible to enumerate them. The principal are the Japanese, the Chinese, the Malayan, the Arabic, Persian, Tartarian, Russian, Turkish, the modern Greek, and many others, almost every country and island having a distinct language.

A concise view of Asia, beginning at the east, and proceeding to the west.

I. The empire of Japan.

II. China, which is divided into north and south.

III. India, comprehending . . .

1. The peninsula of India beyond the Ganges; containing Cochinchina, Tonquin, Pegu, and Siam; which latter is subdivided into Martaban, Siam and Malacca.

2. The peninsula on this side the Ganges; containing Decan, Golconda, Bishnagar, and Malabar.

IV. Indostan, or the empire of the Great Mogul, in which are many petty kingdoms.

V. Great Tartary, Siberia, Samojedia, and Asiatic Russia.

VI. Persia.

VII. Turkey in Asia, which is divided into Eastern and Western. The Eastern contains Diarbeck, Turcomania, and Georgia. The Western comprehends Arabia, Palestine Syria, and Anatolia.

VIII. The Asiatic islands are divided into three classes:

1. Those on the Eastern Ocean, viz. the Marian or Ladrone islands, Formosa, and the Phillippine islands.

2. Those on the Indian Ocean, which are the Moluccas, viz. Ternate, Tidor, &c. and the Spice islands, namely, Buda, Amboyna, Ceram, Ternate, Timor, Gilola, &c. Celebes, Borneo, Java, Sumatra, Ceylon, the Maldivia islands, &c.

3. On the coasts of Asia, and in the Mediterranean, as Cyprus, Rhodes, Lesbos or Mytelene, Chios or Scio, Samos, Coos, and a few others of less note.

Though the great empire of Japan is composed of several islands, none of which bear the name given by the Europeans to the whole country; yet as it is situated to the east of China, and is too considerable to be confounded with the multitude of islands in the Indies, we shall begin with that empire.

C H A P. I.

Of J A P A N.

S E C T. I.

Of its Situation, Form, and Extent. The Rocks and Whirlpools on its Coasts. Its Volcanoes, Hot-Springs, and frequent Earthquakes.

THE great and wealthy empire of Japan is called by the natives Nippon, which signifies the foundation of the sun, and is thus named from the largest of the islands of which that empire is composed; but by the Chinese it is called Zippon, or Siphon.

The islands of Japan are situated in the Pacific Ocean, to the east of China, and lying between 31 and 42 degrees of north latitude, and between 130 and 147 degrees of east longitude from London; the sun rises there about nine hours before it appears to us.

Nippon, the largest of these islands, extends from south to west, and then turns up to the north; it is about 900 miles in length, and in some parts near 360 in breadth. To this island are added two others, much smaller, and separated from it only by narrow freights. Mr. Kämpfer observes, that the empire of Japan may, in many respects, be compared to the kingdoms of Great Britain and Ireland, being much after the same manner, though in a more eminent degree, divided and broke through by forelands, arms of the sea, great bays, and inlets, running deep into the country, and forming many small islands, peninsulas, gulphs, and harbours. Besides, as the king of Great Britain is sovereign of three kingdoms, England, Scotland, and Ireland; so likewise, he adds, the Japanese emperor hath the supreme jurisdiction of three islands. The first and largest, called Nippon, runs lengthways, from east to west, in the form of a jaw-bone, whose crooked part is turned to the north. A narrow channel, or freight, full of rocks and islands, some inhabited, some uninhabited, parts it

from the second, which is next to it in largeness: and, from its lying to the south-west of Nippon, is called Saikokf, or the Western Country; and is about 592 English miles in circumference. The third island is situated between the first and second, and is nearly of a square figure; and, from its being divided into four provinces, the Japanese call it Sikokf, or the Country of Four. These three large islands are encompassed by an inconceivable number of others, some of which are small, rocky, and barren; others, large, rich, and so fruitful as to be governed by petty princes.

These islands, to which are added two more conquered from the kingdom of Corea, are divided into sixty-eight provinces, and these again into six hundred and four lesser districts. It is proper here to add, that, besides the islands and provinces already mentioned, there are some at a greater distance, which, though they do not properly belong to the empire of Japan, either acknowledge the emperor's supremacy, or live under his protection.

The borders of the empire are secured by its rocky, mountainous coasts, and a tempestuous sea, which, on account of its shallowness, will admit none but small vessels, nor can those approach without imminent danger; for the depth of most of the gulphs and harbours being yet unknown, and others, which the pilots of the country are better acquainted with, being unfit to secure ships of considerable burthen, it seems as if nature designed these islands to be a kind of little world, independent of the rest; especially as they possess whatever is necessary to render the lives of the inhabitants pleasant and delightful, and to enable them to subsist without a commerce with distant nations.

The coasts of Japan are also secured by two remarkable and dangerous whirlpools. The one lying near Simabara, is at high-water even with the surface of the sea; but the tide no sooner begins to ebb, than, after some violent turnings, it is said suddenly to sink to the depth of fifteen fathoms.

fathoms, swallowing up with great force the ships, boats, and whatever, at that fatal juncture, comes within its reach, and dashing them to pieces against the rocks at the bottom, where they sometimes remain under water, and at others are thrown out again at many miles distance. The other, which lies near the coast of the province of Kijnokuni, rushes with a loud boisterous noise about a small rocky island, which, by the violence of the motion, is kept in a perpetual trembling. But though this has a very formidable appearance, it is esteemed less dangerous than the other; for as its noise may be heard at a considerable distance it may be easily avoided.

Water-spouts are also frequently observed to rise in the seas of Japan, and to turn towards the coasts. These the ignorant Japanese fancy are a kind of water-dragons, with a long watery tail, flying up into the air with a swift and violent motion; for which reason they give them the name of spouting dragons.

Japan is very remarkable for the great number of its burning mountains: particularly not far from Firando is a small rocky island, which hath been burning and trembling for many centuries; and in another small island, opposite to Satzuma, is a volcano that has been burning at different intervals, for many ages. On the summit of a mountain, in the province of Figo, is a large cavern, formerly the mouth of a volcano, but the flame has ceased, probably for want of combustible matter. In the same province, near a religious structure called the Temple of the jealous God of Afo, a perpetual flame issues from the top of a mountain. In the province of Tshikusen is another burning mountain, where was formerly a coal-pit; but it being set on fire by the carelessness of the workmen, it has been burning ever since. Sometimes a black smোক, accompanied with a very disagreeable stench, is observed to issue out of the top of a famous mountain called Fesi, in the province of Seruga. This mountain is said to be nearly as high as the pike of Teneriff: but in shape and beauty is supposed to have no equal; and its top is covered with perpetual snow. Unsen is a large, though not very high mountain, near Simabara; its top is constantly bare and whitish from the colour of the sulphur, and its smোক may be discerned at the distance of several miles. The earth is in several places burning hot, and is so loose and spongy, that, except on a few spots where trees grow, one cannot walk over it, without being in continual fear from the crackling hollow noise perceived under foot. Its sulphureous smell is so strong, that, for the space of many miles round, there is not a bird to be seen; and, when it rains, the water bubbles up, and the whole mountain seems as if it were boiling.

It is worthy of remark, that many cold-springs and hot-baths arise upon and about this mountain; among which there is a famous hot-bath, esteemed an infallible cure for the venereal disease, by the patient's bathing in it for a few moments for several days together. He must begin the cure with another hot-bath, which has a more moderate heat, and is situated at a few leagues distance. As soon as he leaves the bath, the patient must go to bed, and endeavour to sweat; and all the while he uses the waters, he must keep to a hot warming diet. Besides these there are many other hot-baths in different parts of the empire, some of which are said to have extraordinary virtues in curing external and internal diseases.

The very cause which produces so many volcanoes is probably the reason why this country is more subject to earthquakes than perhaps any other in the known world, since both doubtless proceed from the vast quantity of sulphureous and nitrous materials dispersed through the bowels of the earth. Indeed earthquakes are so frequent in Japan, that the natives dread them no more than the Europeans do storms of thunder and lightning. They imagine that earthquakes are caused by a huge whale creeping under ground. Yet sometimes the shocks are so violent, and last so long, that whole cities are destroyed, and many thousands of the inhabitants buried under the ruins. Particularly in the year 1703, an earthquake, attended by a great fire, which broke out at the same time, destroyed almost the whole city of Jedo, together with the king's palace, and 200,000 of the inhabitants. Yet it is observable, that some particular places in Japan are constantly free from this calamity: The Japanese reason variously upon this phæno-

menon; some attributing it to those places being fixed on the immoveable centre of the earth; and others supposing that it is owing to the sanctity of those places, and to the powerful protection of their tutelar gods.

SECT. II.

A general Account of the Climate, Soil, Produce, and Rivers of JAPAN. Of its Minerals and Gems, Trees, Shrubs, Plants, Flowers, and different Kinds of Corn.

JAPAN enjoys a happy and healthful climate, it not being exposed to the burning heat of a more southern sun, nor to the extreme cold and severe frosts of the more northern regions: for it is well known, that in general no countries are so fruitful, and none so pleasant and agreeable, as those which lie in between 30 and 40 degrees of north latitude. The weather is, however, subject to frequent changes; for in the winter they have snow, and pretty hard frosts. On the contrary, the summer, particularly during the Dog-days, is extremely hot, and thunder and lightning frequently happen. Rains fall throughout the whole year; but with the greatest profusion in the months of June and July, which are on that account called Water-months. However, the rainy season is far from coming up to that regularity which is observed in other and hotter parts of the East Indies.

The country is for the most part mountainous, rocky, and naturally barren; but, through the indefatigable care and industry of the inhabitants, they have rendered it so fruitful as to supply them with all manner of necessities, besides the fish which the rivers and the sea afford. Even the most rocky and uncultivated places yield plants, fruits, and roots for the sustenance of the natives, which their indigent ancestors learnt to dress and to prepare, so as not only to render them fit for food, but likewise pleasing and agreeable to the taste. If we consider this and the frugal way of living of the Japanese in general, we need not wonder that this vast and populous empire is so abundantly provided with all the necessities of life, that it can easily subsist of itself, without any assistance from foreign countries, as long as arts and agriculture are followed and improved by the natives. Even this seeming defect of the soil, in requiring the most laborious culture, is an instance of the kindness of heaven, since it keeps up among the inhabitants a commendable spirit of labour and industry. Such in other respects is the fruitfulness of the climate, that there is scarce a hill, though ever so steep, or scarce a mountain, though ever so high, which, on being cultivated, as most are, do not sufficiently reward the industrious labourer for the pains and care he bestows on them. The country being divided and intersected by an almost infinite number of little islands on the coast, and in the channels that separate the three largest islands, is also another instance of the kindness of nature: since the many and different islands are, with regard to the whole empire, what different countries and provinces are with respect to the whole globe: for differing in soil and situation, they produce all the various necessities and luxuries of life; and there is scarce any thing that can be wished for, but what is produced in some province, in some island or other, in such quantities as are sufficient to supply the whole empire. Several provinces produce gold, others silver, others copper, others tin, others lead, and others iron. One of the burning mountains throws out great quantities of sulphur, which is also dug up in many other places; and another produces the white clay of which they make all sorts of porcelain-wares. From others are brought great quantities of timber; and from others pit-coal. Others breed oxen; others horses. One province is remarkably fruitful in rice, another in chestnuts, another in figs, and another in fruit. The coast of one province is famous for its shell-fish, another for its sea-weeds and other sub-marine plants, and the coasts in general afford a plentiful supply of a variety of fish. Pearls are found in the gulph of Omura ambergris upon the coasts of the Riuku islands, and several provinces produce crystals and precious stones. Nor have they occasion to send for medicines from abroad; the many mountains and valleys producing, in the compass of one country, what plants and trees grow in different climates,

The

The country is also plentifully supplied with fresh water, and abounds in springs, lakes, and rivers: some of which are so large and rapid, from their rising on steep high mountains, or from the profuse showers of rain which frequently fall, that no bridges can be built over them, and they cannot be passed without danger. One of the most famous of these is the river Ujin, which is a mile and a half broad; and it having no bridge, it must be forded over. But the force and rapidity with which it falls down from the mountains is so great, that even when the water is so low as to be scarcely knee deep, five strong men, well acquainted with its bed, must be employed to lead a horse over; for, besides its rapidity, the many large stones that lie at the bottom contribute to render the passage equally difficult and dangerous. But the people whose business it is to ford passengers across this, and other rivers, to prevent their not taking due care, are, by the laws of the country, made answerable for their lives.

It has been observed, that gold is found in several provinces. The greatest quantity is melted out of its own ore; but some they wash out of the sands; and a small quantity is also contained in the copper. The emperor claims the supreme jurisdiction, not only of all the gold mines, but of all the mines of the empire, none of which may be worked without a licence obtained from him: for of the produce of all the mines that are worked, he claims two-thirds, and the other third is left to the lord of the province in which the mines lie; but as these lords generally reside upon the spot, they take care to render their share nearly equal to that received by the emperor. The richest gold ore, and that which yields the finest gold, is dug up in one of the northern provinces of the great island Nippon; these mines formerly yielded considerable quantities of that valuable metal; but the veins there, and in most of the other mines, do not yield near the quantity of gold they did formerly. Among the other gold mines there is one in the province of Tsikungo; but it is so full of water, that the people have been obliged to desist from working it. However, it being so situated, that, by cutting the rock and making an opening beneath the mine, the water might be easily drawn off; this was attempted: but there happening to arise, just as they began, such a violent storm of thunder and lightning, that the men were obliged to fly for shelter; these superstitious people imagined, that the tutelary god and protector of the place, unwilling to have the bowels of the earth thus rifled, raised this storm in order to make them sensible how much he was displeased at this undertaking; and therefore no farther attempt was made, for fear of incurring his displeasure.

The silver found here is very fine, and there are mines of it in several places, particularly in the northern provinces.

One of the provinces also affords a small quantity of tin, which is so exceeding fine and white, that it almost comes up to silver: but the Japanese make little use of this metal.

Copper is the most common of all the metals found in Japan. Some of it is the finest and most malleable of any in the world; others are not only exceeding fine, but mixed with a considerable quantity of gold, which the Japanese separate and refine. All this copper is brought to Saccai, one of the five principal cities, where it is refined and cast into small cylinders, about a span and a half long, and a finger thick. There is besides a coarser sort of copper, which is cast into large flat cakes, and sold a great deal cheaper than the other. Brass is very scarce, and much dearer than copper; lapis calaminaris being imported from Tonquin in flat cakes, and sold at an high price.

Iron ore is dug up only on the confines of three of the provinces; but it is found there in large quantities. The iron is formed into cylinders two spans long, and bought upon the spot by the Japanese merchants, who send it to all parts of the empire. As iron is somewhat dearer than copper, such kinds of household-goods, hooks, cramp-irons in buildings and ships, and such other things as in most countries are made of iron, are in Japan made of copper: they do not however dress their provisions in vessels of that metal, but have a particular sort of light kettles made of a composition of iron.

Coals are dug up in great quantities in most of the northern provinces.

Agates of several sorts, some of which are extraordinary fine, and of a bluish colour, resembling sapphires, and also cornelians and jaspers are brought from a mountain on the northern extremities of the province of Osju.

Pearls, by the Japanese called shell-jewels, are found almost every where about Saikokf in oysters and several other sea-shells. The natives formerly set little value on them, till they learnt that the Chinese were willing to purchase them at an high price. The largest and finest pearls are found in a small sort of oyster, not unlike the Persian pearl-shell; for both valves shut close: they are about an hand broad, exceeding thin and brittle, on the out-side black, smooth and shining, and within pretty rough and unequal, of a whitish colour, and glittering like mother of pearl.

Most of their sulphur is brought from a small neighbouring island, which, from the great plenty it affords, is called the Sulphur Island.

Formerly it was thought inaccessible, on account of the thick smoke which was observed continually to arise from it, and from the imaginary spectres by which the people supposed it to be haunted: but, at last, a man of courage and resolution obtaining leave to examine its state and situation, he chose fifty resolute fellows to accompany him, who going on shore, found at the top of an eminence a large flat spot of ground covered with sulphur; and ever since that island brings in to the prince of Satzuma about twenty chests of silver, *per annum*, arising from the sulphur dug up there, besides the profit he makes of the trees and timber that grow along the shore. The country of Simabara, particularly about the hot baths, affords a fine pure native sulphur; but the inhabitants dare not venture to dig it up, for fear of offending the tutelary genius of the place, whom they imagine unwilling to spare it.

Here also is found a naphtha of a reddish colour, which the natives burn in lamps, instead of oil.

Ambergris is found upon the coasts, chiefly in the intestines of a whale which is frequently caught near the shore.

All sorts of submarine plants, shrubs, corallines, corals, stones, mushrooms, sea-fans, algæ, fuci, and the like; as also shells of all kinds, are found in the greatest plenty in the Japanese seas, no ways inferior in beauty to those found about Amboyna and the other Spice Islands: but the natives set so little value on them, that they will not be at the trouble of looking for them.

The varnish-tree is one of the most useful trees of this country; it affording a milky juice which the Japanese make use of in varnishing, or, as we call it, japanning, all their household-goods, dishes, and plates of wood: which are so highly esteemed, both by the prince and peasant, that even at the emperor's table services of lacerware are preferred to those of gold and silver. The true varnish tree is of a kind peculiar to this country, and produces a more beautiful varnish than is any where else to be found.

Though the fruit of both the black and white mulberry-tree is entirely insipid, and not fit to be eaten; yet this defect is fully compensated by the extensive usefulness of its leaves in feeding silk-worms. The mulberry-tree grows in most parts of Japan, but in the greatest plenty in the northern provinces, where many cities and villages almost entirely subsist upon the silk manufactures.

The kashi, or paper-tree, is of the mulberry kind. Though it grows wild in the country, yet, on account of its great usefulness, they transplant and cultivate it in several places. It grows with surprising quickness, and spreads its branches very far. It affords a great quantity of bark, of which they make not only paper, but stuffs, cloth, ropes and several other things. But a farther account will be given of this tree under the manufactures of Japan.

The fansio is a middle sized tree, armed with prickles. Its bark and husks are used instead of pepper and ginger, and the natives eat the leaves on account of their pleasant aromatic taste.

Bay trees of several kinds grow in Japan. That which bears red berries exactly resembles the cinnamon tree, both in its shape, and in the figure and substance of its leaves: its bark has an aromatic taste, but it is much inferior to the agreeable sweetness of the true cinnamon.

The

The camphire-tree also resembles a bay-tree; but bears black and purple berries. The country people prepare the camphire by a single decoction of the roots and wood cut into small pieces. This is extremely cheap, and much inferior to the true Bornean camphire, which is said to be gathered from the stumps of old camphire trees in the island Borneo, upon incisions being made between the wood and bark.

The tea shrub, though one of the most esteemed plants that grow in Japan, is allowed no other room but round the borders of rice and corn-fields, and in barren places unfit for the culture of other things. This shrub grows but slowly, and rises to the height of a fathom, or more; and the rising stem soon spreads into many irregular branches and twigs. The bark is dry, thin, and of a chefnut colour, a little greyish on the stem, and inclined to green on the extremities of the twigs. The branches are irregularly beset with leaves, standing on very small foot-stalks, which would not drop off were they not plucked, the plant being an ever-green. The flowers come forth in autumn, one or two together, not unlike wild roses, an inch or something more in diameter, with very little smell, white, and composed of six round petals, or leaves, standing on foot-stalks half an inch long, which, from a small slender beginning, insensibly grow larger, and end in an uncertain number, commonly five or six small round leaves, which serve instead of the calyx. To the flowers succeed the fruit in great plenty, commonly composed of three round capsulæ of the bigness of wild plums grown together to one common foot-stalk, as to a center, but distinguished by three pretty deep partitions. Each capsula contains a husk, nut, and seed. The husk is green inclining to black, when ripe of a fat, membranous, and somewhat woody substance, gaping on its upper surface, after a year's standing, for the nut, which lies within, to appear. The nut is almost round, and is covered with a thin hardish shining chefnut shell, which, being cracked, discovers a reddish kernel of a firm substance like that of a filbert, at first of a sweetish, and not very agreeable taste, which soon grows rough and bitter. The seeds are not planted in a continued row, which would make them grow up in hedges, but at some distance from each other. Eight or ten of them are generally put into one hole; most of them being naught. As the shrub rises, the careful and industrious once a year fatten the soil about them with human dung mixed with earth, which is neglected by others. They must be at least of three years growth before the leaves are fit to be plucked, and then they bear very good ones in great plenty. In about seven years time the shrub rises to a man's height; but as it then grows but slowly, and bears but a few leaves, it is cut down, and the next year many young twigs and branches grow out of the remaining stem, bearing such plenty of leaves as abundantly repay the loss of cutting it down.

With peaches, apricots, and plums, they are well supplied: and, in particular, they have two sorts of plums different from ours, one purple and the other white, and both granulated like mulberries.

As grapes will not easily ripen, they plant but few vines. Strawberries are there intirely insipid; and both the raspberries and bramble-berries are not very agreeable to the taste. Cherry-trees, and the like, are kept only for the sake of the flowers, as are by some the apricot and plum-trees, which they improve by culture, so that the flowers become as big as roses, and in the spring, when they are in full bloom, afford a delightful sight about their temples, and in their gardens and walks.

Pomecitrons are to be seen only in the gardens of the curious; but there is plenty of different sorts of oranges and lemons. A sort of lemons which resembles the peach, both in shape and size, is esteemed the best; for it has an excellent aromatic flavour. Another sort, that is much scarcer, in shape and size resembles a nutmeg, and is exceeding sour. It grows rather on a shrub than on a tree, and is much used in cookery.

In Japan there are three different sorts of fig-trees: one called kaki, differs from the European fig-tree in several particulars. It grows on a tree that resembles an old apple-tree, the leaves being long, and without notches. The fruit in shape and colour also resembles a reddish apple; but its fleshy part has the taste of a delicate fig; yet the seed is hard, and almost of a stony substance. This tree is no less

admirable for its extraordinary fruitfulness, than for the great use made of the fruit, which, on being dried, affords an agreeable food both for rich and poor. The second sort resembles that which we have in Europe, only it grows on a tree with broad oblong rough leaves, without notches. The third sort, which is very scarce, is the European fig-tree, which was transplanted into the country by the Portuguese.

They have no apple-trees like those of Europe: nor have they any other besides winter-pears, which are very plentiful, and grow to an extraordinary size: but they are not fit to be eaten raw.

Chefnut-trees grow there in great plenty, and the fruit is both larger and better than ours.

Walnut-trees grow chiefly in the northern provinces. The nuts are inclosed in a fleshy pulp, and in size and shape are not unlike to the areka-nut. The kernels, when fresh, are not agreeable to the taste; but when dried, they are more palatable. They have a gentle purging quality, which is owing to their sweet oil, and, on account of their many medicinal virtues, they are served up at table along with the dessert. The oil expressed out of these nuts is very sweet and agreeable, and tastes not unlike the oil of sweet-almonds. It is much esteemed for its medicinal virtues, and is also used in dressing provisions. The smoke of the kernels of these nuts is the chief ingredient of the best Japan-ink. Another sort of nuts, called ginaw, is as big as large pistacho-nuts, and grow in great plenty on fine tall trees in almost all parts of Japan. These nuts afford an oil which is much commended for several uses.

Two sorts of oaks grow in the country, both different from ours; and the acorns of the larger sort are boiled and eat by the common people. But firs and cypress-trees are most common in their woods and forests. For the sake of ornament, they are planted in rows along the roads, and over the ridges of the hills and mountains, which renders travelling very pleasant. The natives plant them in sandy and barren places, good for nothing else; and yet, to prevent their becoming scarce, none must be cut down without leave from the magistrate of the place, or without new ones being planted in their room.

The finoki and fuggi are two sorts of cypress-trees that yield a beautiful light wood, remarkable for its imbibing no water. The emperor has sometimes forbid the felling of these trees for any use whatsoever: however, little regard is had to orders of this kind, particularly in the remote provinces, unless the transgressor be liable to a severe punishment.

Here is also the iron-tree, so called from the hardness of the wood; and a kind of maple, of which there are two sorts, which differ from each other in this particular, the leaves of one turn purple in the spring, and the other in autumn, and both appear very beautiful. The fusi-tree is also said to change the colour of its leaves into a fine purple in autumn.

Japan may vie with most, if not all the countries in the known world, for the great variety of beautiful plants and flowers with which nature has adorned its fields, hills, woods, and forests. Some of these they transplant into gardens, and greatly improve by culture. Among these is the tsuacki, a pretty large shrub that grows in woods and hedges, and has flowers not unlike roses. Of this shrub there are many beautiful varieties. The tsafuki is a shrub with lily-flowers, of which there are many sorts; particularly two kinds that grow wild, one with purple flowers, and the other with those of a fine carnation: these in the proper season, are a great ornament to the hills and fields. The fakanandzio is another shrub with lily-flowers, but much larger than the former. There are likewise numberless varieties of feverfews and lilies growing in the country. The first, being improved by art and culture, are the chief ornaments of houses and gardens; as the other are of desarts and uncultivated places: nor hath nature been less liberal with respect to clove-gilly flowers, narcissuses, and the like. But it is remarkable, that these several flowers fall as short of others of their kind growing in Europe, in strength and agreeableness of smell, as they exceed them in the exquisite beauty of their colours. The same observation holds true with respect to most fruits that grow in Japan, they being far from coming up to the pleasant aromatic taste of those that grow in China, and other countries of the East.

The chief productions of the fields that most contribute to the support of life, are by the Japanese comprehended under the name of the five fruits of the fields. These are, 1. Rice, of which there are several sorts; the best has not its equal in the Indies; it is perfectly white, and extremely nourishing. They boil it to a good consistence, and then eat it at their meals instead of bread; and from this they also brew a strong sort of beer, named sacki. 2. Barley, with which they feed their cattle; and also make cakes of it. They have also a sort of barley with purple-coloured ears, which, when ripe, are a great ornament to the fields. 3. Wheat, which is extremely cheap. 4. A sort of beans about the bigness of Turkish pease, and that grow after the manner of lupins. 5. Sobeans, which are black and not unlike lentils; these are ground, and the flour baked with sugar in several kinds of cakes. Under these five classes they comprehend also India corn, millet, and all sorts of pease and pulse.

They have exceeding large turneps, which the natives eat raw, boiled, and pickled: likewise horse-radish, carrots, gourds, melons, cucumbers, and some sorts of lettuces. But, besides all the above plants, there are numberless others that grow in the fields upon hills and mountains, in woods and forests, in barren and uncultivated places, and along the sea-coasts. Of all these there are very few but what afford their roots, leaves, flowers, and fruits, not only for the support of the common people, but even for the luxurious tables of the people of quality. There is a great variety of mushrooms, most of which are eat; and of all the soft submarine plants, there is hardly one but what the natives use for food. The fishermen's wives wash, sort, and sell them; and they are also very dexterous in diving for them, and bringing them up from the bottom of the sea, from twenty to forty fathoms deep.

SECT. III.

Of the Beasts, Birds, Insects, and Reptiles.

CONSIDERING the great extent of the empire of Japan, it is but sparingly supplied with four-footed beasts, either wild or tame. The former find but few desert places where they can increase and multiply, and the latter are only bred up for agriculture and carriage. The doctrine of the transmigration of souls being almost universally received, the natives live chiefly upon vegetables, and know how to improve the land to much better advantage than in turning it into fields for the breeding of cattle.

The horses in this country are small; but some of them not inferior in shape, swiftness, and dexterity, to the Persian breed. They here serve for state, for riding, for carriage, and plowing. Bulls and cows serve only for plowing and carriage. It is surprising that the natives know nothing of milk, butter, and cheese; but probably the cows, as in other eastern countries, yield but little milk. They have a sort of buffaloes of a very large size, that have hunches on their backs like camels, and in large cities serve for carriage and the transporting of goods. They have no elephants, camels, asses, mules, sheep and goats, and but few swine, which were brought over from China, and are bred by the country people in one province, in order to sell them to the Chinese who trade with Japan. Dogs are very numerous, but they have only the common sort, and no greyhounds or spaniels. They have a beautiful kind of cats, which are of a whitish colour, with large yellow and black spots, and a very short tail. They are not fond of mousing, but love to be carried about and caressed, particularly by women.

Of the wild beasts, they have a few monkeys of a docile kind, of a dark-brown colour, with short tails, and with naked faces and backs. They have also a few bears of a small kind in the northern provinces. There are likewise a small number of deer, hares, and wild boars, which some sects are permitted to eat at certain times of the year. Foxes are very common, and the natives imagine that they are animated by an evil spirit: but the fox-hunters are very expert in catching and stripping them of their fur, which is used for their writing and painting pencils. From lions, tigers, leopards, and such other voracious animals, Japan

is entirely free. The itutz is a small four-footed animal of a reddish colour. Another larger sort of it is called tin. They both live under the roofs of houses. They are very dexterous at catching fowls and fish, and are so tame that they may be ranked in the class of domestic animals. The whole country swarms with rats and mice. Some of the rats are tamed, and taught to perform several tricks. Those which play with most dexterity are to be seen at Ofacca, a city to which mountebanks, jugglers, and men with shews resort from all parts.

Of tame-fowl they keep chickens, and sometimes ducks, which are killed and sold by the meanest of the people, to such as will venture to eat them: but in the mourning years for the death of an emperor, and at any other time when the emperor thinks fit to order it, no living creature whatever may be killed or brought to market, in any part of his dominions. The cocks oftener escape than the hens; they being held in great esteem, chiefly among the religious orders, on account of their measuring time, and their being supposed to foretel future changes of the weather. Tho' wild-fowl are naturally shy, yet in this populous country they are so familiar, that many kinds of them may be justly ranked among the tame.

Cranes are the chief of the wild birds of the country, and have this privilege, that it is unlawful to shoot them without an express order from the emperor. They are of two different kinds, one white as snow, the other ash-coloured.

Of herons there are several kinds, which differ in size and colour. The chief are the white and the grey, both very common; and a heron of a bluish colour, almost as big as a crane.

There are two different sorts of wild-geese, which couple only with their kind; the one ash-coloured, and the other as white as snow, with only the extremities of the wings black. Both are very common, particularly the grey ones; and so familiar, that they will not fly away at any body's approach. They do a great deal of mischief in the fields, and yet nobody must kill or even disturb them on pain of death, except those who have bought the privilege of shooting them on some tracts of ground.

There are several sorts of wild-ducks, as tame as the geese. The male of one of these kinds is extremely beautiful; for its feathers are wonderfully diversified with the finest colours imaginable; the neck and breast are red; the head is crowned with a most magnificent topping; besides, the tail rising obliquely, and the wings standing up over the back in a very singular manner, afford a sight as curious as it is uncommon.

There are pheasants of singular beauty; particularly one kind is remarkable for the various colours and lustre of its feathers, and for the beauty of its tail, which is about a yard long, and in the variety and mixture of the finest colours, chiefly blue, is not inferior to that of the peacock.

Woodcocks are very common, and are eat by some sects, as are also the wild-geese, ducks, and pheasants.

Storks stay in the country all the year. Hawks are as common here as in other parts of the East Indies. The best falcons are caught in the northern provinces.

The misago, or bisago, is a voracious bird of the hawk-kind, which preys chiefly on fish. It makes a hole in some rock upon the coasts, where it lays up the prey it has caught, which is observed to keep as well as pickled fish. It tastes very salt, and is sold dear. Whoever has discovered such a cave may make a good deal of money of it, provided he does not take out too much at a time.

The foken is a scarce night-bird, of a most delicious taste; and therefore affords a dish for the tables of people of quality.

Larks sing much better here than in Europe; and night-ingales, if they have a good voice, are sometimes sold to curious people at a very high price. In short, snipes, sea-pies, mews, sea-ravens, swallows, and sparrows, are as common here as in Europe.

Here are bees, and consequently some honey and wax, though but in a small quantity: also humble bees, wasps, gnats, flies, locusts, beetles, and a great variety of other insects common in Europe; besides some other remarkable sorts, the chief of which we shall here mention. Among the butterflies there is a large sort called the mountain-butterfly, which is either entirely black, or curiously diversified



Ceremony of Marriage of the Japanese.

fished with white, black, and other spots. The komuri is a beautiful, large, spotted, and hairy night fly.

They have also several very extraordinary kinds of beetles, among which is a brown one called sebi, that must appear very curious to the attentive eye of the naturalist. They are of three kinds, and the largest resemble in shape the flies which in Europe fly about in the evening; but they have no wings. They lie in the ground all the winter, and creeping out in spring, in the night-time, fasten themselves to the trees, or whatever in their march they can lay hold of. A little while after they burst, and their back splitting lengthwise, makes way for the deliverance of a fly, like a beetle, that was inclosed within it, and which instantly appears much bigger than the prison in which it was confined; when bursting forth, it spreads its four wings, and flies away, singing with a loud voice, which, it is said, may be heard at the distance of an English mile. The woods and mountains are filled with the noise; but they gradually disappear in the dog-days, when they are said to creep into the ground again, in order to undergo a new metamorphosis, and that they may re-appear in the same state the following year. Another smaller kind is seen later in the year, about the time when the others disappear. They sing from noon to sun-set; but their music is not near so loud as that of the others, and they continue abroad till late in autumn. The third sort differs from the second only in singing from morning till night. The females of all the three kinds are mute.

They have cantharides of several beautiful kinds; but their use is unknown. The finest of all the flying tribe of insects is a scarce night fly, which, on account of its incomparable beauty; is kept by the ladies among their curiosities. It is of about the length of a finger, slender, round-bodied, and with four wings; two of which are transparent and hid under a pair of others, which shine with the finest polish, and are most curiously adorned with lines and spots of blue and gold.

Among the insects are small mischievous creatures, called white ants. These live together in community like the European ants, and nearly resemble them in shape and size. The Japanese call them piercers, an epithet which they well deserve, for they pierce whatever they meet with, stones and ores excepted; and when once they get into a ware-house, they are able, in a short time, to destroy all the goods. Nothing has been as yet discovered that will keep them off, but salt laid under the goods and spread about them.

The lizards of this country resemble those of Europe. There are but few snakes. One of the most famous is of a green colour, with a flat head and sharp teeth. Its bite is followed by a speedy death; yet the soldiers are very fond of its flesh, from their firmly believing that their eating it makes them bold and courageous. Another sort of snakes is of a monstrous size. These are found in waters and upon mountains; they are very scarce, and when taken are shewn for money.

S E C T. IV.

Of the Persons of the Natives; their Dress at home and when they travel. Their Marriages, Funerals, Character, Temper, and Disposition. Their Skill in Agriculture, Arts, and Manufactures. More particularly the Manner in which they make Paper of the Bark of the Paper-tree; their Method of making Salt; the Preparation of Tea, and the Manner in which they drink it.

WE shall now proceed to the rational inhabitants of Japan, and consider their persons, their dresses, their origin, religion, and manners.

The difference observable between the inhabitants of several provinces in their shape and features is as great as if the country had been peopled at different times, and from different nations. The Japanese in general, particularly the inhabitants of Nippon, seem very disagreeable: they are short sized, tawney, with flattish noses, thick eye-lids, and are strong and thick-legged: but the descendants of the eldest and noblest families are more like the Europeans, and have something more majestic in their shape and countenances. The natives of the provinces of Satzuma and

Fiuga are of a middle size, strong, brave and manly, civil and polite. This is also observable in some of the northern provinces in the great island Nippon; but those of the eastern provinces of that island are distinguished by their big heads, flat noses, and muscular fleshy features. Yet the natives of some of the provinces of the island of Saikok, though short, are slender, well shaped, of a handsome appearance, and are extremely polite.

The dress of the Japanese is of silk or cotton, and consists of a short vest next the skin, a long gown over it, and, which is pretty singular, a cloak or mantle within doors, which they pull off when they go abroad. Notwithstanding their being shaved, one lock alone being left on the crown of the head; they commonly go bare-headed: but when they walk abroad generally make use of an umbrella, which those in genteel circumstances have carried over their heads by a servant. Both the rich and poor wear a sword by their side, or at least a dagger, and a fan in their hand. But the nobility and the soldiers have the privilege of wearing two swords. The distinction of dress, according to rank, chiefly consists in the richness and colour of the stuff; but, contrary to the custom of most nations, they use black at their festivals, and white for mourning. The same singularity appears in some other of their customs.

As the Japanese make a different appearance on horseback, and the dress used at home does not resemble that worn by travellers, we shall now describe the latter. To keep off the heat of the sun, travellers, instead of an umbrella, wear a large hat, neatly made of split bamboos, or straw, and tied under the chin with broad silk bands lined with cotton. It is transparent and exceeding light; and yet, if once wet, will let no rain come through. This hat is not only worn by men on their journeys, but by women in cities and villages at all times and in all weathers. A traveller must also provide himself with a long cloak against rainy weather, made of double varnished oil paper, and so very large and wide, as to cover not only the man and his baggage, but the back and sides of the horse. They also wear very wide drawers, which cover their legs, and are slit on both sides to put in the ends of their long gowns, which would otherwise be troublesome to them in riding or walking. Some wear a short cloak over the drawers; and some, instead of stockings, wrap a broad ribbon about their legs. Ordinary servants wear no breeches, and, for expedition sake, tuck their gowns quite up to their belts, exposing their backsides and privy-parts, which they say they have not the least reason to be ashamed of. As both sexes never go abroad without fans, in their journeys they commonly make use of those which have the roads printed upon them, and tell them how many miles they are to travel, what inns they are to go to, and what is the price of provisions. Some, instead of such a fan, make use of a road-book. These are offered to sale by numbers of poor children begging along the roads. A Japanese tucked up after this fashion makes a very odd figure; for besides their being generally short and thick, their large hat, wide breeches and cloak, together with their sitting cross-legg'd on the horse, make them appear broader than they are long. As to the bridle, the traveller hath nothing to do with that, the horse being led by one of his footmen, who walks on the horse's right-side, near the head, and, both he and his companions, sing merry songs to divert themselves and animate the horses. This custom is universal; for none guide their horses themselves. The great men are carried by their servants in a kind of sedans, though the journey be ever so long.

Their marriages are celebrated before some of the bonzes, or priests, at the foot of an idol; where the bridegroom and bride have two tapers, or lamps, put into their hands, while the priest pronounces the words, after which the bride throws the toys she had played with in her childhood into the fire; and, in their stead, receives from the relations presents suitable to her present condition, together with their congratulations and good-wishes. At length, after some offerings made to the idol, the whole company, attended with vocal and instrumental music, are conducted to the bridegroom's house, where the feast lasts a week; during which the music, dancing, banquets, and strong liquors, are seldom spared.

The noble and the wealthy strive to honour the dead with great pomp and ceremony; and drinking at the funeral feast

feast is rendered in some measure expedient, in order to dispel the gloominess excited by the funeral, and by the mournful songs, speeches, and gestures of the priests; and more especially by the superstitious charms, passes, bills of exchange, and other knavish impositions, by which they pretend to keep back or disperse those malicious spirits which the credulous laity suppose lie in wait for departed souls, and to procure them a comfortable place in the other world.

Notwithstanding the extreme superstition of the Japanese, which appears on every occasion, their behaviour, from the meanest countryman up to the greatest lord, is such, that the whole empire may be termed a school of civility and good manners. They have such an innate curiosity, that were they not absolutely denied a free and open conversation and correspondence with foreigners, they would receive them with the utmost kindness and pleasure. But both their love and hatred, their esteem and contempt, are handed down to the latest posterity; for wrongs and injuries are resented by succeeding generations, and mutual enmities seldom cease, but with the death and total destruction of one of the parties. But, notwithstanding this vindictive spirit, they do not in other respects want generosity and humanity: nor are they at all deficient in personal bravery. Such is the education of their children, that ideas of courage and resolution seem the first and chief impression they endeavour to make upon their tender minds. In the very first stage of infancy, when they cry, warlike songs are made use of to appease them. The boys when they learn to read, have scarce any other books but the histories of their heroes; and grown persons, when in company, turn the conversation chiefly upon the heroic exploits of their forefathers, calling to mind the minutest circumstances recorded in their histories. Hence when fires are lighted at night, according to the custom of the country, on the tops of the mountains, which is seldom done but upon some imminent danger, when the princes are to send their quotas of troops, the people crowd to be enrolled, carrying their arms along with them; and, in time of battle, are so inflamed with martial ardour, that they are impatient of exposing themselves by rushing into places of the greatest danger; nor do they want proper arms, for at a distance they fight with guns and arrows, and when they get hand to hand they make use of pikes, and of sabres so sharp and well tempered, that they will cut a man in two at the middle.

The Japanese are industrious, and enured to hardships. They are satisfied with little, and the generality live on plants and roots, turtle, shell-fish, sea-weeds, and the like. Water is their common drink, and, as hath been already intimated, they go bare-headed and bare-legged. They wear no shirts, and sleeping on a mat, instead of a pillow, lay their heads on a piece of wood somewhat depressed in the middle: yet they are very nice in keeping themselves, their cloaths, and houses, neat and clean.

The Japanese are probably an original nation, no ways indebted to their neighbours, the Chinese, for their descent; and though they have received from them several useful arts and sciences, as the Romans did from the Greeks, yet it appears from their histories, that they were never conquered, either by them or by any other nation. While the Chinese are justly considered as a crafty, cunning, covetous, and knavish people, the Japanese are admired for their strict honesty, faithfulness, and generosity; and no people are more careful to breed up their children to a love of these and every other virtue. For this purpose they have a prodigious number of academies, the principal of which is Frenajam, or Frenoxama, about nine or ten miles from Miaco.

The Japanese language, which has scarcely any affinity to the Chinese, is very grammatical and copious, abounding in synonyms. They in general write like the Chinese, from top to bottom, but have different hands, none of which resemble the Chinese characters. Indeed several professions have their peculiar ways of writing, among which one runs from right to left, and back again from left to right.

The Japanese are perhaps as good husbandmen as any people upon earth, and, indeed, it is not surprising that they have made great improvements in agriculture, considering not only the extreme populousness of the country, but that the natives are denied almost all commerce and communication with foreigners, and are obliged to support themselves by their own labour and industry. Hence not

only the fields and flat country, which are seldom turned into pasture-ground, but the hills and mountains, afford corn, rice, pulse, and numberless edible plants. Every inch of ground is improved to the best advantage, and none can behold, without admiration, the hills and mountains, many inaccessible to cattle, and that in other countries would lie wholly neglected, cultivated up to their very tops. They are skilful in manuring their ground, which they do in various ways, and with many different substances. Flat low lands are plowed with oxen, steep and high ones by men, and both manured with human dung. As to rice, which is the principal food of the natives, such grounds as are proper for it are turned into rice fields; particularly the low flat lands, where they have a command of water, and can cut canals. All lands are surveyed every year before they are sown, by sworn surveyors, who are proud of their skill in geometry, and, as well as the nobles and soldiers, have the privilege of wearing two swords. At the approach of harvest they are surveyed again, when it is computed what the whole crop will amount to, which is generally done by guess with a surprising accuracy: but if the harvest is likely to prove extraordinary good, they cause the corn upon a square piece of ground to be cut and threshed, and thence compute the produce of the whole. This is done for the security of the landlords, who have six parts in ten of all the produce of their lands; and the tenant, for his trouble and maintenance, the other four. Such as hold lands of the crown, give only four parts in ten to the emperor's steward. But, for the encouragement of such as cultivate untilled ground, they have the whole crop for the first two or three years. Among many extraordinary laws in relation to agriculture they have one, by virtue of which whoever does not cultivate his ground for the term of one year, forfeits his title and possessions.

As to curious and useful mechanical arts, they want neither proper materials, nor industry and application; and are so far from having any occasion to send abroad for masters, that they exceed all the other eastern nations in ingenuity and neatness of workmanship, particularly in gold, silver, brass, and copper. Their skill in tempering of iron is evident from the goodness and neatness of their arms, their sabres being said to exceed those of all other countries. No nation in the East is so dexterous in carving, engraving, and gilding of what they call sowaas, a particular kind of metal, made of a mixture of copper with a little gold. They weave silk stuffs so fine, neat, and even, that they are inimitable even to the Chinese. This is the usual amusement of the great men of the emperor's court, when in disgrace or banished to certain islands, where they have nothing else to do, but to exercise their ingenuity in this or the like curious manufactures. Their porcelain, both in the excellence and whiteness of the earth, and in the beauty of the colours and painting, greatly exceed any made in China. The same may be said of their varnished or japanned household-goods, which are surprisingly fine, and the varnish harder and more durable than that of any other country. They have also the admirable art of printing, which they probably learnt from the Chinese.

Their beer, which they call saki, and which is brewed from rice, is much better and stronger than that of the Chinese; whom they also exceed in dressing of their provisions, which they generally season with spices of their own growth. Their paper too, which they make of the bark of the paper-tree, is stronger, of a better body, and whiter than that made by the Chinese. The manner in which this is performed deserves a particular description.

Every year when the leaves of the paper-tree fall off, the young shoots are cut into sticks about three feet long, and being tied up in bundles, are boiled with water till the bark shrinks from the wood. The sticks are then exposed to the air till they grow cold, and being slit open lengthways, the bark is taken off, dried, and carefully preserved. Afterwards being soaked in water till it is soft, it is scraped, and the stronger bark, which is full a year's growth, is separated from the thinner, which covered the younger branches; the former yielding the best and whitest paper. The bark, being then cleansed from all knots and impurities, is boiled in clear lye, and constantly stirred about till it is grown so tender, that on being slightly touched, it will separate into small fibres. The bark thus softened is washed in a river in sieves, and constantly stirred about with the hands,

hands, till it is diluted into a soft delicate woolly substance, and then put upon a thick, smooth, wooden table to be beat with sticks till it resembles the pulp of soaked paper. The bark thus prepared is put into a narrow tub, with the slimy infusion of rice, and the infusion of the orei root, which is also slimy and mucous; and being mixed into an uniform liquid substance by stirring it with a thin reed, the sheets are formed one by one, by taking up this liquid substance in a proper mould made of bulrushes instead of wire, carefully laid one upon another on a table covered with a double mat, while a small piece of reed is put between every sheet; which standing out a little, serves in time to lift them up conveniently, and take them off singly. Every heap is covered with a small board of the same shape and size with the paper, on which are laid weights, which are at first small ones, lest the sheets, which are as yet wet and tender, should be pressed together into one lump; but by degrees more and heavier, to squeeze out the water. The next day the weights are taken off, and the sheets lifted up one by one, and with the palm of the hand clapt to long planks and exposed to the sun: and when fully dry, taken off, laid up in heaps, pared round, and then kept for use or sale.

In the province of Fisen is made the Japanese porcelain; or china ware, of a whitish fat clay, which is found there in great plenty. Though this clay be of itself good and clean, it requires a great deal of kneading and washing before it is brought to the proper degree of perfection; which is attended with such labour, as to give birth to the old hyperbolical expression, *That human bones are an ingredient in china-ware.*

In several maritime provinces salt is thus made: they close in a spot of ground, and filling it with fine loose sand, pour sea-water upon it and let it dry. This being repeated several times, they take out the sand, and put it into a large trough with small holes at the bottom; and putting sea-water again upon it, let it filtrate through the sand, and then boil it to a good consistence. The salt thus obtained is calcined in earthen pots till it becomes white and fit for use.

We have already given a particular account of the cultivation of the tea-shrub in Sect. II. but as tea makes so considerable an article in European luxury, we cannot here forbear describing the manner in which the Japanese gather and prepare it for use. Those who have a great number of shrubs hire day-labourers, who make it their particular business; and are very dexterous in gathering the leaves, which must be plucked one by one. Those who gather them thrice a year, begin their first gathering at the latter end of February, or the beginning of March, when the shrub has but few leaves, which are very young and tender, and not fully opened; these are reckoned the best, and are called imperial tea, and by some the flower of tea. The second gathering is in the latter end of March, or the beginning of April, when care is taken to sort them into classes, according to their size and goodness; those that are not fully grown coming nearest to those of the first gathering. The third gathering is made when the leaves are come to their full growth. Some neglect the two former gatherings, and confine themselves to this, in which the leaves are again sorted into different classes, the third of which contains the coarsest leaves, that are full two months grown; and is the tea commonly drank by the vulgar.

The climate of Utsi, a town and district near the city of Miaco, has been observed to be singularly favourable for the culture of tea; and hence all that is drank at the emperor's court, and in the imperial family, is cultivated on a mountain in the same district. The chief purveyor of tea at the imperial court, who has the inspection of this mountain, sends his deputies to cultivate the shrub, and gather and prepare the leaves. The mountain is pleasant, and surrounded with a broad ditch to keep off man and beast. The shrubs are there planted in walks, which are swept every day, and care must be taken that no dust falls on the leaves. Two or three weeks before the time of gathering, the men must abstain from the eating of fish, or any unclean food, lest the leaves should be injured by the impurity of their breath. During the time of gathering they must bathe two or three times a day, nor must they touch the leaves without gloves. The finest imperial tea, being thus gathered and prepared according to art, are put into paper-

bags, and these into large porcelain vessels, which, for the preservation of the leaves, are filled up with common tea. The chief surveyor of the works then sends them up to court with a strong guard, and a numerous attendance. Hence arises the great price of this imperial tea; for the chief purveyor of tea, in the accounts he lays before the imperial exchequer, is not ashamed to bring in the price of some of this tea at one obani a pound: the obani being a gold coin worth an hundred ounces of silver. And Mr. Kämpfer observes, that when he had an audience at court, one of the gentlemen in waiting presented him a dish with the following compliment: "Drink heartily, and with pleasure, for one dish costs an itzebo;" that is, about twelve or thirteen shillings English.

The Japanese use the following method in preparing the leaves: when fresh gathered, they are dried or roasted over the fire in an iron pan, and when hot rolled with the palm of the hand on a mat, till they become curled. This is repeated several times, at each of which the heat of the fire is decreased. For this purpose they are carried to public roasting-houses as soon as they are gathered; for if they were kept but one night, they would turn black, and lose much of their virtue. In these roasting-houses are several ovens, each three feet high, with a wide flat square or round iron pan at the top. The side just over the mouth of the oven is bent upwards for the roaster, who stands on the opposite side, to secure him from the fire, that he may be able constantly to turn the roasting leaves. They have also several long tables covered with fine mats, on which the leaves are rolled. The tea, after its being thus roasted and curled, is no sooner cold, than it is put into earthen-jars with narrow mouths, which are stopped up to preserve it from the air.

The Japanese manner of drinking tea is very different from that of the Chinese and Europeans. Before the leaves are used, they are reduced into a very fine powder by grinding them in a hand-mill, made of a black greenish stone; after which it is served up in company in the following manner: the powder is inclosed in a box, and the rest of the tea-table furniture is brought into the room where the company sits. All the cups are filled with water, and the chest being opened, they take out with a small neat spoon about as much of the powder as will lie on the point of a pretty large knife, and put it into every dish. They then mix it with a curious denticulated instrument till it foams; and so present it to be sipped while hot.

There is another method of making tea, used by the vulgar and the country people, who use it as their common drink. Before sun rise one of the domestics hangs a kettle of water over the fire, and puts in; either when the water is cold, or after it has been made hot, two, three, or more handfuls of the coarsest kind of leaves, according to the number of the heads of the family, and at the same time puts in a basket of a size and shape that exactly fits the inside of the kettle, to keep the leaves down to the bottom, that they may be no hindrance in lading out the water. This is to quench the thirst of the whole family all day, and therefore a basin of cold water is put by it, that in case they should not have time to sip it leisurely, they may cool it as they please, and drink large draughts.

As there are people in Europe who teach to carve, to fence, to dance, &c. so there are masters in Japan who teach children of both sexes to do the honours of the tea-table, and to behave well in the company of those who drink tea.

We shall now endeavour at least, to give the reader some idea of the ships, boats, and different kinds of buildings erected by the Japanese.

SECT. V.

Of their Ships, Boats, and Houses. The Emperor's Palace at Jedo described. The Populousness of the Country. A Description of Jedo, and of the Cities of Miaco and Osaka.

THE merchant-ships, which serve for transporting men and goods from one island or province to another, are the largest naval buildings of this country. They are commonly fourteen fathoms long, and four broad; built for rowing as well as sailing: they run tapering from the middle

middle towards the stem, and both ends of the keel rise high above the water. The stem is broad and flat, with a wide opening in the middle, which reaches down almost to the bottom of the ship, and lays open the inside to the eye: for, by the emperor's order, no ship is to be built without such an opening, in order to prevent his subjects from attempting to venture out to sea, on any voyage whatever. The deck consists only of deal-boards laid loose, and, when the ship is fully laden, rises but little above the surface of the water. It is almost covered with a sort of cabin, which projects out of the ship about two feet on each side, and round it are folding windows, that may be opened or shut at pleasure. Here small rooms for passengers are separated from each other by folding-screens and doors, and the floor covered with mats. The roof or upper-deck is flat, and made of neat boards curiously joined together; and, in rainy weather, the mast is let down upon it, with the sail extended over it for the sailors and the people employed in the service of the ship to sleep in the night. Sometimes, the better to defend the upper-deck, it is covered with straw-mats. The ship has but one mast, which is of the same length with the vessel, and is wound up by pulleys. But though the anchors are of iron, the cables are only of twisted straw. The largest of these ships have commonly thirty or forty hands to row them, which they do when the wind fails. These rowers are seated on benches towards the stern, and row according to the air of a song, which serves at the same time to regulate their motions, and animate them at their work. The timbers and boards are fastened together with nooks and bands of copper, and the stern is adorned with black fringe. Men of quality, when they undertake one of these small voyages, have their cabin hung with cloth, on which is sewed their coat of arms. Their pike of state, the badge of their authority, is put on the stern by the rudder, and on the other side is a weather-flag for the use of the pilot. Small ships no sooner come to an anchor, than the rudder is wound up and one end put ashore; so that any one may pass through the opening of the stern as through a back-door, and walk to land over the rudder, as over a bridge.

Both their ships and boats are built of cedar or fir, which grow in great plenty in the country. The latter are of a different structure, according to the purposes and the waters for which they are built. The pleasure-boats, which are only used in the rivers, or in crossing small bays, are also widely different in their structure, according to the fancy of their owner. As they are commonly built for rowing, the first and lowermost deck is low, and upon it stands another more lofty with open windows; and this may be divided at pleasure into several small rooms. The roof and several parts of the boat are adorned with a variety of flags and other ornaments.

As both these ships and pleasure-boats must appear very trifling and puerile works, when compared with our ships, and the galleys used in many parts of Europe, so all the buildings in the country, whether ecclesiastical or civil, public or private, though richly decorated, are destitute of that simple grandeur observed in ours. By the laws of the empire, the houses of private persons are not to exceed six fathoms in height, and they are seldom built so high, except they are designed for ware-houses; and though there are many common houses of two stories, the upper story is only fit for a lumber-room. The reason of their building their houses so very low, is the frequency of earthquakes, which prove most fatal to lofty edifices. The houses of the Japanese are however to be admired for their cleanliness, neatness, and curious furniture. They have none or but few partition-walls; but, instead of them, make use of folding-screens, made of coloured or gilt paper, fastened on wooden frames, by which means they enlarge their rooms and make them narrower, as best suits their fancy or convenience. The floors are raised above the level of the street, and are all made of boards neatly covered with fine mats, the borders of which are fringed, embroidered, or otherwise neatly adorned; and upon these mats they sit cross-legged. In all the lower part of the house the doors, windows, posts, and passages, are painted and varnished; and the ceilings covered with gilt or silvered paper, embellished with flowers, and the screens in several rooms curiously painted. In short, there is not a corner in the

whole house but has a pretty appearance. In the noble-men's houses there are two distinct sets of rooms, and in that which is farthest from the entrance the women live, while the other is occupied by the men. These houses have commonly a spacious court, with an ascent to the house; and also a descent on the back of it of three or four steps, leading into a garden, adorned with walks, terraces, mounts, flowers, and other embellishments; which yield a beautiful prospect, even from the first entrance; and there is always an open passage through the house. The apartments of the most wealthy people are furnished rather in a neat than expensive manner. If they appear extravagant in any thing, it is in the ceilings of their halls and summer-houses, which are of fine cedar, plated with gold and silver of curious workmanship, and embellished with a great variety of other ornaments. But as the houses in general are low wooden structures, in which they make up in length and depth what they want in height, this renders their cities very subject to fire, which frequently causes great devastations; however, to preserve themselves and their most valuable effects on these dreadful occasions, they have an apartment all of stone separate from the rest of the building, to which they fly with their richest goods, whenever threatened by such disasters.

The imperial palace at Jedo, the metropolis of the empire, which in 1703 was destroyed by an earthquake, has been since rebuilt with surprising magnificence. It is on all sides fortified by three lofty walls and as many deep ditches, with large plains between them; the water being conveyed from one ditch to another by subterranean pipes. These walls have eight or nine gates, which are placed in such a manner, that one must turn to the right and left before one enters the inner court. Besides, between every two gates there is first a large plain; then an ascent by a flight of steps to out-works, surrounded by high walls, with void spaces large enough for a thousand men to be ranged in order of battle. In the center of all are the imperial apartments, consisting of three rows of buildings in front, each nine stories high, and formed on the top like pyramids, with large dolphins over them plated with gold. These structures contain a great number of spacious halls, lodging rooms, and offices for the emperor, his wives, and attendants, all of them magnificently furnished; and behind are parks and gardens, in which are groves, terraces, canals, fish ponds, and water-works. The ceilings of the halls and lodgings are plated with gold and silver, curiously raised, and enriched with a variety of precious stones; and these rooms are hung with the richest silks flowered with silver, gold, and pearls. The hall where the emperor receives homage, has a throne of massy gold, enriched with precious stones of incredible size and inestimable value. The roof, which is all plated with gold, richly enamelled with figures and landscapes, is supported by large and lofty pillars, finely gilt. In the area before the palace is a stately theatre, in which plays are acted, for the diversion of the imperial family. In the next circuit without are the palaces of the emperor's relations and chief counsellors; and in the outermost are those of the kings and princes, who are the governors of provinces, placed according to their rank. Every palace of the whole structure is covered with gold. The ornaments and furniture within the apartments of the princes and nobles, who are obliged to reside there six months in the year, are no less beautiful; it being esteemed a singular mark of respect to the emperor for them to strive to exceed each other both in the richness and splendor of their palaces and their furniture, as well as in the multitude and grandeur of their retinue: whence the palace, which is about five miles in circuit, appears like a populous and opulent city inhabited by kings and nobles; among whom the children of all the princes, who are here educated and kept as pledges of their father's loyalty, make no inconsiderable appearance, as they are richly dressed, and adorned with all the ornaments that are most beautiful and costly. The emperor is said to spend no less than twenty-five millions sterling in his pensions and the expences of his table. Besides this, he has a number of other palaces in different parts of the country. We shall omit any description of their temples till we come to treat of their religion.

The

The populousness of Japan exceeds all imagination; for the several productions of art, whether absolutely necessary for the support of life, or serving only the purposes of luxury and magnificence being not performed with equal skill in all the provinces of the empire, nor every where to be purchased at the same price; an incredible trade and commerce is carried on between the several parts of the emperor's dominions. How busy and industrious, says Mr. Kæmpfer, are the merchants! how full are the ports of ships! how many rich and trading towns are scattered through the country! Along the coasts, and near the sea-ports, there are such multitudes of people, such numbers of ships and boats both for use and pleasure, that our author says, one would be apt to imagine that the whole nation had settled there, and that all the inland parts of the country were left quite desert and empty. Yet it is scarce credible what numbers daily travel through the roads of this country, some of which are on particular days more crowded than the streets of the most populous towns in Europe; which is partly owing to the frequent journeys which the natives undertake, oftener perhaps than any other nation; and to the princes and lords, with their numerous retinues, going to or returning from court.

Most of the towns are very populous and well built, and the streets are generally regular, running in straight lines, and crossing each other at right angles. The towns are neither surrounded with walls nor ditches: but there are two chief gates where the people enter the town from the road. These, however, are generally no better than the ordinary gates that stand at the end of every street; and are shut up at night: but, in large towns, where some prince resides, these gates are a little handfomer, and a strong guard is commonly mounted there out of respect to the residing prince. The rest of the town commonly lies open to the fields, and is but seldom inclosed even with a common hedge and ditch. Having given this account of the towns in general, we shall add a more particular description of two or three of the principal cities.

Jedo, the metropolis of the whole empire of Japan, is situated in 35 degrees 54 minutes north latitude, and in 144 degrees 5 minutes east longitude, in a spacious plain, at the head of a bay, famed for its great plenty of fish, particularly lobsters, crabs, and oysters: but the water is so shallow, as to permit no ships of bulk to come up to the city; and therefore they are obliged to unload them about a league below it. It is said to be 21 miles in length, 15 in breadth, and near 60 in circumference, extending along the bay in the form of a crescent. Though it is not surrounded with walls, it is in several places intersected by ditches and high ramparts planted with trees, not so much for defence and ornament, as to prevent the spreading of those conflagrations by which it frequently suffers. A large river runs through it, and, before it enters the bay, divides into several branches, over each of which is a handsome bridge, the finest and largest of which is stiled, by way of eminence, The bridge of Nippon; and from it is computed the distance of places throughout the whole empire. The houses, like those in all other parts of Japan, are low and built of fir, covered on the outside with a whitish clay; but they are very neat within. Almost every house has a place under the roof, or upon it, where they constantly keep a trough of water and a couple of mops; by which precaution fires, when first broke out, are often extinguished: but this expedient is far from being sufficient to stop the fury of the raging flames, when they have already gained ground; and against this they have no better remedy than to pull down some of the neighbouring houses. The city is well stocked with temples, monasteries, and other religious structures. There are also many handsome edifices in it belonging to persons of distinguished rank; these have large court-yards before them, and stately gates; fine varnished stair-cases, consisting only of a few steps, leading up to the door of the house; and the inside is divided into several magnificent apartments, all of one floor. The city of Jedo is a nursery of merchants, tradesmen, and artists; and yet every thing is sold dearer there than in any other part of the empire, on account of the great concourse of people, the number of courtiers, and of the religious, who lead an idle monastic life, and from the difficulties of furnishing a sufficient supply of provisions.

Kio, or Miaco, was anciently the capital of the empire, and is the residence of the dairi, or ecclesiastical hereditary emperor. It is situated in a large plain in the province of Jamatto, in the most southern part of the island of Nippon, and is upwards of three miles long and a mile broad. It is surrounded with pleasant green hills and mountains, in which rise a number of springs and small rivers. The city approaches nearest to the mountains on the east side, where abundance of temples, chapels, and religious houses stand on the ascent. Three shallow rivers enter the city on that side, and are all united into one in the middle of Miaco, where there is a bridge 200 paces in length. The dairi, with his family and court, resides in the north side of the city, in a particular ward, consisting of twelve or thirteen streets, separated from the rest by walls and ditches. On the west side of the town is a strong castle built of free-stone, in which the emperor resides when he comes to pay a visit to the dairi. This structure is 150 paces long, and is inclosed by a wall, and a deep ditch filled with water. The streets are narrow, but run regularly in straight lines: yet it is impossible for a person at one end of a great street to see the other, on account of their extraordinary length, and the dust raised by the crowds of people with which they are daily filled. This city is the great magazine of all Japanese manufactures and commodities, and the chief trading town in the empire. There is scarce a house where there is not something made or sold; for here they refine copper, weave the richest silks with gold and silver flowers, coin money, and print books. The most curious carvings, the best and scarcest dyes, all sorts of japanned cabinets, pictures, musical instruments; all sorts of things wrought in gold and other metals, particularly steel, as the best tempered blades, and other arms, are made here in the utmost perfection. Here also are made the richest dresses; and all sorts of toys, puppets with moving heads, and numberless other things, may be found at Miaco.

Ofacca is commodiously and agreeably situated on the banks of the river Jedogawa, in 34 degrees 50 minutes north latitude. It is defended at the west end by two strong and handsome guard-houses, which separate it from the suburbs, and at the eastern extremity by a strong castle. Its length from east to west, from the castle to the suburbs, is between 3 and 4000 common paces, and its breadth somewhat less. The river, which brings immense riches to the city, runs on the north side; and having washed one-third of it, part of its waters are conveyed through a broad canal to supply the south part, which is the largest, and the residence of the richest of the inhabitants. The better to distribute the waters, several smaller canals are cut out of the large one, through some of the principal streets, while other canals convey the waters back to the river. These are deep enough to become navigable for small boats, which enter the city, and bring the goods to the merchants doors. All these several canals run along the streets with great regularity; and over them are upwards of an hundred bridges, many of which are very beautiful. Here the night-watch make known the hour by different musical instruments: thus, at the first hour, after sun-set, they beat a drum; and on the second, strike upon a brass instrument, called a gumgum, which is in the form of a large flat basson; the third, or hour of midnight, by striking upon a bell with a stick. The first hour after midnight they again beat the drum, the second the gumgum, and the third the bell. This third hour after midnight is the last, and ends with the rising-sun; for both the day and night are by the Japanese divided into six equal parts, or hours, all the year round: Hence those of the day are longer, and those of the night shorter in summer, than they are in winter.

This is the best trading city in Japan, it being extremely well situated for commerce; on which account it is well inhabited by rich merchants, artificers, and manufacturers. Though the city is extremely populous, provisions are cheap; and even what tends to dissipate the mind, and to promote luxury, may be had at as easy a rate here as any where in the world. For this reason the Japanese call Ofacca the universal theatre of pleasures and diversions. Plays are daily exhibited; tumblers, jugglers, and all who

have either some uncommon animal to shew, or animals that have been taught to play tricks, flock thither from all parts of the empire. Hence strangers and travellers daily resort thither; and chiefly the rich, as to a place where they can spend their time and money with greater satisfaction than in any other city of the empire. Yet the water drank at Ofacca tastes a little brackish: they have, however, the best sacki in the empire, which is brewed from rice in great quantities in a neighbouring village, and from thence sent to most of the other provinces, and even exported by the Chinese and Dutch. The castle is situated in a large plain at the north-east extremity of the city. It is square, about an hour's walk in circumference, and strongly fortified with round bastions, according to the military architecture of the country. On the north side it is defended by the river Jedogawa, which washes its walls, after it has received two other rivers. On the east side its walls are washed by the Kasijwarigawa, just before it falls into the Jedogawa. The south and west ends border upon the extremities of the city. The moles or buttresses that support the outward wall are of uncommon bigness, and about seven fathoms thick. These are built to support a high, strong, brick wall lined with free stone, which at its upper end is planted with trees. On entering through the gate, a second castle of the same architecture, but smaller, appears before you; and, having entered this second, you come to the third and middlemost, which, according to the fashion of the country, has the corners adorned with beautiful towers several stories high. A strong garrison is constantly kept here, both for the defence of the imperial treasures, and the revenues of the western provinces, which are deposited here, and to keep those provinces in awe and subjection. The castle and garrison are commanded by two of the emperor's chief favourites, who enjoy their command by turns, each for the term of three years. When one of the governors returns from court to his government, his predecessor must instantly quit the castle, and go to court to give an account of his behaviour: he must not even speak to his successor; but leave the necessary instructions for him in writing in his apartment in the castle. The governors of the castle have no business with the affairs of the city, or its governors, though they are superior to them in point of rank.

SECT. VI.

The pretended Origin of the Japanese inseparably connected with the Government. Their History and Laws. The Portuguese expelled. The Power and Dignity of the Secular Emperor; and of the Dairi and his Court. The Civil Policy observed in the Government of the Cities; the Ceremony of trading on the Crucifix at Nagasaki; and the solemn form of a Japanese Oath.

THE government and religion of the Japanese are so closely connected with their pretended origin, that it is impossible to separate them. These people are highly offended at the supposition of their being descended from the Chinese, or any other nation; for they pretend, that they arose within the compass of their own empire, and esteem themselves the offspring of their gods, who, during an inconceivable number of ages, governed that empire, in a regular succession from father to son. Of these gods they imagine there were two races; the first perfectly divine; and the last, which descended from the former, partly divine; and partly human. But who were the subjects of these imaginary deities, they do not presume to determine; for they imagine, that the present inhabitants were descended from Awase Dsu no Mikotto, the last of this second race; and that their original ancestors were all of them his children by his wife the goddess Itarami Nomikotto. Thus, though they trace their original, as descended from the gods, many thousand years before the Chinese, for each of these imaginary deities reigned during a long succession of ages, yet they place the original of the present inhabitant so late as about 600 years before Christ, when the genuine history of Japan begins with the reign of Sin Mu Ten Oo, the elder son of Awase Dsu No Mikotto. To the dairi, or ecclesiastical hereditary emperors, who are said to descend in a direct line from his heirs of the eldest branch,

the people attributed an almost divine power, and an unlimited authority over their fellow-creatures; while these emperors, proud of their illustrious and divine extraction, assumed a superstitious holiness, supported by the utmost pomp and magnificence. As they were respected as gods, they thought it beneath their dignity to trouble themselves with the management of political affairs; these therefore they left to the laity. In consequence of this, the power of the nobility increased, and those princes of the empire not only made themselves sovereign and independent in the provinces the emperor had committed to their government, but quarrelling with the princes their neighbours, attempted by force to dispossess each other of their dominions. Hence all suffered the dreadful effects that spring from ambition, jealousy, enmity, and a thirst of revenge.

At length, in order to check the insolence and ambition of the princes of the empire, the crown-general was sent against them at the head of the imperial army. This important post was commonly intrusted to one of the emperor's sons, and in time became the foundation of the secular monarchy; for about 500 years ago, Joritomo, the crown-general, being disappointed in his hopes of succeeding to the imperial throne, assumed the sovereignty in secular affairs, and is therefore mentioned in the history of Japan as the first secular sovereign. The power of the ecclesiastical monarch was, however, still very great; and he had the privilege of nominating the person who should succeed to the high office of secular: but, in the sixteenth century, the latter sovereign made himself absolute sovereign in the secular government of the empire. He was the dairi's second son, and being excluded by his birth from the succession to the imperial throne, he forcibly maintained himself in the command of the army, and stript the emperor, his father, of all his authority in the management of secular affairs. But he was far from enjoying in peace the possession of the throne; for many of the most powerful princes of the empire disputed it with him, till at last, in the year 1583, a common soldier, named Taico, a man of an obscure birth, but of an enterprising genius, obtained the crown. At first indeed he had only 50 soldiers, who were of intrepid courage; but their number soon increased to a great army, and he carried on his conquests with equal celerity and success; so that in a few years he subdued all the contending princes, took their cities and castles, seated himself on the imperial throne, and the dairi, or ecclesiastical emperor, was obliged to yield him the entire possession of the secular government; while he, knowing the prejudices of the army and all the people in favour of their ancient monarchs and high-priests, freely allowed him to be supreme in spirituals, and to enjoy the high honours and prerogatives that were before annexed to his office. To humble the nobility, and keep them in subjection, he obliged them to bring their wives and families to his court at Jedo, where they were to remain as hostages of their fidelity: while those princes themselves were obliged to attend him six months in the year; and every year to renew their oath of fidelity.

The ambition of the princes of the empire being thus curbed, and their power broken, he next secured the new modelled authority of his government, by preserving it from the seditious rage of the licentious vulgar by a system of new laws; which were perhaps the most severe that ever were enacted, and, like those which Draco gave to the Spartans, may be justly said to be written with blood: for there is scarce a crime that is not publicly punished with death, except the criminal be a prince, and then he has only the privilege of dispatching himself, which is commonly done by ripping up his own bowels. In this case the emperor sends his order by letter, which if not immediately complied with, the person is either put to the most excruciating tortures, or, if he be a prince of the royal blood, banished to some barren island, where he is perhaps forced to suffer a life more severe and painful than death itself. But in other cases the criminal is no sooner found guilty, than he is hurried to execution. A lie, or pervariation; theft, though of the smallest kind; a breach of the peace; a blow with a sword, even though the scabbard be on; cheating, even at play; detraction, or any other injury done to a man's character, are all punished with death: for mere chastisements are seldom used but by the lords to their slaves. In some provinces fathers of families, except those of the lower rank, have power over the lives

and

and limbs of their wives, children and domestics. But in crimes against the government, as neglecting to obey the emperor's edicts, cheating him in his revenue, counterfeiting the coin, setting a house on fire, robberies, burglaries, debauching a married woman, or ravishing an unmarried one; injustice or mal-administration in public officers, whether in governors, judges or magistrates; the punishment is not confined to the criminals, but inhumanly extended to his parents, brethren, children, and more distant relations, all of whom are put to death at the same hour, though at ever so great a distance from each other. This is done by respiting the execution of those who are near, till the sentence can be conveyed by proper couriers to the other places; and then, on the appointed time, all are brought forth, and executed at mid-day: but the female relations are commonly only sold for slaves, for a longer or shorter term of years, according to the nearness of their relation to the offender, and other circumstances, except in cases of high-treason, where the wives and daughters are put to death. For thefts and robberies, the unhappy criminals are crucified with the head downwards, and consigned to a longer or shorter torture, according to the nature of the crime: so that, in cases of aggravated guilt, they are left to hang on the cross till they expire, which in some is not till after three or four days: but if the theft admits of a milder death, they are dispatched by a dagger, or by strangling. In cases of high-treason, not only all the relations, but the whole ward in which they live, undergo the same dreadful fate; for, in these cases, the law supposes that they are worthy of death for suffering such enemies to society to live among them; and this cruel punishment of the innocent is an effectual means of causing the criminal, when known, to be immediately discovered, since the informer not only saves himself, but his whole family.

These laws, contrary as they are to every sentiment of equity and humanity, are still in force, and executed with the greatest rigour; but criminals, as soon as they find they are discovered, frequently avoid a too severe punishment, by stabbing themselves, or ripping open their bellies.

As a farther security to the new-established government, and the safety of the emperor, it was now resolved, that the empire should be shut up for ever, and thoroughly purged from foreigners and foreign customs. No foreigners had got so strong a footing in the empire as the Portuguese, who first discovered the country in the year 1543, when, being invited by the prospect of gain, they had made large settlements in Japan, and with their foreign commodities, with the doctrine taught by the missionaries, by which it is said they gained over one-third of the people, and even several of the princes of the empire, and by the marriages contracted between the Portuguese and the new converts, they so ingratiated themselves into the favour of the nation, that, flushed with their success, they projected a revolution in the government. The emperor was struck with horror and surprize at the sight of two letters which laid open their treacherous designs, one of which was intercepted by the Dutch, who were then at war with Portugal, and seized this opportunity of discovering their designs, in hopes of gaining this profitable branch of trade to themselves; and the other was sent over by the Japanese from Canton, in China. The Japanese priests could not, without the greatest envy and regret, see their old religion, with all its powerful attractives of profit and popular esteem, daily losing ground; and heavy complaints were instantly made at court by one of the chief counsellors of state, who being met on the road by a jesuit bishop, the haughty prelate refused to pay him the same deference and respect which he was intitled to receive from the natives. The excessive profits the Portuguese received, and the immense treasures they sent out of the country, also touched the government to the quick; while the rapid progress made by the new religion, the union of the converts, and the hatred they bore to the gods and religion of their country, filled the emperor and his court with dreadful apprehensions.

Taico, the emperor, therefore began to put a stop to the increase of the Portuguese interest, and the propagation of their religion; he however made a slow progress, and dying soon after in 1598, left the work to be finished by his successors, who placed him among the gods by the

name of the Second Fatzman, or Mars of the country. The Portuguese, with their clergy and Japanese kindred, were ordered to depart the country, under the penalty of suffering the pain of crucifixion; all the other Japanese were commanded to stay at home; those who were actually abroad were to return within a certain limited time, after which they should be liable, if taken, to the same punishment; and those who had embraced the new religion, were commanded to forsake it. These orders were the beginning of a most dreadful persecution; for the new converts being unmoved by the weak reasons that were urged against their faith, the sword, the halter, the cross, and fire, were barbarously and vainly used as arguments to convince their understandings, and to render them sensible of their error. Yet death in all these various forms was far from shaking their fortitude; for they bravely sealed their faith with their blood, and shewed such amazing examples of constancy, that their enemies were filled with surprize and admiration. This cruel persecution, which exceeded every thing of the kind mentioned in history, lasted about forty years, when at last all the remains of christianity in Japan were exterminated in one day; for upwards of 37,000 christians, being reduced to despair at beholding the insufferable torments endured by their brethren, took up arms, and got possession of the castle of Simabara, seated upon the sea-coast, with a firm resolution of defending their lives till the very last; but after a siege of three months, the castle was taken on the 12th of April, 1638, and all who remained alive were cruelly butchered. Thus was the Japanese empire cleared from christianity by the death of the christians, and that nation shut up to the natives as well as foreigners. In vain did the Portuguese at Macao afterwards send thither a splendid embassy; neither the law of nations, nor the sacred characters of ambassadors, were sufficient to protect them; for those ambassadors, and their whole retinue, to the number of sixty-one persons, were beheaded by the special command of the emperor, except a few of their meanest servants, who were saved, that they might carry to their countrymen the melancholy news of their barbarous reception.

The present emperors of Japan are as despotic as any of the dairi ever were. It has been already observed, that as he has a great number of petty princes and nobles, who have absolute power in their several governments, the greatest care is taken to keep them in due subjection. Of these 21 bear the title of kings, 6 are princes, 4 are dukes, 17 are counts, and 41 are lords, or something equivalent to these dignities, besides a great number of noblemen of inferior rank. The emperor's council consists of the former, who are obliged to attend in their turns, and have always four of the kingly dignity at their head. The emperor's standing forces, including garrisons, &c. consist of 100,000 foot and 20,000 horse; but in time of war each of the governors of the provinces is obliged to bring into the field a body of horse and foot ready armed, proportionable to the extent of his province, or to the pension he receives from the emperor; which, in all, amount to 368,000 foot and 38,000 horse. Their weapons are fire-arms, javelins, bows and arrows, sabres and daggers. The horse wear cuirasses, and the foot helmets, finely wrought.

From what has been before observed, the reader may form some idea of the numerous court of this monarch in his capital, since it must consist of one half of the princes and nobility of the empire, together with all their families, besides his own officers and guards, which generally amount to about 5 or 6000 men. He has, as we have already observed, many places magnificently built and furnished, in which the royal apartments, halls of audience, &c. are enriched with every thing curious and costly in art or nature. The ceilings are generally plated with gold, finely wrought and embellished with precious stones; and the beds, screens and cabinets, with the gardens, walks, ponds, fountains, terraces, groves, and summer-houses, are answerable to the grandeur of the place. But of all the royal palaces, that of Jedo, where he most resides, and which we have already described in treating of the buildings of Japan, is the largest and noblest: the rest, though grand and sumptuous, are only as houses of pleasure, for his diversion in hunting, fishing, and other recreations.

It is very surprising that the emperors should still allow the dairi to be treated with the same profound veneration

that was formerly paid him by his ancestors: for though he has lost the greatest branch of his power, and is only head over all religious matters, while the emperor enjoys not only the imperial dignity, but the government both in civil and military affairs, yet he is allowed to preserve his pristine grandeur. He is not suffered to set his foot on the ground, and wherever he goes, is carried on men's shoulders. He is kept so retired, that the sun is not thought worthy to shine on his head, or the wind to blow upon him. He never wears the same cloaths above one day, or eats above once out of the same dishes, and all the vessels and utensils of his table are new every day; but these, though very clean and neat, are made only of common clay, and are generally broke; for they imagine, that if any layman should presume to eat his food out of those sacred dishes, it would swell and inflame his mouth and throat. He is addressed in pompous titles little short of blasphemy; and all, except the emperor, when they speak to him in public, prostrate themselves flat on the ground; besides, as every thing belonging to his person is esteemed sacred, he never shaves his beard, cuts his hair, or pares his nails. He is chiefly served by his twelve wives, whom he marries with great solemnity, and, like the other monarchs of the East, keeps himself as much as possible concealed. Upon the decease of the dairi, the ministry of that ecclesiastical court chuse for his successor the next heir, without regard to age or sex; hence it has often happened, that a prince under age, or a young unmarried princess, has ascended the throne; and there are instances where the deceased dairi's relict has succeeded her husband.

The secular emperor now grants the necessary subsidies for the maintenance of the dairi and his ecclesiastical court. For this purpose the dairi is allowed the whole revenue of the city of Miaco; and that being insufficient to defray his expences, it has been agreed to make up the deficiencies out of the emperor's treasury: but these allowances are so small, and so indifferently paid, that the court cannot make that figure which they formerly did, when the dairi himself was master of the empire, and had all the revenues at his own disposal. They still, however, endeavour to keep up their former grandeur and magnificence; and this court may be truly said to be remarkable for a splendid poverty. The great run in debt, and the inferior officers and servants, whose salaries are far from being sufficient to maintain them, must work for their living: but though the revenues of the dairi are small in comparison of what they were formerly, yet, as he has the management of them, he is sure to take care to provide whatever is necessary to keep up as much as possible his former splendor, and to satisfy his luxury and profuseness. This he is the better able to accomplish, as he still enjoys the high privilege of bestowing titles of honour on the great men of the empire, their children and relations, which brings him in vast treasures. Among his twelve wives, she who is the mother of the hereditary prince, or princess, has the title of empress: but it would take up too much room, were we here to describe the pompous ceremonies observed in his marriages, upon the birth of an heir to the crown, and on chusing a nurse for the royal infant: these are magnificent beyond expression; nor could they be more so, if the welfare and happiness of the whole empire depended on these events.

All who belong to the dairi's court are clothed after a particular manner, and their habits are very different from those of secular princes, whom they scorn and despise, as being of a mean and unholy extraction. They wear long wide drawers, and a large gown with a long train, which they trail after them on the ground. Their heads are covered with a black lacker'd cap, by the shape of which, among other marks of distinction, is known what quality they are of, and what post they enjoy. Some have a large band of black silk or crape sewed to their caps, which either hangs down behind their shoulders, or is tied up. Others have a kind of flap, like a fan, standing out before their eyes. Some have a sort of scarf hanging down before from their shoulders, the length of which is different according to the quality of the wearer: for it is the custom of this court, that nobody bows lower than just to touch the floor with the end of his scarf. The dress of the women of this court is also different from that of secular women; particularly the dairi's twelve wives, who, when full dressed,

are so loaded with large wide gowns of silk, interwove with flowers of gold and silver, that it is difficult for them to walk.

An application to different kinds of learning forms the chief amusement of the dairi's court; and not only the courtiers, but many of the fair sex, have acquired great reputation by their poetical, historical, and other writings: All the almanacks were formerly made there; but though this is not now the case, they must receive the approbation of the court. They are great lovers of music, and the women in particular play with great dexterity on all the musical instruments they are acquainted with; the young noblemen also divert themselves with riding, running races, dancing, and other exercises.

When the dairi was sole master of the country, he honoured with his sacred presence whatever city he pleased; and it seldom happened that two succeeding emperors chose the same place of residence. The dairi's court is now fixed at Miaco, where he has a large and spacious palace, distinguished by its having a lofty and magnificent tower. His imperial consort lives with him in the same palace, and the palaces of his other wives are situated next to his. At a small distance are the houses of the lords whose offices require a constant and more immediate attendance on his person; there are also a number of other palaces and streets, divided among the officers belonging to the court according to their rank, and all separated from Miaco, and defended against the sudden approach of an enemy, by walls, gates, ditches, and ramparts. The secular monarch constantly keeps a strong guard of soldiers at the dairi's court, in appearance out of tenderness and care for the preservation and safety of his sacred person and family; but most probably in order to put it out of his power ever to attempt the recovery of the supreme authority.

Every imperial city is committed to the care of two governors; Nagasaki alone has three. These have the command of the city by turns, each generally for the space of two years. When the time is expired, he delivers up his power and his apartment in the palace to the other governor, and immediately sets out for Jedo, to make the usual presents, and give an account of the most material transactions of his government. He stays at Jedo about six months, during which he is at liberty to live with his family: but as soon as he has received orders from the council of state to depart to his last, or to any other government, he must set out, leaving his wife and children at Jedo till his return, in a manner as hostages of his fidelity: nay, while he is in his government, he is to admit no woman within the space of his residence, on pain of incurring the imperial displeasure, the fatal consequences of which are no less than death, banishment, or imprisonment, with the entire ruin of his family; it being esteemed beneath the majesty of the emperor to inflict slighter punishments on the least disregard shewn to his commands. Their salary is but small; but their perquisites are so considerable, that in a few years time they might get great estates, were it not for the presents that must be made to the emperor and the grandees of his court, and their being obliged to keep up all that state and grandeur which is thought becoming the dignity of their employment, and the majesty of their master.

Under the imperial governors are four magistrates, and their deputies. These magistrates hold their office a year; but they are obliged daily to communicate to the governor every thing that comes before them; and in difficult cases, or where they cannot agree among themselves, to lay the cause before the emperor's bench or court of justice, or, with the consent of that court, to leave it to the determination of the governor in the last resort. All civil affairs are brought before this imperial court of judicature, which, having examined the parties and their witnesses, give judgment according to the laws of the empire, and their imperial orders and proclamations. From this court there is no appeal; but those who have received sentence of death cannot be executed without a warrant signed by the council of state at Jedo, which must be also consulted in all affairs of great moment.

The deputies of the magistrates are next to them in authority, but enjoy their posts for life. It is one branch of their office to compose differences of small consequence arising in that part of the town committed to their care.

Next to these are four officers, who enjoy their post only one year, and are appointed by the magistrates to make a faithful

faithful report in their name to the governor, of the daily transactions in the execution of their office; and being also a kind of representatives of the people, whose interest they are to promote at the governor's court, they have a small room assigned them in his palace, where two of them constantly attend till the governor is at leisure to receive the messages they are to deliver in the name of the magistrates, or the petitions they are to present him with in the name of private persons.

Among the inferior officers are the town messengers, who also serve as bailiffs and constables, and commonly live together in one street. They are chiefly employed in pursuing and arresting of criminals, and sometimes in public executions, chiefly in beheading. But no profession is so much despised by the Japanese as the tanners, who take off the skins from the dead cattle, in order to dress and tan them for shoes, slippers, and the like. They live by themselves near the place of execution, and are obliged to put prisoners to the torture, to crucify them, or put them to any other death whatsoever. The keepers of bawdy-houses are obliged to lend them their servants to assist them at public executions.

Having thus given an account of the officers in general, we shall now proceed to the policy and regulations observed in every street, in order to keep a watchful eye over the conduct of the inhabitants, and to ease the governors, magistrates, and other chief officers, in the discharge of their duty. For this purpose they have the following officers for every street; the principal is the *otona*, who gives the necessary orders in case of fire, sees that a regular watch be kept at night, and that the orders of the governors and magistrates be punctually executed. He keeps books in which he enters the children born, the persons who marry, travel, die, or remove out of the street; and the names, birth, and trades of such new inhabitants as come into it. In case of small differences arising between the inhabitants of his street, he summons the parties before him, and, in conjunction with the deputies of the magistrates, endeavours, if possible, to reconcile them. He punishes small crimes by seizing the criminals, and putting them in irons. He causes criminals to be taken up by his own people within his district, and confines them till he receives farther orders from the superior magistrates, before whom he lays all criminal affairs and cases of moment; and is himself answerable for what accidents happen within the street under his inspection. He is chosen by the inhabitants of that street from among themselves, each of them writing upon a piece of paper the name of the person he would have preferred to this dignity, adding his own name and seal. The votes are all taken in, the papers opened, and the names of those who have most votes are laid before the governor, with the petition of the inhabitants that he would be pleased to nominate one of them as *otona*. His salary is a tenfold portion out of the treasury of the street.

Every *otona* has three deputies, who give him their advice and assistance in the execution of his office.

In every street the inhabitants are divided into companies of five men, of which there are ten or fifteen in every street: but though these are termed companies of five, a few more of the neighbours are frequently added, so that they sometimes consist of ten or fifteen heads of families, all of whom must be the proprietors of the ground and houses in which they live; for those who have no houses of their own, notwithstanding their being inhabitants of the same street, are not admitted into those corporations, but considered as tenants dependant on the landlords, and are therefore exempted from taxes and other burdens, except the night-watch and round, in which they are obliged to serve themselves, or to get somebody to serve in their stead, it being a duty which all the inhabitants are forced to observe in turn. These tenants have no vote in the election of the officers of the street, nor any share in the public money; and besides, the rents they pay to the landlords are very high, considering the smallness of the houses in which they live. Each of these little companies has one of its own body at their head, who is answerable for their actions; and if they be contrary to law, he shares with the rest of the members the penalty they are sentenced to undergo by the supreme magistrate.

Every street has also a secretary, or public notary, who writes and publishes the commands of the *otona* to the

inhabitants of the street, and gives passports, testimonials, and letters of dismission. He keeps the *otona's* books, as the list of the houses and their inhabitants, with their names, age, trade, and religion: the names of all who die in the street, with the time and manner of their death: a register-book of the passports that have been issued out of the office, with the names of the persons to whom they were granted, the business which called them abroad, the time of their departure and return: and also a journal of the daily occurrences that happen within the compass of the street.

The next officer is the treasurer of the street, who keeps the public money, and from time to time accounts for it to the rest of the inhabitants, specifying the sums he has received and paid out. The public treasure chiefly consists of the sums the magistrates of the city order to be detained from the price of foreign goods, for the joint benefit of the inhabitants, among whom it is equally distributed, according to the number of the streets, in order to enable them to pay the additional taxes levied upon them; but this is peculiar to Nagasaki, which is the only imperial city where the trade with foreigners is permitted. The inhabitants serve this office each a year in turn.

There is another officer, named the messenger of the street, who is to give information when any body dies, or when any thing else happens that is esteemed worth their notice. He also delivers to the chief officers the petitions of the inhabitants of the street, collects the contribution-money for the present which at certain times is made to the governors and chief magistrates, tells the commands of the magistrates to the heads of the companies, and publishes them in the street.

Two watches are kept for the security of the streets during the night. The first is the chief guard, upon which the inhabitants do duty themselves, three at a time. They have a room or house assigned them towards the middle of the street, or at the corner of a cross street. Upon days of great solemnity, or when the magistrates think this watch necessary, it is kept all day; and when they are apprehensive of danger it is doubled, in which case the *otona* assists in person, with one of his deputies: for should any misfortune happen that could be any way attributed to their carelessness or neglect, they and the whole street would be severely punished for it. Such regard is paid to this watch, that the opposing or insulting it is a capital crime.

The other guard is appointed to watch against thieves and accidents of fire, and to give notice upon the least suspicion. It consists of two of the poorest inhabitants of the street, sitting in a centry-box at each gate by which the street is shut up in the night: but, at certain intervals, they walk till they meet, shewing the hours of the night generally by beating two sticks one against the other. In some towns there is a small hut built at the top or side of a house, about the middle of the streets, on purpose for a man to watch accidental fires.

If an inhabitant designs to remove from the house and street in which he lives to another, he must first apply to the *otona* of the other street, and making him a present of a dish of fish, give him a petition expressing his desire to be admitted among the inhabitants of that street. The *otona*, upon this, makes enquiry into his life, character, and conduct, and then sends his messenger of the street to every one of the inhabitants, desiring to know if they will consent to admit the petitioner as a neighbour; and if any one of the inhabitants opposes his admission, urging that he is a drunkard, quarrelsome, or addicted to any other crime, and that he will not be answerable for the consequences, it is sufficient to exclude him. But if he obtains all their consents, the petitioner must apply to the public notary of his former street for a certificate of his behaviour, and a letter of admission, both signed by the *otona*, and these must be carried by the street-messenger to the *otona* of the street to which the petitioner intends to remove; upon which he receives him under his protection, and incorporates him among the inhabitants of his street. Mean while he is not answerable for the petitioner's behaviour before his delivery of those instruments; and should he be found guilty of any crime committed before that time, it would be laid to the charge of the street in which he formerly lived. After his being admitted among the inhabitants of the new street, and his name entered in the register-books, he solemnizes his entry with a handsome dinner; which he gives

either to the company of five, or, if he pleases, to the whole street. His greatest trouble, however, still remains, and that is his selling his old house; for this cannot be done without the consent of all the inhabitants of the street, who often oppose it for upwards of a year, the buyer, for whose crimes they are for the future to suffer, not being sufficiently known, or not agreeable to them. Supposing all obstacles at length removed, the buyer is to pay an eighth part of the price into the public treasure of the street, five parts of which are to be equally distributed among the inhabitants, for the pains they have taken on account of the purchaser's admission, and the three remaining parts are designed for a public dinner. This, however, is seldom given: but the new inhabitant has no sooner taken possession of his house, than all his neighbours come to wish him joy, and to offer him their services.

When an inhabitant of a street is accused of any misdemeanor, his case is laid before the street council, that is, the *otona*, his three deputies, and the heads of the small companies; when, if the affair be too intricate for them to determine, they lay it before the council of the town; if they meet with the same difficulties, the *Nengiosi*, or four annual officers under the magistrates, are desired to confer upon the affair with some of the stewards of the governor's household; and if they find it necessary, to communicate it to the governor himself.

If quarrels or disputes arise in a street, either between the inhabitants or strangers, the next neighbours are obliged to part them; for if one should happen to be killed, tho' it were the aggressor, the other must inevitably suffer death, notwithstanding his alledging that it was done in his own defence; and he knows no other method of preventing the shame of a public execution, than by ripping up his own belly. Nor is his death thought a sufficient satisfaction to their laws: three of those families who live next to the place where the accident happened are shut up in their houses for three, four, or more months, and rough boards nailed across their doors and windows, after they have prepared for this imprisonment by getting the necessary provisions; and the rest of the inhabitants of the same street are sentenced to pass some days or months in hard labour at the public works. These penalties are inflicted in proportion to their guilt, in not endeavouring to the utmost of their power to prevent the fatal consequences of such a quarrel. A like punishment, but greater in degree, is inflicted on the heads of the companies of five in that street where the crime was committed; and it is an high aggravation of their guilt and punishment, if they knew beforehand that the persons were of a quarrelsome disposition, or, in other cases, were inclined to the crime for which they suffer. The landlords, and also the masters of the criminals, partake of the punishment inflicted for the misdemeanors of their lodgers and servants. Whoever draws his sword, though he does not hurt or even touch his enemy, must, if the fact be proved, suffer death. If an inhabitant flies from justice, the head of the company of five to which he belongs must follow, or hire people to follow him till he be found, and delivered up to the civil magistrate, under pain of corporal punishment.

There is a very remarkable ceremony observed only in the city of Nagasaki, where the Christian religion had the strongest footing. This is called the figure-treading: for in the beginning of the year they trample, with great ceremony, upon a crucifix, an image of the Virgin Mary, or some other saint, as a proof of their renouncing the Christian religion. They begin in two different parts of the city, going from house to house, and street to street, till all the people, both old and young, have trampled on these images, which are of brass, and about a foot long: even young children, unable to walk, are held down by their mothers to touch the images with their feet.

It is remarkable, that there is no other tax laid upon the inhabitants, but that on the land of those who have houses or pieces of ground of their own; which may properly be considered as a ground-rent; except we may call a tax the voluntary contributions for a present to be made to the governors by such persons as have hereditary lands and tenements in their possession within the city of Nagasaki, or the presents made to superior officers by the inferior.

As oaths are a civil security as well as a religious obligation, we shall here mention the form of those of Japan.

The person who takes an oath invokes the vengeance of the supreme gods of the heavens, and of the chief magistrates of his country, upon him, his family, his domestics, his friends, and near relations, in case he does not sincerely fulfil all the articles he swears to perform; after which he signs both the words of the oath and those articles, and dipping his seal in black ink, seals them; and, as a farther confirmation, lets fall some drops of his own blood upon the seal, by pricking one of his fingers behind the nail.

SECT. VII.

Of the Religion of the Japanese; particularly the Sinto, the Budso, and the Religion of the Philosophers.

THEIR religion is in general the grossest heathenism and idolatry; but religious liberty, so far as it is allowed not to interfere with the interest of the secular government, or to affect the peace and tranquillity of the empire, has always been allowed in Japan: hence foreign religions have been easily introduced, and propagated with success; there are therefore many religions in Japan, the principal of which are the three following:

- I. The Sinto, or ancient idol-worship of the Japanese.
- II. The Budso, or foreign idol-worship, introduced into Japan from the empire of China and the kingdom of Siam; and
- III. The religion of their philosophers and moralists.

I. As to the Sinto's religion, it deserves to be considered in the first place, more on account of its antiquity, than for the number of its professors. These have some obscure and imperfect notions of the immortality of the soul, and a future state of bliss or misery, and yet worship only those gods whom they believe are peculiarly concerned in the government of the world; for though they acknowledge a Supreme Being, who they believe dwells in the highest heaven, and admit of some inferior gods, whom they place among the stars; yet they do not worship and adore them, nor have they any festival-days sacred to them, thinking that beings so much above us, will concern themselves but little about our affairs. They, however, swear by these superior gods: but they alone worship and invoke those gods whom they believe to have the sovereign command of their country, and the supreme direction of its elements, its produce, and its animals; and who, by virtue of this power, will, they suppose, not only render them happy here, but, interceding for them at the hour of death, procure for them rewards proportionable to their former behaviour. Hence their dairis, or ecclesiastical emperors, being esteemed lineally descended from the eldest and most favoured sons of these deities, the supposed heirs of their excellent qualities, are considered as the true and living images of their gods, and possessed of such an eminent degree of holiness, that none of the people dare presume to appear in their presence. In short, the whole system of the Sinto's divinity is a lame and ridiculous jumble of absurdities, and would not perhaps have stood its ground so long, had it not been for its close connection with the civil customs, in the observance of which this nation is exceedingly scrupulous.

The temples of the Sintoists are exceeding mean; within them is hung up white paper, cut into small bits, as emblems of the purity of the place; and sometimes there is a large mirror in the middle, that the worshippers, when they behold themselves, may consider, that as distinctly as all their bodily defects appear in the mirror, so conspicuous do the secret stains of their hearts appear before the eyes of the immortal gods. These temples are frequently without any visible idols of the gods to whom they are consecrated, they being locked up in a case at the upper end, and to this case the people bow. These temples are not attended by priests, but by seculars, who are, generally speaking, entirely ignorant of the principles of the religion they profess, and wholly unacquainted with the history of the gods they worship. These, when they go abroad, are dressed, for distinction sake, in large gowns, commonly white, but sometimes yellow, and sometimes of other colours; however, they wear their common secular dress under them. They shave their beards; but let their hair grow, and wear a stiff,



*Act of trampling over the Images of Our Saviour is the U.^o Mary,
at the beginning of the New Year, at Nagasaki.*



stiff, oblong, lacker'd cap, resembling in shape a ship, tied under their chins with twisted silk strings, terminated with tassels, which hang lower or higher according to the office or quality of the person who wears them, who is not obliged to bow lower to persons of superior rank than to make these tassels touch the floor. Their superiors have their hair twisted under black gauze or crape, in a very particular manner; and have their ears covered by a kind of flap, which stands out or hangs according to the dignities or honourable titles conferred upon them by the dairi. They are under his direction in spiritual affairs; but in temporals they and all the other ecclesiastical persons in the empire are under the command of two imperial temple judges, appointed by the secular emperor. Their haughtiness and pride exceed all expression; for when they appear in a secular dress, they, like the nobles, wear two sabres, and think it becomes their station to abstain from all communication and intimacy with the common people.

The Sintoists do not adhere to the doctrine of the transmigration of souls; yet abstain from killing and eating of those beasts that are of service to mankind, because they imagine that slaying them would be an act of cruelty and ingratitude. They believe that the soul, after its departure from the body, is removed to the high and sub-celestial fields, seated just beneath the thirty-three heavens, the dwelling-places of their gods: that those who have led a good life find an immediate admission, while the souls of the wicked and the impious are denied entrance, and condemned to wander till they have expiated their crimes; but they admit no hell or place of torment. One of the essential points of their religion is, that they ought to preserve an inward purity of heart, consisting of the doing or omission of what they are ordered to do or avoid by the law of nature and the dictates of reason, or the more immediate and special command of the civil magistrate. They have no form, either by divine or ecclesiastical authority, for regulating their outward conduct. Hence it may be imagined, that they would indulge, without restraint, every gratification of their wishes and desires, as being free from the fear of acting contrary to the will of the gods, and little apprehensive of incurring the effects of their displeasure; but they have a powerful ruler within their own hearts, the friendly and tender sensibilities of humanity, which, aided by the force of reason, and the severity of the laws, restrain them from the indulgence of vice, and are sufficient to win over to the dominion of virtue all that are willing to hearken to her dictates.

Another essential point of the Sinto's religion is a rigorous abstinence from whatever makes a man impure. This consists in abstaining from blood, from eating of flesh, and being near a dead body; by which a person is for a time rendered unfit to go to the temples, to visit holy places, and to appear in the presence of the gods. Whoever is stained with his own or another's blood, is for seven days unfit to approach the holy places; and if, in building a temple, one of the workmen happens to be hurt, so as to draw blood, he is from thenceforward rendered incapable of working on that sacred building. But if the same accident should happen in building or repairing any of the Sinto's temples at Isje, the temple itself must be pulled down and rebuilt. Whoever eats the flesh of any four-footed beast, deer only excepted, is unclean for thirty days: yet whoever eats a wild or tame fowl, water-fowls, cranes, and pheasants, is unclean only a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, attends a dying person, or enters a house where a dead body lies, is unclean for that day; and the nearer a person is related to the deceased, so much the greater is the impurity. By not observing these precepts people are rendered guilty of external defilement, which they say is detested by the gods, and made unfit to approach their temples.

The other great points of their religion are, 1. A diligent observation of the solemn festivals, which are very numerous. 2. Pilgrimages to the holy place at Isje: that is, to the temple of Tensio Dai Sin, the greatest of all the gods of the Japanese. The last essential doctrine of their religion is, that they ought to chastize and mortify their bodies; but few of them pay much regard to this precept.

The orthodox Sintoists go in pilgrimage to Isje once a year, or at least once in their lives; for, besides their con-

sidering it as a duty, they imagine they shall reap great advantages from this journey, such as being absolved from all their sins, and receiving the assurance of immediate happiness after death, besides having in this life the possession of health, children, riches, dignities, and other temporal blessings. To keep alive these sentiments in the minds of the superstitious vulgar, every pilgrim is, for a small consideration, presented by the canusies, or secular priests, with an instrument containing the remission of their sins. This pilgrimage is made at all times of the year, but chiefly in the three first months, March, April, and May, when the fineness of the weather renders the journey very agreeable and pleasant. Every one is at liberty to travel in what manner he pleases; those who are able do it at their own expence, in sedans, or on horseback, with a retinue suitable to their rank: but the poor go on foot, living on charity. These carry upon their back a straw mat rolled up, which serves them for a bed, and have a staff in their hands. They have a vessel hanging to their girdle, out of which they drink, and wherein they receive the charity of the people. Generally their names and the place from whence they came, are written both upon this vessel and on their great hat made of split reeds, that in case of sudden death, or any other accident upon the road, it may be known who they are, and to whom they belong. Those who can afford it wear over their other clothes, a short white coat, without sleeves, with their names stitched upon the breast and back. Incredible multitudes of these pilgrims crowd the roads. The very children, if apprehensive of a severe punishment for their faults, will run away from their parents, and go to Isje, to fetch an ofarrai, which, upon their return, is deemed a sufficient expiation of their crimes, and a sure means of procuring a reconciliation. When a pilgrim is about to undertake this holy journey, he must religiously abstain from every thing impure, particularly from fornication, and even lying with his own wife; tho' otherwise complying with matrimonial duties is not thought displeasing to the gods. After he is set out on his journey, a rope, with a piece of white paper twisted round it, is hung over the door of the house, to inform all who are impure, from the death of their parents or near relations, to forbear entering; from the opinion that it would occasion the pilgrim's having strange uneasy dreams, or his being exposed to some misfortune.

The temple of Isje is seated in a large plain, and is a low thatched wooden building, as a monument of the simplicity and poverty of its original founders. In the middle of it is a mirror of polished metal, as an emblem of the all-seeing eye of the god, and his knowledge of what passes in the inmost recesses of the worshippers hearts; and some cut paper is hung round the walls, to represent the purity of the place. This principal temple is surrounded with near a hundred small temples, built in honour of inferior gods; the greatest part of which are so low and small, that a man can scarcely stand upright in them; but each is attended by a canusi, or secular priest. Next to the temple are the houses of the officers of the temple, who stile themselves the messengers of the gods, and keep lodgings for the accommodation of pilgrims. At a small distance is a town that bears the same name with the temple, and is inhabited by inn-keepers, paper-makers, book-binders, cabinet-makers, joiners, and other workmen, whose business depends on the holy trade carried on there.

On the pilgrim's arrival at Isje, he applies with great solemnity to one of the canusies, bowing, according to the custom of the country, till his forehead touches the ground; upon which the canusi either conducts him and the other pilgrims, or commands his servants to conduct them to the several temples, and to tell them the names of the gods to whom they were built; which being done, he takes them before the chief temple, where, prostrating themselves on the ground, they address their supplications to Tensio Dai Sin, express their wants and necessities, and pray for health, long life, happiness, riches, and the like. They are afterwards entertained and lodged by the canusi in his own house, if they are unable to bear the expence of lodging at a public inn: they, however, generally make him a present in return for his civility, though it be out of what they got by begging.

The pilgrim having performed all the acts of devotion this pilgrimage requires, the canusi presents him with an ofarrai,

ofarrai, or indulgence. This is an oblong box, about a span and a half long, two inches broad, and an inch and a half high, full of small sticks, some of which are wrapped in bits of white paper, to remind him that he must be pure and humble. Dai Singu, that is, the temple of the great god, printed in large characters, is pasted on the front of the box; and the name of the canusi who gave it, with the title, Messenger of the gods, in small characters, is pasted on the opposite side. This they receive with great tokens of respect and humility, and immediately tie it under their hats to keep it from the rain, wearing it just under their forehead, and balancing it with another box, or a bundle of straw of about the same weight tied behind; but those who travel on horseback have better conveniences for keeping it. When they have got safe home they take great care of the ofarrai, as of a thing of the utmost value; and though its effects are limited only to a year, yet, after that is expired, they place it in one of their best rooms, on a shelf made on purpose. In some places they keep the old ofarraies over the doors of their houses, under a small roof; but the poor, for want of a better place, keep them in hollow trees behind their houses. Large quantities of these ofarraies are annually sent by the canusies into all parts of the empire, to supply those who cannot or will not fetch them. The pedlars who carry those bawbles, resort to the most populous towns towards New Year's-day, which is one of their solemn festivals, and sell at the same time new almanacks, which must be printed no where but at Isje.

The superstitious Japanese are as much inclined to make religious vows as to go in pilgrimage to holy places. Hence there are a great number of religious houses of both sexes, and of many different orders. Among these are the Jammaboes, a kind of hermits, who pretend to abandon their temporal concerns for the sake of those that are spiritual and eternal: yet those who can live at their ease dwell in their own houses, while the poor stroll and beg about the country. They have been split into two orders; the Tosanfa and the Fonsanfa. Those who embrace the former class must once a year climb to the top of the mountain Fikooan, a journey of no small difficulty and danger, on account of the height and steepness of that mountain, and the many precipices all around it; and besides, it is imagined, that all who presume to ascend it with any degree of impurity, are punished for their impious rashness by being struck with madness. On the other hand, those who enter into the order of Fonsanfa, must once a year go in pilgrimage to the grave of their founder, at the top of an high mountain named Omine; where the air is said to be excessive cold, and the steepness and precipices make its ascent no less dangerous than that of the other. These suppose, that should anyone undertake this journey without being sufficiently purified, he would be thrown down the horrid precipices and dashed to pieces, or at least would pay for his contempt of the anger of the gods by a lingering sickness, or some dreadful misfortune. They therefore qualify themselves by previous mortifications, abstaining from impure food, from lying with their wives, and from whatever may render them defiled. While they are upon their journey, they must live only upon the roots and plants they find on the mountains. If they return safe home, they go each to the general of his order, who resides at Miaco, and make him a small present of money, which, if poor, they must procure by begging, and in return they receive from him a more honourable title, which occasions some alteration in their dress, and increases the respect shewn them by their brethren of the same order. Thus ambition is far from being banished from these societies.

These hermits are however very much degenerated from the austerity of their predecessors, who, in imitation of the example set them by their founder, and pursuant to the rules he laid down, lived upon nothing but plants and roots, exposing themselves to severe mortifications, to fasting, bathing in cold water, and wandering through woods and forests, and through desert and uninhabited places. They have also deviated much from the simplicity of their religion, and have admitted the worship of such foreign idols as they imagine have the greatest influence on the occurrences of life. They also now pretend to be well versed in magical arts, and that, by certain mystical ceremonies, words, and charms, they can prevail on all the gods of the country, as well of the Sintoists as those of the Budists,

to drive out evil spirits, to assist them in diving into secrets, recovering stolen goods, and in finding out thieves; in foretelling future events, explaining dreams, in curing desperate diseases, and in finding out the guilt and innocence of persons accused of crimes. They talk with great assurance of the wonderful virtues of their charms, pretending that they are able to handle burning coals and red-hot iron, without receiving the least hurt; suddenly to extinguish fires, to make cold water instantly boil and hot water in a moment cold; to keep people's swords so fast in the sheath, that no force is able to draw them out; to preserve themselves from being hurt by these or any other weapons, and to perform many other things of the like nature, which, if closely examined, would perhaps be found to be juggler's tricks, and the effects of second causes.

Among the other religious societies established in Japan, we shall only mention that of the Blind; which form a very singular, as well as a very ancient and numerous body, composed of persons of all ranks. Originally these formed but one society; but at last they were divided into the Blind Bufetz, and the Blind Fekies. The Blind Bufetz owe their origin to Senmimar, one of the younger sons of the emperor Jengion. He was a youth of incomparable beauty, and admired by all that approached him. He particularly captivated the heart of a princess of the royal blood, whose beauty and virtues proved as irresistible charms to the young prince, as his graceful person and princely qualities had been to her. The happy lovers had for some time enjoyed all the felicity that arises from a mutual passion, when the death of the fair princess deprived him of all comfort, and soon, through excess of grief, he lost his sight. Upon this, to perpetuate her memory, and to make known to posterity the unhappy effect of his unfeigned sorrow for her loss, he, with his father's consent, erected a society, into which none were admitted but those who were blind by birth or accident. This society flourished exceedingly, and became in great reputation not only at court, but throughout the empire. For some centuries they continued united in one body, till the Blind Fekies springing up, and many of the great men of the empire, who had lost their sight, voluntarily entering into it, the former were reduced, and confined to ecclesiastical persons.

The Blind Fekies owe their origin to the civil wars between two powerful factions, the Fekies and Gendzies, who long contended for the empire. The cause of Feki, and his adherents, at length appearing more just to the reigning dairi than that of Gendzi, he resolved to support it; which he did so effectually, that Gendzi, and his party, were defeated and almost destroyed. But as success is often followed by pride and insolence, the victorious Feki, forgetting the obligations he lay under to the dairi, treated him with such insolence and ingratitude, that he resolved to espouse the interest of Gendzi and his adherents, to whom he promised his assistance, if they would again assemble and take arms against Feki. Upon this affairs soon took another turn, and victory, in a decisive battle, declared for Gendzi, and Feki himself was slain. Among those who escaped with their lives was Kakekigo, a general famed for his valour and amazing strength, who fled in a small boat. Jeritomo, general of the Gendzies, and a very resolute soldier, was sensible of the consequence of securing the person of Kakekigo, without which he thought his victory incomplete, and therefore caused him to be pursued and taken. On his being brought before him, he treated him with all the respect due to his rank and character, and gave him such liberty that he several times escaped, but was as often retaken. Though he was his enemy and prisoner, Jeritomo was so far from putting him to death, that he generously resolved to purchase his friendship and affection at any price. But one day, when he was earnestly pressing him to enter into his service upon any terms he pleased, the captive general boldly replied, "I was once a faithful servant to a kind master, and now he is dead, no other shall boast of my faith and friendship. Thou, I own, hast laid me under great obligations, and to thy clemency I owe even my life. Yet such is my misfortune, that I cannot fix these eyes on thee, without resolving to revenge him by taking off thine head. These therefore, these prompters to mischief I will offer to thee, as the only acknowledgment of thy generous behaviour

"my

"my unhappy condition will allow me to give thee." This said, with an undaunted courage, equal to that of the brave Roman, who, in the sight of Porfenna, burnt his right hand on the altar, he plucked out both his eyes, and on a plate presented them to Jeritomo, who, astonished at such magnanimity and amazing resolution, gave him his liberty; upon which he retired into the province of Finga, where he learned to play upon the bywa, a musical instrument used in Japan, and founded this society of the Blind Feki, of which he himself was the head. They are since grown very numerous, and are composed of people of all ranks: but none of them live upon charity; all applying, according to their several capacities, to different professions not entirely inconsistent with their unhappy situation. Many of them are musicians, and employed at the courts of princes and great men, and also in public solemnities, processions, festivals, and weddings. They are dispersed through the empire; but their general resides at Miaco, and has a pension from the dairi. He is assisted by ten council; who also reside in the same city; of this council he is the eldest, and all of them have the power of life and death, with this restriction, that no person can be executed unless the sentence be signed by the principal judge of Miaco. This council appoint their inferior officers, who reside each in his province, and are there what the general is with respect to the whole society: and these also have officers under them.

II. The Budso, or foreign pagan-worship, introduced into Japan, probably owes its origin to Budha, whom the Brahmins of India believe to be Wishtnu, their deity, who, they say, made his ninth appearance in the world under the form of a man of that name. The Chinese and Japanese call him Buds and Siaka, which names indeed at length became a common epithet for all gods and idols in general brought from foreign countries, and sometimes they were given to the pretended saints who preached these new doctrines.

The most essential points of this religion are, that the souls of men and animals are immortal, and both of the same substance, differing only according to the bodies in which they are placed; and that after the souls of mankind have left their bodies, they shall be rewarded or punished according to their behaviour in this life, by being introduced to a state of happiness or misery. This state of happiness they call a place of eternal pleasures; and say, that as the gods differ in their nature, and the souls of men in virtue, so also do the degrees of pleasure in the state of bliss, in order that every one may be rewarded as he deserves: yet the whole place is so thoroughly filled with felicity, that each happy inhabitant thinks his portion best, and is so far from envying the superior happiness of others, that he wishes only for ever to enjoy his own. Their god Amida is the sovereign commander of these blissful regions, and is considered as the patron and protector of human souls; but more particularly as the god and father of those who are happily removed to a state of felicity. These maintain, that leading a virtuous life, and doing nothing contrary to the five commandments, is the only way to become agreeable to Amida, and to render themselves worthy of eternal happiness.

On the other hand, all persons, whether priests or laymen, who, by their sinful lives, and vicious actions, have rendered themselves unworthy of the pleasures prepared for the virtuous, are, after death, sent to a place of misery, there to be confined and tormented during a certain undetermined time, where every one is to be punished according to the nature and number of his crimes, the number of years he lived upon earth, his station there, and his opportunities for being good and virtuous. To Jemma, who is the severe judge of this place of misery, the vicious actions of mankind appear with all their aggravating circumstances, by means of a large mirror, called the mirror of knowledge, which is placed before him. Yet the miseries of the unhappy souls confined to these gloomy prisons, they imagine, may be greatly alleviated by the good actions and virtuous life of their family, their friends, and relations, whom they left behind; but nothing, they are taught, is so conducive to this desirable end, as the prayers and offerings of the priests to the great and good Amida, who can prevail on the almost inexorable judge to treat the imprisoned souls with somewhat less severity than their crimes deserve, and at last to send them as soon as possible into the world again.

For when they have been confined in these infernal prisons a time sufficient to expiate their crimes, they are sentenced by Jemma to return to this earth, and animate those creatures whose nature is most nearly allied to their former sinful inclinations; as for instance, toads, serpents, insects, four-footed beasts, birds, and fishes. From the vilest of these transmigrating into others and nobler, they at last are suffered again to enter human bodies, and thus have it in their power, either by their virtue and piety, to obtain an uninterrupted state of felicity; or, by a new course of vices, once more to expose themselves to all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

The five commandments of the law of Buds, or Siaka, which are the standing rule of the life and behaviour of all his faithful followers, are, 1. Not to kill any thing that has life. 2. Not to steal. 3. Not to commit fornication. 4. To avoid lies, and all falsehood: and 5. Not to drink strong liquors; which last Siaka most earnestly recommended to his disciples.

Besides these chief and general commandments, there are ten counsels or admonitions, which are only these five laws branched out, and applied to more particular actions, all tending to a stricter observance of virtue. A still farther sub-division hath been made of these laws into five hundred counsels and admonitions, in which are specified, with the utmost exactness, whatever, according to their notions, has the least tendency to virtue and vice. But the number of these admonitions being so very great, it is no wonder that those who are willing to observe them are very few; the rather as they tend to such a thorough mortification of their bodies, as to measure and prescribe the minutest part of their diet, and scarcely allow them the food necessary to keep them from starving. Nothing but the ardent desire of obtaining a most sublime state of happiness in the next world, or the ambition of acquiring a great reputation for sanctity in this, can enable anyman to undergo such a rude and severe discipline. And indeed there seems very few, even of the bonzes or priests, who would willingly renounce the least of the luxuries and pleasures of this world for the sake of enjoying a greater portion of happiness in the next.

Of the followers of Siaka there are several sects, all of which have their temples, their convents, and their priests: and of all their religious buildings in the country these temples, with their adjoining convents, are the most remarkable, as being far superior to all others, from their stately height, curious roofs, and numberless ornaments, which agreeably surprise the beholder; such as are built within cities or villages commonly stand on a rising-ground, and in the most conspicuous places. They are all most agreeably situated: a fine view of the adjacent country, with the neighbourhood of a wood, a clear rivulet, and pleasant walks, being necessary to the places on which these temples are built: for with such situations, they say, the gods are delighted, and the priests readily condescend to be of the same opinion, they being most proper for their own pleasure and diversion. Beautiful stair-cases of stone lead up to these structures, and several small temples, or chapels, are built within the same court, adorned with gilt images, lackered columns, gates, and pillars, all very neat, but pretty rather than magnificent. Both the principal temple, and those smaller ones that are dependant on it, are built of the best cedars and firs; and in the midst of the large temple stands a fine altar with one or more gilt idols upon it, and a beautiful candlestick with sweet-scented candles burning before it. These temples are frequently supported by a great number of pillars, and are so neatly adorned, that a man might fancy himself transported into a Romish church, did not the monstrous shape of the idols prove the contrary. One of these temples erected at Miaco, is esteemed the most sumptuous in the empire. It is built with free-stone; the roof is bold and lofty. It stands on the top of a hill, and on each side of the ascent are lofty pillars of free-stone, ten paces from each other; and on the top of each a large lanthorn, which makes a fine shew by night. The temple itself is supported by a great number of pillars, and furnished with many idols, among which is one of gilt copper, of a prodigious size, seated in a chair eighty feet broad, and seventy feet in height. No less than fifteen men may stand on the head of this colossus, whose thumb is fourteen inches in circumference, and the body and members of this monstrous figure

figure in proportion. But indeed the whole country swarms with idols, which are to be found not only in their temples, but in their public and private buildings, in their streets, markets, and even along the highways. People are, however, not obliged to fall down before them, or to pay them any other respect than they choose.

III. The religion of the philosophers and moralists is very different from that of the two former; for they pay no regard to any of the forms of worship practised in the country. The supreme good, say they, consists in that pleasure and delight that arises from the steady practice of virtue, and alledge that we are obliged to be virtuous because nature has endowed us with reason, that by living according to its dictates, we might shew our superiority to the irrational inhabitants of the earth. They do not admit of transmigration of souls, but believe that there is an universal soul diffused through all nature, which animates all things, and which re-assumes the departed souls, as the sea does the rivers. This universal spirit they confound with the Supreme Being. These philosophers not only admit of self-murder, but consider it as an heroic and commendable action, and the only honourable means of avoiding a shameful death, or of preventing their falling into the hands of a victorious enemy.

They conform to the general custom of the country in celebrating the memory of their deceased parents and relations, by putting all sorts of provisions, both raw and dressed, on a table made for that purpose, and by monthly or anniversary dinners, to which are invited the family and friends of the deceased, who all appear in their best clothes, and wash and clean themselves by way of preparation, for three days before, during which they abstain from lying with their wives, and from every thing esteemed impure.

They celebrate no other festivals, nor pay any respect to the gods of the country. Being formerly suspected of favouring the Christian religion, they are obliged to have each an idol, or at least the name of one put up in a conspicuous and honourable place in their houses, with a flower-pot and censer before them; but in their public schools is hung up the picture of Confucius. This sect was formerly very numerous. Arts and sciences were cultivated among them, and the best part of the nation were of that profession; but the dreadful persecution of the Christians greatly weakened it, and it has lost ground ever since: the extreme rigour of the imperial edicts make people cautious even of reading their books, which were formerly the delight and admiration of the nation, and held in as great esteem as the writings of Plato and Socrates are in Europe.

S E C T. VIII.

A concise History of the Dutch Factory at Japan. A Description of the Isle of Desima, to which they are confined: the Manner in which they are treated by the Japanese, and the Articles of their Commerce.

THE Dutch, allured by the advantageous trade of the Portuguese, first landed in Japan about the year 1600, where they met with all possible opposition, and every ill office, from their European rival in commerce. Portugal was then subject to the king of Spain, with whom the Dutch were at war; and this war was re-kindled before the Dutch discovered the designs of the Portuguese against the government of Japan, and when they assisted the Japanese, as hath been already mentioned, in driving out their invidious rivals, and afterwards in extirpating the Romish religion out of that empire. After these events, which, however unchristian, shewed them to be the friends, or at least the tools, of the Japanese, they enjoyed considerable privileges; till having built a factory and ware-house of hewn-stone, stronger, more lofty, and handsomer than the buildings of that country: while they were unlading one of their ships into their new-built ware-house, it is said, the bottom of a large box burst out, and, instead of merchants goods, appeared a brass mortar. The Japanese court were now alarmed, and the Dutch received immediate orders, under pain of death, to demolish all their buildings, and remove from the port of Firando, where they were then situated, to the little island Desima; which may properly enough be called the Dutch prison in Japan.

This island, which is situated almost close to the city of Nagasaki, has been raised from the bottom of the sea, which is there rocky, sandy, and dry at low water. The foundation, for about two fathoms, is of free-stone, and the land rises about half a fathom above high-water mark. It is joined to the town by a small stone bridge, at the end of which is a strong guard-house, where soldiers are constantly upon duty. On the north side of the island are two strong gates, which they call water-gates, as they are never opened but for lading and unlading the Dutch ships. The whole island, which is 236 paces long, and 80 broad, is inclosed with pretty high deal boards, covered with a small roof, on the top of which is planted a double row of pikes, a very trifling defence against an enemy. A few paces from the island are thirteen very high posts, placed in the water at proper distances, with small wooden tables at the top, upon which are written, in large Japanese characters, an order from the governors, strictly forbidding all vessels to approach the island. A broad street, with houses on both sides, runs across the whole island, which, as well as the island itself, were built by some of the inhabitants of Nagasaki, to whose heirs the Dutch pay a rent much above their value: all these houses are built of wood, two stories high, the lowermost of which serve instead of ware-houses, and in the uppermost the Dutch reside. The other buildings within the town are, a house built with square stone, in which are put up the imperial mandates, and the orders of the governors; three guard-houses, one at each end, and one in the middle of the island; and a place where the instruments are kept for extinguishing fires. Behind the great street the company have caused to be erected, at their own expence, a convenient house for the sale of their goods, and two ware-houses strong enough to hold out against fire; a large kitchen, a house for the deputies of the governors who are appointed to direct and regulate the trade, and a bagnio: they have also made a kitchen and pleasure-garden, and some private gardens.

Within the small compass of this island the Dutch are confined and guarded. Their ships which annually put into the harbour, after being thoroughly visited by the Japanese, have leave to land their men upon it, to refresh them there, while they stay in the harbour, which is commonly two or three months. On their setting sail the Dutch resident, with seven or eight men, or more, if he thinks proper, remain in the island; where, for fear of their smuggling, the Japanese not only take an exact inventory of all their goods and commodities, but lock them up under their own locks and seals. Even the cloths and stuffs brought over for their own use, must be delivered into the custody of the ottona, till one of their own taylors cuts them out, allowing each as much as will make him a good suit.

After the departure of the ships, the Dutch resident sets out with a numerous retinue to pay his respects to the emperor, and make the usual annual presents; but they are attended with a train of guards and inspectors, as if they were the professed enemies of the empire. The resident and his companions appear before the emperor crawling on their hands and knees, and as they approach bow their heads to the floor, and then crawl backwards like so many crabs. They are sometimes ordered to rise and dance for the diversion of the ladies of the court, and others, who are concealed by the screens; and also to sing, to laugh, to converse, to scold, &c. to which they readily submit: such influence has the love of gold, as to make them pay an abject and servile obedience to all these ridiculous commands. However, in other respects, they are treated and entertained by the emperor and his court in a very obliging manner; and at their departure presented with silk gloves, in return for their presents to the emperor and great officers of state.

Upon a few other occasions they are also suffered to leave the island; but they can never do it without a numerous retinue of those who are to watch their conduct; with this mortifying circumstance, that they are obliged, at a great expence, to pay those who lead them about as prisoners.

The Dutch ships are expected in September, towards the latter end of the south-west monsoon, which alone is proper for this navigation. The spy-guards, placed on the tops of the neighbouring mountains, no sooner discover with their glasses one of their ships steering towards the harbour, than they

they send notice of her approach to the governors of Nagasaki, when three persons of the factory are sent with the usual attendants to meet her about two miles without the harbour, to deliver to the captain the necessary instructions from the resident, or director of trade, with regard to his behaviour; and at the same time the interpreter and governor's deputies demand a list of the cargo and crew, with the letters on board; which list being carried to Nagasaki, are first examined by the governor, and then delivered to the director. The ship follows as soon as possible, and having saluted every imperial guard, casts anchor at about a musket-shot from the island. Two guard-boats immediately board her, and mount guard; while a number of officers also coming on board, demand all the guns, cutlasses, swords, and powder, which are taken away, and kept in a store-house built for that purpose, till their departure: but they do not now, as they did formerly, take away the rudder of the ship. The next day the commissioners of the governors, with their attendants of subordinate officers, interpreters, and soldiers, enter the ship, and take an exact view of all the people who belong to the Dutch on board, according to the list that had been given them, in which is set down every one's name, age, place of residence, and office. The same rules are observed with respect to the rest of the ships, two, three, or four of which are annually sent from Batavia to Japan.

It has been confidently asserted, that the Dutch here deny their being Christians; and that, as a proof of their not being of that religion, they, on their first landing, trample a crucifix under their feet: but Mr. Kämpfer asserts, that this is an unjust calumny, and maintains that they freely own their being Christians; but justly maintain, that their sentiments are very different from those of the Portuguese.

The time for unloading the ship being arrived, the water-gates of the island are opened in the presence of the commissioners appointed by the governors and their retinue, while every corner of the vessel is crowded with Japanese officers, to see that nothing be taken away privately. The goods are brought from the ships in small boats, and placed before the commissioners, who set them down in writing, compare them with the lists that have been given them, and open a bale or two of each sort, and then order them to be locked up in the company's ware-houses, till the time of sale. The chests of private persons are also examined; and if the owner does not immediately appear with the key, they, without ceremony, open them with axes. No European, or any other foreign money, nor any thing that has the figure of a cross, a saint, or beads, would be suffered to pass: for if any thing like these should be found, it would occasion a confusion and affright among the Japanese, as if the whole empire was betrayed. Hence it is customary for the captain of every ship, upon drawing near the harbour, to oblige all on board to deliver their money, prayer-books and other books of divinity to him, that he may pack them up in an old cask, concealed from the natives.

All who want to go on board, whether for his own private business, or in the company's, are obliged to take out a pass-board from the commissioners at the water-gates, to those in the ship; and when any one returns, he must take

another from these last: by which means they always know how many people there are on board, or on shore. A pass-board is a piece of wood, on one side of which is some writing, and on the other a stamp made by a hot iron.

Before the commissioners in the ship return at night with their retinue to Nagasaki, the cabin is sealed up in their presence, and all the Dutchmen carefully counted over to see that none be wanting, which would occasion great confusion. Once a sailor fell over-board in the night unobserved, and at the review the next morning he was missed. Suddenly all proceedings were stopped, and the fear left it should be a Romish priest, who had made his escape into the country, filled the Japanese with such consternation, that all the officers ran about, and behaved as if they had lost their senses; and some of the soldiers in the guard-ships, which always encompass those of the Dutch, were already preparing to rip open their bellies, to prevent their being compelled, by an ignominious death, to atone for their carelessness; when the unhappy fellow's body being found in the sea, put an end to their fears and farther enquiries.

Whenever they are either loading or unloading the ships the water-gates are shut, by which means all communication is cut off between those who stay on board, and those that remain on shore. The whole cargo of the ships being deposited in the ware-houses, the goods are disposed of in two or three days sale; and what remains unsold is kept in the ware-houses till the next year's sale.

The Dutch send to Japan raw silk from China, Tonquin, Bengal, and Persia; wove silks and other stuffs (provided they are not wrought with gold or silver) from the abovementioned and some other countries; woollen cloth and stuffs from Europe, among which are English serges; brasil-wood, buffalo and deer skins, ray skins, wax, and buffalo horns, from Siam and Cambodia; cordowans and tanned hides from Persia and Bengal; pepper, powdered sugar, sugar-candy, cloves, and nutmegs, from Amboyna and Banda; white sandale from Timor; camphire from Borneo and Sumatra; quicksilver, saffron, and cinnabar, from Bengal; lead, salt-petre, borax, and alum, from Siam and Bengal; musk from Tonquin; gum-lacca from Siam; coral, amber, antimony, which they use in colouring their porcelain, and looking-glasses, from Europe: the looking-glasses they break, and make of them perspective-glasses, spectacle and magnifying-glasses; pickled mangoes and other pickled fruit, black lead and red pencils, sublimate mercury, files, needles, spectacles, large drinking-glasses of the finest sort, counterfeit corals, strange birds, and other foreign curiosities both natural and artificial.

In return, the Dutch bring from Japan a very great quantity of refined copper, some of a coarser sort, Japanese camphire, some hundred chests of china-ware; all sorts of japanned cabinets, boxes, chests of drawers, and the like, the best that can be procured; umbrellas, screens, and hanging-paper; rice, tea, pickled fruits, marmalades, and a great deal of gold in specie.

The Dutch once made vast profits by this trade; but the government has so lowered the prices of their goods, and added to those of their own, that they do not now gain above one-third of what they did formerly.

C H A P. II.

Of C H I N A.

S E C T. I.

Its Names, Situation, Extent, and Divisions. Its Climates, Soil, and a general View of the Country, with respect to the Fertility and Appearance of the Plains and Mountains; of their Metals and other Minerals; the Springs, Rivers, Lakes, and Canals.

THE empire of China is called by the Chinese themselves Tchong-koué, and by the inhabitants of Indostan it is termed Catay: whence it is difficult to discover the reason of its obtaining the names given to it in Europe, except they were derived from Tsin, the first emperor, who extended his conquests towards the west; whence, perhaps, the Germans call it Tschina; the French, Chine; the Italians, Cina; and the English and Spaniards, China.

This great empire is situated on the eastern borders of the continent of Asia, and is bounded on the north by the celebrated wall, and in some parts by inaccessible mountains, which separate it from Chinese Tartary; on the east it is bounded by the Yellow Sea, which separates it from the peninsula of Corea, and by the vast Western Ocean, which lies between it and America; on the south by the Chinese Sea and the kingdom of Tonquin; and on the west by Tibet, from which it is separated by high mountains and sandy deserts. It is included between 21 and 42 degrees of north latitude, and between 98 and 123 degrees of east longitude from London; and is about 1450 miles in length, and 1260 in breadth.

Some modern authors, whose names we forbear to mention, have very injudiciously extended China as far as the utmost limits of Chinese Tartary, and placed the northern boundaries of that empire in 55 degrees of north latitude, that is above three degrees more to the north than London; but nothing can be more absurd, than thus to confound countries which are essentially and in every respect different; for the wild uncultivated deserts of Tartary can never be properly termed China; nor China's fertile plains, crowded with inhabitants and rich in agriculture, ever be justly denominated Tartary.

China is divided into sixteen very large provinces, fifteen of which are within the great wall, and one without. Of these provinces Chang-tong or Xantum, Kiang-nan or Nanking, Tche-kiang, and Fo-kien, are situated on the coasts of the Yellow Sea and the Eastern Ocean; Petcheli or Pekin, Chanfi or Kansí, and Chenfi or Kenfi, extend along the side of the great wall that separates it from Tartary on the north; Se-tchuen or Suchuen, and Yun-nan or Yunam, are on the borders of the west and a part of the south; and Quang-si or Quamsi, and Quang-tong or Canton, are on the remainder of the southern coast; while Honan, Hou-quang or Huquang, Koci-tehou or Quechue, and Kiang-si or Kiamsi, are situated in the midst, and surrounded by the other eleven: but Laotong, which is without the wall, is situated on the most northern coast of the Yellow Sea.

These are the proper bounds of the empire of China, without mentioning a great part of Tartary, which is subject to the emperor, and much increases his power; for the Tartars are brave; and tho' the country be full of woods and sandy deserts, yet it produces fine horses and furs, which are of great use to the Chinese.

We have omitted the isles of Haynan and Fornosa, half of which belong to China, with Macao, and some other small islands. As to the peninsula of Corea, which lies to the north-east near Japan, and the kingdoms of Tonquin and Siam, which are seated to the south-west, they some time ago were so far dependent on China as to pay tribute to that crown, and their kings at their admission, confirmed by its emperor.

As this country extends about twenty degrees from north to south, it enjoys very different climates; for the south, which lies under the tropic of Cancer, is in summer very hot, and has its periodical rains, like other countries under the same parallel. The middle of China enjoys a temperate

climate and a serene sky; but the north is very cold, not so much from its situation, it extending no farther than the 42d degree, but from the height of the neighbouring mountains, which are commonly covered with snow, and have such an effect on the air, that the rivers in the north of China generally continue frozen from the middle of November to the middle of March.

The soil of China is also different, according as it is situated more or less to the south; yet no parts of the country can be properly said to be barren; for some are naturally fruitful, while others owe their fertility to the indefatigable labour of the husbandman. The land, like all others, is divided into hills and plains; the latter of which appear so perfectly level, that one would imagine, says Le Compte, that the Chinese, ever since the foundation of their monarchy, had been solely employed in levelling and forming them into gardens. Their manner of meliorating the ground is by letting water through it; and this is the only method by which it could be distributed equally, that those parts which lay high might not suffer by drought, and the rest be rendered useless by being continually overflowed. This is also the way by which they give fertility to their hills and many of their mountains; for they cut their sides into long and level plains, rising above each other like stairs, quite up to the summit, that the rain spreading equally, may be retained on these terraces, and not wash down the ground with its seeds. Thus have they forced or rather improved Nature, by forming artificial plains where she had raised mountains; and it must be confessed, adds the same pleasing author, that a long series of such hills and mountains, adorned with a hundred such terraces, that lose in breadth what they gain in height, and whose soil is as fertile as that of the best cultivated valleys, must afford very delightful landscapes. The terraces are however more easily formed than they could be among us, as their hills and mountains are generally less stony than ours, and their mould being light is easily cut and removed; and yet, in most provinces, it is so deep that a man may dig three or four hundred feet in depth before he comes to the rock.

Nature has not, however, been every where equal in the distribution of her favours; for she has been less lavish of them in the western and southern provinces: yet their mountains bear all the tall and straight trees that are fit for building, and these the inhabitants, by means of the rivers and canals, sell to the most distant provinces.

They have other mountains which produce iron, quick silver, copper, silver, and even gold. But Du Halde observes, that those of gold and silver have been hitherto neglected out of policy, because the public repose would be disturbed by too much riches which would render the people proud and negligent of agriculture; but that silver mines have been always kept open in the province of Yun-nan, and that the inhabitants find gold in the sands of the brooks and rivers.

But the most singular metal is white copper, of which several experiments have been made at Pekin, to try if it owes its whiteness to any mixture: but it was found that it did not, and that all mixtures, except of silver, diminish its beauty; but what detracts from its value is, its being more brittle than other copper.

They have also great quantities of pit-coal, which, as wood for firing is in general very scarce, they use for fuel on all occasions.

The mountains likewise produce loadstones, cinnabar, vitriol and alum. Lapis lazuli is found in several places, and also a kind of jasper. The finest rock-crystal is got in the province of Fo-kien; and the artificers who live near the mountains where it is produced, are skilful in cutting, engraving upon it, and making it into seals, buttons, the figures of animals, and the like.

The mountains of this province have also porphyry, and quarries of fine marble of various sorts, which if well polished, would equal the best in Europe; but little use is made of it in their public buildings; for there is neither

neither palace, temple, nor any other edifice in the whole empire entirely of marble.

As to springs, it were to be wished that they were more and better. The common water is not good, which, Le Comte observes, hath perhaps obliged the inhabitants, especially those of the southern provinces, to drink it warm; but because warm water is unpalatable and nauseous, they bethought themselves of putting some leaves of a tree to it, to render it more pleasant; those of tea, he adds, seemed to be the best, and so they frequently make use of it.

Among the springs there are said to be several which ebb and flow as regular as the sea.

If the inhabitants chance to discover a spring, it is surprising to see how carefully they husband it. They retain it within banks, and turn it here and there an hundred different ways, that all the country may reap the benefit of it: they divide it by drawing it by degrees, according as every one has occasion for it; so that a small rivulet, well managed, sometimes gives fertility to a whole province.

The rivers of China are pretty numerous: the most considerable of these is the Kiam, which rises in the province of Yun-nan, crosses three other provinces, and having run a winding course of 1200 miles, discharges itself into the Eastern Ocean. The inhabitants have a proverb, that "The sea has no bounds, and the Kiam no bottom;" and indeed in some places there is none to be found. At Nanking, where it is thirty leagues from the sea, it is a mile and a half broad. The passage along it is extremely dangerous, and many ships are lost. In its course, which is exceeding rapid, it forms a multitude of islands, that are of great benefit, as the bulrushes, which are ten or twelve feet high, serve the neighbouring cities for fuel; and from them the emperor draws a considerable revenue. It is sometimes so swelled, and its rapidity so much increased by torrents which fall from the mountains, that the stream carries some of the islands along with it, and greatly lessens others, forming new ones in other places; so that it is surprising to see them change their situation, as if they had passed under water from one place to another; but this does not always happen. However, they make such considerable changes, that the mandarines cause them to be measured every three years, in order to augment or diminish the duties, according to the condition in which they are found.

Another is called the Yellow River, because the earth it sweeps away with it, especially in times of great rains, gives it that colour. It rises at the extremity of the mountains that bound the province of Se-tchuen in the west: from thence it throws itself into Tartary, where it flows for some time on the outside of the great wall, and re-enters China between the provinces of Chanfi and Chenfi. After that it waters the province of Honan, and then running across one part of the province of Nanking, after having flowed above 600 leagues, it discharges itself into the Eastern Ocean, not far from the mouth of the Kiam. This river has formerly caused great desolation in China, and they are still obliged in certain places to confine the waters by long banks of great strength. It is very broad and rapid, but of no extraordinary depth.

Besides these, there are abundance of others, that are less famous, but more commodious for trade and commerce. There are also many lakes, some of which are of considerable extent, and afford a great variety of fish.

Though China were not naturally fruitful, the canals that are cut through it are alone sufficient to make it so. But, besides their great use in that respect, and in the way of trade, they add much to its beauty. They have generally a clear, deep, and running water, which glides so softly that it can be scarcely perceived to move. There is usually one in every province which serves instead of a road, and runs between two banks built with flat coarse marble, the stones fastened into each other in the same manner as our strong wooden boxes are fastened at the corners. Besides these caufeways, they have many bridges for the convenience of forming a communication with the opposite shores, some of three, some of five, and some of seven arches, the middlemost of which is always of an extraordinary height, that the boats may go through without lowering their masts. These arches are formed with large pieces of stone or marble, and the piers are so small, that at a distance they seem to hang in the air. These are frequently seen; and,

as the canals are generally straight, they appear at once stately and agreeable: but we shall give a more particular account of the bridges of China in treating on their architecture.

Each of these great canals runs into smaller ones on each side, which are again subdivided into small rivulets that end at some great town or village, or else discharge themselves into some lake that waters the adjacent country. Indeed, these clear and plentiful streams, covered with numberless boats and barges, embellished by fine bridges, bounded by such neat and convenient banks, and equally distributed through fertile plains of vast extent, render the fields the most fruitful and beautiful upon earth.

The Chinese say, that their country was once entirely overflowed, and that they drained off the water by cutting their useful canals. Supposing this to be true, we cannot sufficiently admire their boldness and industry, who thus formed artificial rivers, and of a kind of sea in a manner created those fruitful plains. But it appears incredible, that men so ignorant of the principles of physicks, and the art of levelling, could bring such a noble work to perfection. Yet it is certain, that these canals are not natural: for they are generally straight, the distribution is performed with great equality; flood-gates are made to let in the water from the rivers, and others to let it out when the canals are too full; so that it cannot be doubted that the Chinese owe these advantages to their own industry.

S E C T. II.

Of the Trees, Shrubs, Plants, Flowers, and medicinal Roots; together with the four-footed Beasts, Birds, Insects, Reptiles, and Fishes of China.

THE soil is proper for all sorts of fruit; for it produces pears, apples, apricots, peaches, figs, grapes of all kinds, and especially excellent muscadines. There are also pomegranates, walnuts, chefnuts, and in general all that we have in Europe: but most of these fruits are not near so good as ours, they being wholly strangers to the art of grafting, and our manner of cultivating fruit-trees. Besides, they want a variety of each distinct sort; for they have but three or four kinds of apples, seven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

But what makes them sufficient amends for this defect is, their having several excellent fruits to which we are strangers, particularly one which they call tse-tse, which grows on a wide spreading tree as tall as a middle-sized walnut-tree. The leaves are large, and of a lively green, but change in autumn to an agreeable red. The fruit is about the bigness of a handsome apple, and their colour, when ripe, is a bright yellow. When dry, they have some resemblance to a fig.

In the southern provinces are other fruits that are still more esteemed by the natives. They have an excellent fruit called litchi, which is of about the size of a date: the stone is long, hard, and covered with a soft pulp full of moisture, and of a delicious taste. Over all is a rough thin skin: it is shaped like an egg; but when dried, it loses much of its fine flavour, and becomes black and wrinkled like prunes. The Chinese, however, preserve it by drying, and eat it all the year round.

The longyecn, or dragon's-eye, is exactly round, and grows on a tree as large as those that produce walnuts. The rhind is smooth and grey, but as it ripens it turns yellowish; the pulp is white, moist, and inclining to the acid. This is not quite so agreeable as the former, but it is more wholesome, and never occasions any disorder.

The seze is another kind of fruit thought peculiar to China. It grows in almost all parts of that empire, and is of several kinds. Those in the southern provinces taste much like sugar, and melt in the mouth; their rhind is clear, smooth, transparent, and of a shining red, especially when the fruit is ripe. Some are of the shape of an egg, but they are usually bigger; the seeds are black and flat, and the pulp being almost liquid, people suck it out at one of the ends. When they are dried like our figs, they become mealy; but in time there grows a sort of sugared crust upon them, from which they receive a most delicious flavour.

Those

Those that grow in the provinces of Chanfi and Chenfi are more firm, bigger, and may more easily be preserved.

From China we have only one kind of orange cultivated in Europe; but they have several that are excellent, especially one sort which is in great esteem; they are small, and the rhind is thin, smooth, and very soft. Another kind produced in the province of Fo-kien has an admirable taste; these oranges are large, and the rhind is of a beautiful red. Those they have at Canton are still larger, more yellow, very agreeable to the taste, and extremely wholesome. They consider the juice of these oranges as a great pectoral, and give them to the sick, after they have been roasted in hot embers, cut in two, and filled with sugar.

We shall omit the ananas, goyavas, cocoas, and other fruits that are not natives of China, and for which they are indebted to the Indies.

One of the most remarkable of their trees is that which produces pease; for the shape, colour, shell, and taste, are extremely like those of our pease. This tree is common in several provinces, and is inferior to very few in its tallness, the spreading of its branches, and the thickness of its trunk.

There are trees in the province of Quang-si which, instead of pith, have a soft pulp, of which they make flour of a pretty good taste.

Among other trees peculiar to this country is a kind of pepper-tree, the fruit of which is different from any of the sorts known to us. It is a kind of berry as big as a pea, and is of a greyish colour, with small red streaks. When the berries are ripe they open of themselves, and discover a little stone as black as jet, which casts so strong a smell, that it is offensive to the brain, for which reason they are gathered by intervals, the people not being able to stay long on the tree at a time. Having exposed these grains to the sun, they throw away the stone, which is too hot and strong, and only use the rhind; which though not quite so agreeable as the pepper brought from the Indies, is good in sauces. The plant that produces it is in some places a thick bush, and in others a tree of a moderate height.

There are two kinds of the varnish-tree, both of which seem very different from the two sorts in Japan. One, called by the Chinese tsichu, is of a small size, with a whitish bark, and leaves like those of the wild cherry-tree. The gum, which distils drop by drop, is like the tears of the turpentine-tree. If an incision be made in it, it yields a much greater quantity; but this will soon destroy the tree. This varnish is a strong poison, and, though inferior to that of Japan, is much esteemed by the artificers; it takes all colours alike, and, if it be well managed, neither loses its lustre by the changes of the air, nor the age of the wood to which it is applied.

The other, called tongchu, so nearly resembles a walnut-tree, that many have been deceived by it. It bears a nut filled with a very soft pulp, that contains a thickish oil, which they squeeze out and prepare for use, by boiling it with litharge. This, as well as the other varnish, is supposed to have a poisonous quality. It is often used not only where the work is painted, but to varnish wood, in order to preserve it from the bad effects of rain, and to give a lustre to the floors of the emperor's apartments and those of the grandees.

Another remarkable tree is the kouchu, which resembles the fig-tree of Europe, both with respect to the wood, the branches, the leaves, and the bark: only the leaves are larger, thicker, and rougher on the upper side, and on the under side are covered with a fine down. This tree yields a milk made use of by the Chinese for size, in gilding with leaf gold. To obtain it, they make one or more horizontal incisions in the trunk, and into the edge of the slits put the edge of a sea-shell, or some other receiver that will answer the same purpose, into which the milk distills; and when they use it they dip a pencil in it, and draw what figure they please upon wood, or any thing else, on which they afterwards lay leaf gold, which it so firmly cements that the gold never comes off.

The tallow-tree is very remarkable. It is as high as a large cherry-tree; the branches are crooked; the leaves shaped like a heart, and of a lively red; the head is round and very thick, the trunk short, and the bark smooth. The fruit is inclosed within a rhind divided into three

segments, which open when it is ripe, and discover three white kernels, each of the size of a small nut. This mixture of white and red appears very beautiful; and being planted in line chequerwise, the fields where they grow resemble, at a distance, a vast parterre covered with flower-pots. But what is more surprising, these kernels have all the qualities of tallow; its smell, colour, and consistence. They also make candles of it, mixing only a little oil when they melt it, to make it more pliant; but the smell of these candles is much stronger, their smoke thicker, and their light dimmer than ours: but these defects may be probably owing to the wick; for instead of cotton, of which they have great plenty, they use a small stick of a dry light wood, wrapped round with the inner part of a rush. This mixture of rush and wood cannot possibly burn so clear as cotton, but must naturally increase the smoke, and cause an offensive smell.

The white-wax-tree is another of a very extraordinary nature. It is not so tall as the tallow-tree, from which it differs in the colour of the bark, which is whitish, and also in the shape of the leaves, which are longer than they are broad. What is remarkable, is, that a small kind of worm fixes itself to the leaves, and forms a sort of comb much smaller than a honey-comb, the wax of which is very hard and shining, and of far greater value than common bees-wax.

There is another tree which bears a fruit from which is drawn an excellent oil, which, when fresh, is perhaps the best in the whole empire. The tree has some distant resemblance to the tea-shrub with respect to the shape of the leaf, and the colour of the wood, but greatly exceeds it in height and thickness. The berries, which are green, and of an irregular figure, contain several kernels.

There are many trees that would appear very beautiful when properly disposed in gardens: for instead of fruit, they are almost all the year long laden with flowers of a florid carnation, the leaves are small like those of the elm, the trunk irregular, the branches crooked, and the bark smooth.

Among others, there is one that resembles the sycomore. The leaves are between eight and nine inches in diameter, fastened to a stick a foot long. It has a round head, and is so thick set with clusters of flowers, that the rays of the sun cannot penetrate them.

The tree which produces the flowers called kuey-hoa, is very common in the southern provinces; but rarely found in the northern. The leaves resemble those of the bay-tree. The flowers are small, of various colours, and have a charming scent. There is another species proper to the maritime provinces, the flowers of which are not so agreeable to the sight, they being of a dusky yellow: but they even excel the other in their delightful fragrance.

In the province of Yun-nan are found the trees which bear the cassia fistula: they are pretty tall, and the pods no longer than those we see in Europe: these are not composed of two convex shells, like those plants of the leguminous kind; but are a sort of hollow pipes, divided into cells, that contain a soft substance, no way differing from the cassia in use with us.

We shall here forbear to treat of the banana-tree, the betel-tree, the mango-tree, the cotton-tree, and several others that also grow in most parts of the Indies.

They have most of the kinds of timber-trees that grow in Europe; but that which they most esteem is called Nannon. The ancient palaces of the emperors have the windows, gates, beams, and pillars of this wood, which the natives imagine will never decay, and consequently that whatever is formed of it will last for ever. Some have thought it a kind of cedar; but though it is very tall and straight, the leaves have no resemblance to those of that tree.

No kind of wood can exceed the beauty of the tictam, which is of a reddish black, and full of fine veins, which seem painted. It is proper for cabinets, and the very finest sorts of joiners work; and what is made of it, is much esteemed.

The iron wood, with respect to strength and firmness, is inferior to none. The tree is as tall as a large oak; but differs from it in having a slender trunk; in the shape of the leaves; in the wood being of a darker colour; and more especially in the weight, it being too heavy to swim. The anchors of their ships of war are made of this wood, and the

the emperor's officers have the folly to pretend, that they are better than those made of iron.

Among the flowering-trees is the mo-lien, which is as thick as the small of one's leg. Its branches are slender, and covered with a red rhind with whitish spots: the leaves are few but very large, and joined to the tree by stalks, which spread so much towards the bottom that they seem to embrace the branch, and to proceed from it as out of a tube. From the bottom of these stalks proceed small buds covered with down, which opening in the depth of winter become large flowers like the mountain-lily, composed of seven or eight leaves of an oval figure, and pointed. Some of these trees bear a white flower, others red, and others yellow. The leaves fall at the same time, and often before the flowers are opened.

The lamoc resembles the bay-tree in its size, figure, and the shape of the branches, which are furnished with leaves that grow with short stalks in pairs; the leaf at the end of the branch is nearly of the size of the common laurel, and they decrease in size in proportion to their distance from the end of the branch. In the depth of winter there proceeds from the bottom of the stalks of the leaves small yellow flowers of an agreeable smell, not unlike that of the rose.

The tchakoa is also very beautiful. Of this tree, which is an ever-green, there are four kinds that bear flowers, all of which resemble the Spanish laurel with respect to the wood and leaves. At the place where the stalks of the leaves join to the branches, rise buds of the size, colour, and shape of a hazel-nut, but are covered with a fine white hair; and these buds, opening in December, produce flowers which are double, and of a reddish colour, like small roses, joined immediately to the branches without any stalks. The trees of the second kind are very high, and the flowers are large and red, which mixed with the green leaves have a very agreeable appearance. The flowers of the two other kinds are small and whitish, and the middle of them is filled with small filaments, that have each a yellow flat top as in common roses, with a round pistil in the middle.

There is another very singular tree that resembles both the juniper and cypress-trees. The trunk is about a foot and a half in circumference, and almost as soon as it rises out of the ground sends forth branches, subdivided into many others, which at some distance from the stem form a close green bush, covered with a multitude of leaves, some like those of the cypress-tree, and the rest long, narrow, and sharp, like those of the juniper, disposed along the boughs in rows of four, five, or six in number; so that looking upon these boughs at the end, they resemble stars of four, five, or six rays, exactly covering those below, so that the spaces between them appear empty and distinct to the bottom. The boughs covered with these long leaves, are found principally at the lower part of the branches; for towards the top you behold nothing but cypresses. In short, nature seems to have taken pleasure in mingling these two sorts of leaves in such a manner, that some are entirely juniper, others nothing but cypress, and some half one and half the other. The bark is a greyish brown, in some places inclining a little to the red; and the wood is a reddish white, like that of the juniper-tree, with a little spice of the turpentine. The leaves, besides the smell of the cypress-tree, are a little aromatic; but their taste is acrid and very bitter. This tree bears small green berries, a little larger than those of the juniper; joined to the branches by long stalks, like those of the leaves. Each contains two reddish seeds of the shape of an heart, and as hard as grape-stones.

There are trees of this kind that have a tall and slender trunk, with branches only at the top, ending in a point almost like the cypress; and there are others of the dwarf kind, that grow no higher than seven or eight feet. It is remarkable, that when this tree is young all the leaves are long, like those of the juniper; and that when it is old, it resembles the cypresses.

Besides these they have oaks, elms, pines, cedars, ashes, palm-trees, and many others known in Europe.

To these useful trees may be added the reed or cane, commonly called a bamboo, which generally grows to the height of an ordinary tree; and, though knotty and hollow, is exceeding hard, and so strong as to support a great weight. It is therefore, in some places, used in building, also for pipes to convey water, and many other purposes. As it

will admit of being divided into small splinters, they make of it boxes, baskets, and other things: and after all, when it is broken in pieces, and grown rotten, it is boiled in water till it is reduced into a kind of paste, and then it serves to make paper of different kinds.

Among the various shrubs we shall first mention that of tea: the name of which is derived from the corrupt pronunciation of two cities in the province of Fo-kien; but in all the rest of the empire it is called tcha. The Chinese tea appears to be a different species from that of Japan, and therefore deserves a particular description. It is distinguished into three sorts: the first, called song-lo-tcha, grows on a mountain in the province of Kiung-nan, in 29 deg. 38 min. 30 sec. latitude, and is the same we call green tea. The shrub is planted in rows, and is kept pruned to prevent its growing too high. It must be planted anew every four or five years, or else the leaf becomes thick, hard, and rough. The flower, which is in the shape of a rose, is composed of five white leaves; and in autumn, when it drops off, there appears a berry in the form of a nut, that is a little moist, and has no bad taste. In other provinces, where they suffer the shrubs to rise to their full height, they reach to ten or twelve feet: therefore, when the branches are young and tender, they cause them to bend downward, in order that they may gather the leaves with the greater ease.

Another sort of tea, called vou-y, or bohea, grows in the province of Fo-kien, and takes its name from a celebrated mountain in 27 deg. 47 min. 38 sec. latitude, on which are many temples, houses, and hermitages of the Bonzes, who, in order that it may pass for the abode of superior beings, have conveyed barks, chariots, and other things of the same kind up into the clefts of the steepest rocks, along the side of a rivulet that divides it into two, and these are considered by the vulgar as prodigies; for they imagine, that none but a power more than human could convey them up to those inaccessible places.

The soil of this mountain is light, whitish, and sandy; and the only difference between the tea that grows upon it and the former is, that its leaves are shorter and more round, of a colour a little blackish, and yield a yellower tincture. As the taste is agreeable, and the decoction inoffensive to the weakest stomach, it is sought for and used in every part of the empire. Of this kind there are four sorts: the first is the tender leaf when scarcely opened. This is seldom exposed to sale, but serves to make presents of, and to send to the emperor. It is therefore called imperial tea, and is valued at about two shillings in the pound. The second consists of leaves of a sensible growth, and is esteemed a very good sort. The remaining leaves are suffered to arrive at their full growth, which makes the third kind exceeding cheap. The fourth sort is made of the flower, but those who would have it must bespeak it before-hand, and pay an excessive price for it: yet it makes a very insipid tea, that is never used at the emperor's court.

There are several other kinds of tea, little different from the two principal, except what is owing to the nature of the soil in which the shrubs are planted; there are also several plants to which they give the name of tea, though they are not at all like it. There is, however, a third principal sort, called by the Chinese pou-eul-tcha, from a village in the province of Yun-nan, near which stands the mountain on which it grows. The leaves are longer and thicker than those of the two former kinds; they roll them up, and sell them at a good price.

Many of the mountains are covered with an admirable kind of osiers of the thickness of one's finger, which creep upon the ground, and produce very long sprigs resembling twisted cord. These being extremely limber and very strong, they not only make of them baskets, hurdles, and a kind of mats on which the Chinese lie in summer, they being very cool, but also ropes and cables for ships.

Among the fruit-bearing plants they have two sorts of melons, different from ours, and that are very excellent. One of these grows in the province of Chen-si, and is small, yellow within, and of a sweet taste like sugar: these they eat with the rhind, as we do an apple. The other are a kind of water melons, and are very large and long: the inside of some of them is white, and of others red, full of a cooling juice that has also the sweetness of sugar. They

never

never prove offensive to the stomach, and may be eaten during the greatest heats of summer, without fear of a surfeit.

Among the shrubs there are but three or four kinds that bear odoriferous flowers, and among these the jessamine is the most agreeable. In the south it rises to a moderate height; but in the north it is no more than six feet high, though it be kept in a green-house all the winter. The flower resembles a double jessamine; but the leaf is different, and very like that of a young citron tree.

There is a shrub that is not odoriferous, which bears a white flower as large as a double or treble rose: it is succeeded by the fruit, which is in the shape of a peach; but it is insipid to the taste. In its cell are several seeds covered with a blackish skin.

The piones of China are more beautiful than those of Europe, and have an agreeable smell; but the rest of their garden flowers are not to be compared with ours.

The lakes, however, produce many beautiful flowers, and nothing can be more agreeable than to see the waters thus adorned, and every year improved and renewed by the seed which they sow. The great lords keep these flowers in little ponds, and sometimes place them in vessels filled with mud and water in their gardens. Among these the lienhoa, which resembles a tulip, rises two or three cubits above the surface of the water. Its colour is either violet or white, or part red and part white; and it has a very agreeable smell. It bears a fruit as big as a walnut, and the kernel which it includes is white and of a good taste. This the physicians think of a nourishing and strengthening nature, and therefore prescribe it to those who are weak. Its leaves, which are long, swim upon the water, and have a communication with the root by long strings, which are used by the gardeners to wrap up their goods. The root is much eaten, especially in summer, because it is very cooling. In short, there is nothing in this plant that is not useful; for they even make of it a kind of meal.

The cotton shrub of China is one of the most useful. The husbandmen have no sooner got in their harvest, than they sow cotton in the same fields: and then raking the earth over the seeds, there soon grows up a shrub about two feet high, the flowers of which appear by the middle of August. These are generally yellow; but sometimes red. This flower is succeeded by a small button of the bigness of a nut, which opens in three places; and, on the fortieth day after the appearance of the flower, discovers three or four wrappings of cotton extremely white, and of the same form as the cocoon of the silk-worm; this being fastened to the bottom pod, contains seeds for the following year. It is then time to get in the crop; but in fair weather they leave it to be exposed two or three days to the heat of the sun, which causing it to swell encreases the profit. As all the fibres of the cotton are strongly fastened to the seeds they inclose, the people use an engine to separate them. It contains two smooth rollers, one of wood and the other of iron, about a foot long and an inch thick, in a manner close to each other. While one hand gives motion to the first of these rollers, and the foot to the second, the other hand applies the cotton, which is drawn through while the naked seeds remain behind. Afterwards they card and spin the cotton, and weaving it, convert it into callico.

The meaner sorts of the people, who live chiefly upon vegetables, are very careful in the cultivation of their kitchen garden, and never suffer the earth to lie useless. Among those vegetables not known in Europe, there are none worthy of notice but the petfai, which is excellent. It has been thought a kind of Roman lettuce; but it resembles it in nothing but the first leaves, the height, flower, seed, and taste being entirely different. Such incredible quantities of it are sown every year, that in the months of October and November the nine gates of Pekin are crowded with waggons loaded with it. They preserve it with salt, and also pickle it, and mix it with their rice to give it a relish.

In so large an empire the medicinal herbs and roots must be very numerous.

The plant named by some authors radix-xina, and by the natives fou-ling, is more used than any other by the Chinese physicians. Its leaves, which are long and narrow, creep on the ground. The root, when full grown, is very

thick. This plant bears a pod filled with a white pulp. In several parts of the country there is a wild sort of it, that is also much used, and sold at a lower price. Its good effects in several disorders are unquestionable; it is used as a kind of panacea, and prescribed in almost all distempers. The root is not so commonly used, but is much dearer. It is of a warm nature, and is esteemed an excellent remedy in all diseases arising from cold humours, and for all kinds of obstructions.

Rhubarb grows in several places in great abundance. The leaves are long, broad, and rough to the touch; the flowers resemble tufts in the shape of a bell, but are jagged at the edge; and the root, while fresh, is whitish within; but when dried, it assumes the colour it has when brought to us.

The tihoang is the root of a very beautiful plant. One would take it for a sort of liquorice, with a leguminous flower and a crooked pod; but, on examining the leaves, the seed, and the taste, it is difficult to determine to what species it belongs. It is much used to remove by little and little the decays of strength.

The fantsi is esteemed a most valuable remedy; and among its other virtues, is efficacious in women's disorders, and hæmorrhages of all kinds. A sort of goat, of a greyish colour, is fond of feeding upon this plant, whence the blood of this animal is thought to be possessed of the same medicinal properties.

Of all the medicinal herbs and roots, none is held in such esteem, or is sold at such a price, as that of ginseng; but as this is not one of the natural productions of China, but is chiefly imported from Tartary, we shall give a description of it in treating of that extensive country.

As for the animals, there are all the cattle found in England, though, considering the great extent of the country, the number of them is but small; there are, however, in the mountains many wild beasts, as rhinoceroses, camels, buffaloes, tygers, bears, and wild boars; but there are no lions.

One of the most remarkable animals is a kind of camel, no higher than an ordinary horse. He has two bunches on his back covered with long hair, that form a kind of saddle. The bunch before seems formed by the back-bone and the upper part of the shoulder-bone, and is not unlike the bunch which the Indian cows have on their shoulders; the other bunch is placed just before the buttocks. His legs are in proportion, not so long as those of common camels; and his neck, which is shorter and thicker, is covered with thick hair as long as that of the goat. Some of these camels are of a yellowish dun-colour; others are a little upon the red, and in some places of an ash-colour; but as their legs are not slender, like those of the other camels, they seem, for their size, more fit to carry burdens.

They have some good horses that are strong and vigorous, but they too are small; and there are also a particular kind of stags, no larger than our common dogs, which the nobility keep in their gardens for their diversion; but they have many deer of a larger size.

The musk roe-buck is another extraordinary animal. It is a kind of deer without horns, with hair of a blackish colour. The musk is generated in the inward part of a bag, composed of a very thin skin covered with hair extremely fine, and sticks round it like a kind of salt: there are two sorts of this musk, but that which is in grains is the most valuable. The female produces no musk. The flesh of snakes is said to be the common food of this animal; for though they are of an enormous size, the roe-buck easily kills them; because he no sooner approaches them, than they are so overpowered by the scent of the musk, as to be unable to stir. However, the flesh of the roe-buck is good to eat, and is served up at the best tables. This is so well known, that whenever the peasants go to cut wood, or make charcoal in the mountains, they secure themselves from being bit by the snake, by carrying about them a few grains of musk; when, if any snake approaches them, it is suddenly stupified, and unable to advance.

The black hogs of this country are excellent food, greatly superior to the pork of Europe. These are very numerous, and are much eaten by the inhabitants, who at least seem equally fond of the flesh of dogs and wild horses, which are dressed in various manners, and served

up at the best tables. The vulgar are fond of horse and dog flesh, though these animals die with age or sickness.

As to birds, there are parrots of all sorts, exactly resembling those of America: they have the same plumage, and the same aptness to imitate the human voice; but they are not comparable in beauty to the bird called the golden hen. There is none of that species in Europe that can be compared with it. The liveliness of the red and yellow, the plume on the head, the fine shadowing of the tail, the variety of colours that appear in the wings, together with the delicacy of its shape, have no doubt given occasion to the epithet Golden conferred on this fowl. Besides, the flesh is more delicate than that of the peasant; so that on every account none of the eastern birds would be more acceptable if brought into this country.

Among the beautiful birds the haiting also deserves notice. It is very uncommon, and is only found in the province of Chen-si, and in some parts of Tartary. It is not inferior in beauty to our finest falcons, and in strength and size is much superior; whence it may justly be called the king of the birds of prey in China and Tartary.

There are in China also wild and tame peacocks, fowls of all sorts, and most of the birds found in Great Britain; together with bats of a prodigious size.

Among the flying insects, the butterflies of a mountain in the province of Quang-tong are greatly esteemed, and the largest and most uncommon among them are sent to court. Their colours are extremely vivid, and most surprisingly diversified. In the day-time they are without motion on the trees, and consequently are easily taken; but in the evening they flutter about in the same manner as our bats, and many of them seem to be almost as large. There are others of a smaller kind, much sought after; but they are by no means comparable to the former.

In a river in the province of Hou-quang are taken a great number of tortoises of different sizes, which the nobility keep in their gardens and at their pleasure-houses for their diversion.

There are no sorts of fish in Europe that are not to be met with in China; besides many others of an excellent taste quite unknown to us, a few of which we shall here mention.

One of these most esteemed is the armour-fish, so called from its being cased in a coat of hard sharp scales, placed one over another, like tiles on the roof of an house. It weighs about forty pounds, and is an admirable fish, exceeding white within, and in taste has some resemblance to veal.

One of the best fishes in China is like a sea-bream; it weighs five or six pounds, and is commonly sold for little more than a farthing a pound; and for only as much more after being carried twenty leagues up the country.

In calm weather they catch another sort of delicate fish, called by the Chinese the meal-fish, from its extraordinary whiteness. The black circles of its eyes are surrounded with two circles resembling rings of bright silver. They are found in such prodigious shoals, that there is commonly caught of them, at one drag of the net, no less than four hundred weight.

The yellow-fish caught in the great river Yang-tse-kiang is of an exquisite taste, and of a very extraordinary size; for some of them weigh 800 pounds weight. There are no fish in the world that eat more firm; but they are only caught at certain seasons.

The golden fish, which are much admired, and kept by the great men in their courts and gardens, as ornaments to their palaces, are about the length of one's finger, and proportionably thick. The male is of a beautiful red from the head half way down the body, and the remaining part seems gilt; but in such a manner, says Le Compte, that our best performances in gilding are inferior to it. It has also bright and shining spots about the gills. The female is white, and has the tail and some part of the body perfectly like silver; the tail of each is frequently not smooth and flat like those of the other fish; but often forms a kind of tuft, and adds new beauty to this pretty creature, whose whole body is finely proportioned. These fish begin now to be pretty well known in England, gentlemen keeping them in large glass vessels, where they are seen to swim about, and may be observed at leisure without the least inconvenience. They even multiply very fast here; and a person of distinction at

Wimbleton, in Surry, has actually a fish-pond well stocked with them. They are, however, very indifferent food; for nature has bestowed so many beauties on them only to charm the eye, and has consulted their safety by rendering them incapable of gratifying the taste of the luxurious.

S E C T. III.

Of the Origin, the Persons, Dress, Manners, and Customs of the Chinese.

THE origin of the Chinese empire is as obscure as the source of the Nile. The vulgar history of that monarchy is not only dubious, but evidently false, since forty thousand years are supposed to have passed since its foundation; but, according to their regular history, in which all the learned agree, China has had its kings for more than two thousand years. It seems probable, that some of the grand-children or great-grand-children of Noah dispersed themselves in Asia, and at length reached the most westerly parts of China, where they lived in the beginning in families, the kings being fathers, to whom age, an abundance of rocks, herds, and other pastoral riches, added authority. The foundation of this monarchy is said to have been laid by Fohi, whose virtue, wisdom, and power, added to his great age, induced the people to listen to him as to an oracle; and as he regulated all private, as well as political and religious affairs, the state soon became in a flourishing condition.

'Tis said, the people then principally applied themselves to the education of their children and to agriculture, for which they had an high esteem. They were extremely laborious; the judges and governors were grave and sober, and by the equity of their decisions, gained the love and respect of the people; while the prince placed his highest felicity in rendering his subjects happy, and considered himself, rather as the father of a numerous family, than as the sovereign of a great empire. Thus the Chinese acquired such reputation, that they were admired and esteemed by all the neighbouring nations; and it is probable that they considered themselves as superior to all other men; an opinion which they retained, after their having suffered as great revolutions in morals as in politics; and even became so vain as to fancy that Heaven had placed them in the center of the universe to give laws to mankind.

As to their persons, they are far from being such grotesque figures as they represent themselves in their paintings; and we may form a pretty distinct idea of them in general, by considering what they esteem beauty. This they imagine consists in having a large forehead, small eyes, a short nose, a broad face, a mouth of a moderate size, large ears, and black hair; together with a certain symmetry and proportion between all the parts. As their garments are wide, and do not sit so close to the body as those of the Europeans, they have formed no idea of the beauty resulting from a genteel and easy shape. On the contrary, they esteem a man well made when he is fat, bulky, and handsomely fills his chair. Their complexion, in the southern parts of China, where the weather is excessive hot, is of an olive colour; but, in the northern provinces, they are naturally as fair as the Europeans, and, generally speaking, their faces are not disagreeable: in particular, the men of learning and young people have a fine skin, and a beautiful complexion; but it is remarkable, that the learned, especially if they are of base extraction, affect to let the nails of their little fingers grow an inch long or more, from the vanity of shewing that they are not subject to mercenary labour.

As for the women, they are commonly of the middle size; their noses are short, their eyes little, their mouths well made, and with rosy lips; their ears are long, their hair black, and their complexion florid; their features are regular, and their countenances full of vivacity. The smallness of their feet is, in the opinion of the Chinese, none of the least charms of that sex: therefore, when a female infant is born, the nurses are very careful in binding her feet extremely hard, to prevent their growing; and they are ever after subject to this constraint: but whatever pain a child suffers from this violence offered to nature, it is

is surprising that it does not appear that their health is ever impaired by it; and such is the force of custom, that when grown up, they are so far from complaining of it, that they pride themselves in this extraordinary charm, and always affect to shew their feet as they walk; or rather hobble along with tottering and unsteady steps.

The men shave their heads, leaving only one lock of hair growing on the crown, and cover their heads in summer with a small cap, in the form of a funnel, made of rattan or cane, and lined with sattin. At the top is a tuft of hair that spreads over it to the very edges. This hair, which grows between the legs of a cow, is dyed of a bright red, and is allowed to be worn by all sorts of people. But the men of letters wear a cap of the same form made of pasteboard, and lined and covered with sattin, with a large tuft of the finest red silk. But in winter they wear a very warm sort of cap bordered with sable, ermine, or fox-skin, the upper part of which is covered with red silk, that falls round it to the edges, and as they walk flutters in the air. This border of fur is two or three inches broad, and looks very handsome. The upper part of the cap, when worn by the mandarines in their formalities, is adorned with a diamond, or some other precious stone ill cut, though set in gold.

Their other garments consist in a long vest, one lappet of which folds over the other, and reaches to the right side, where it is fastened by five or six gold or silver buttons, at a small distance from each other. The sleeves, which are broad towards the shoulders, grow narrow by degrees towards the hand. They gird themselves with a large silk sash, the end of which hangs down to their knees, and in this they put their purse, and a case that contains a knife, two small sticks which serve for a fork, and other things. Under the vest they in summer wear linen drawers, which are sometimes covered with another of taffety; but in winter they wear sattin breeches, with cotton or raw silk quilted in them: in the northern provinces they are made of warm skins. Their shirts are made of different kinds of cloth, and are very wide and short. In summer their necks are quite naked; but in winter they cover them with a neck-band of sattin or sable, or the skin of a fox; and in that season their vest is lined with sheep-skins. People of quality line them quite through with sable, or fine fox skins, with a border of sable; and in spring they have them lined with ermine. Over the vest they wear a surtout, with large short sleeves lined and bordered in the same manner.

The Chinese of a certain rank dare not appear in public without boots, even though they walk on foot, or are carried in a sedan. This custom would seem less ridiculous was it only practised in winter; for their boots being of silk, and their boot-hose of a pinked stuff lined with cotton, a full inch thick, their legs are well defended from the cold: but in summer, when the heat is excessive, none but the Chinese, merely for the sake of keeping up an air of gravity, would be able to wear them. Some indeed may perhaps wear a lighter sort; but the working people, either to avoid the inconvenience, or to save charges, scarce ever use them. These boots have neither tops nor heels. If they go a journey on horseback, they wear boots of neat or horse leather, so well dressed that nothing can be more limber; and their boot-stockings are of stuff lined with cotton; they come higher than the boots, and are bordered with plush or velvet.

When they make a visit of any consequence, they wear over the vest a long silk gown, commonly blue, girded about them, over which they have a black or violet coloured cloak that reaches to their knees. This is exceeding wide, and has very wide and short sleeves. They also wear their boots, and carry a fan in their hand. Instead of gloves, when the weather is cold, they make use of the sleeves of their vest, which, being very long, they draw their hands into them to keep them warm. If the persons they visit chance to be at home without their boots, they make them wait till they have put them on.

As they affect a starched gravity in all their ways, they have a great veneration for a long beard; they therefore let theirs grow; and if they have not much, it is not, says *Le Compte*, for want of cultivation, but nature has been very sparing to them; and there is not one among them who does not envy the Europeans, whom they consider in this respect as the greatest men in the world.

If the dress of which they are so fond appears ridiculous to us, ours does not appear less so to them; our having our beards, and, instead of our own hair, wearing a bush of artificial curls on the head, appear in the highest degree fantastical and absurd; and their ideas of gravity make them see nothing agreeable in our discovering long legs, with stockings drawn straight; and breeches that fit close to the thigh.

But tho' persons of quality observe all these formalities when they appear in public in the hottest weather, yet in private, and among their friends, they quit their bonnet, surtout, vest, shirt, and even their favourite boots, reserving nothing but a single pair of drawers of white taffety or thin linen. This is the more extraordinary, as they are offended at our painters and engravers for representing men with their arms and legs uncovered: yet in the southern provinces they shew that they have not the least degree of modesty, and almost all the artificers and inferior tradesmen go along the streets with single drawers, without cap, stockings, or shirt, which renders them much tanned and of a swarthy hue: but in the northern provinces the cold renders them, to appearance, more modest.

The Chinese ladies have no less vanity than those of other nations; for they spend several hours every morning in dressing and adorning themselves, thinking they may be seen in the day, though perhaps they are not by any one but their domestics. Their head-dress consists in several curls, interspersed with little tufts of gold and silver flowers, and sometimes is crowned with the figure of a fabulous bird made of copper or silver gilt, its extended wings embracing the upper part of the temples, and its spreading tail forming a plume on the middle of the head; while its neck, having a joint, moves with the least motion. Ladies of quality have an ornament composed of several of these birds united so as to form a kind of crown.

The young ladies, however, generally wear a sort of cap made of pasteboard covered with silk; the fore part rises in a point above the forehead; and is adorned with pearls, diamonds, and other ornaments. The upper part of the head is adorned with flowers, either natural or artificial, mixed with small bodkins, the ends of which shine with jewels. But women advanced in years, especially the common sort, are contented with a piece of silk wrapped several times round the head. The ladies, as well as the men, wear a vest, which is of sattin or cloth of gold, and over it their gowns, which are very long, cover them from head to foot; their hands are always concealed under wide sleeves, that would almost draggle on the ground were they not to hold them up. The colour is either red, blue, or green; and none but ladies advanced in years wear violet or black. Their shoes are of sattin, embroidered with gold, silver, and silk, and are exceeding neat.

The Chinese in general appear mild, tractable, and humane; and have a great deal of affability in their air and manner, valuing themselves on their being more polite and more civilized than other nations: therefore, whoever has to do with them, must take great care of being too warm or hasty. It is indeed difficult for a stranger to conform to their manners, and to constrain himself to submit to a multitude of frivolous ceremonies that are extremely troublesome, especially when he finds that, under all their affected politeness of behaviour, they are capable of concealing the utmost treachery, and the most base and mercenary views. Though they are extremely revengeful, they fawn on the man they hate, and, dissembling their anger, treat him with the utmost respect, till finding an opportunity of ruining him, they immediately seize it, and triumph in his destruction.

In some parts of the empire the people are so fond of law-suits, that they mortgage their lands, houses, goods, and all they possess, for the ungenerous pleasure of causing an enemy to be bastinadoed; but it sometimes happens that the latter, by giving a larger sum to the villainous mandarine, has the cunning not only to escape the punishment, but to cause it to be inflicted on him who prosecuted the suit.

Interest is, with the greatest part of them, the moving spring of all their actions. When any thing is to be gained they employ their utmost cunning to obtain it, artfully insinuate themselves into the favour of those who are capable of promoting their views, and endeavour to gain their friendship

ship by constant services, with wonderful dexterity assuming all characters, and turning the merest trifles to their advantage.

When they have dealings with strangers, they seldom fail to cheat them when it lies in their power, and even boast of doing so. A captain of an English ship had agreed with a Chinese merchant for many bales of silk: when they were ready, the captain went with his interpreter to the house of the Chinese, to examine the silk if it was in a right condition. They opened the first bale, which proved good; but the next contained nothing but decayed silks: upon which growing very angry, he reproached the Chinese in the severest terms for his knavery; who, having heard him, coolly replied, "Blame, Sir, your raical of an interpreter; for he told me you would not open the bales."

These low frauds are principally observed among the vulgar, who have a thousand tricks to adulterate and disguise what they sell. There are some that have the secret of opening the breast of a capon, taking out all the flesh, filling up the skin, and closing it again so dexterously, that it is not perceived till it comes to be eaten; and they are said to counterfeit hams and gammons of bacon with such art, that the deceit is not discovered till they are served up at the table, and going to be carved, when they find nothing but a great piece of wood under a hog's skin. It is certain that a stranger will be generally cheated if he buys alone; and he has no other way of preventing it, than by employing a trusty Chinese well acquainted with all their tricks: and indeed he will be very happy if he that buys and he that sells do not join in the fraud, and go shares in the profit.

These accounts of the dishonesty of the Chinese in general, are selected from the writings of the missionaries who had long lived in the country, and perfectly agree with the treatment commodore Anson received in the river of Canton, of which we shall here give a few instances. "It were endless, says Mr. Walter, to recount all the artifices, extortions, and frauds, practised on the commodore and his people, by this interested race. The method of buying provisions in China being by weight, the tricks made use of by the Chinese to augment the weight of what they sold were almost incredible. One time a large quantity of fowls and ducks being bought for the ship's store, the greatest part of them presently died: this spread a general alarm on board, it being apprehended that they had been killed by poison; but, on examination, it appeared that it had been only owing to their being crammed with stones and gravel to increase their weight: the quantity thus forced into most of the ducks being found to amount to ten ounces in each. The hogs too, which were bought ready killed of the Chinese butchers, had water injected into them for that purpose; so that a carcase hung up all night, that the water might drain from it, had lost above a stone of its weight. And when, to avoid this cheat, the hogs were bought alive, it was discovered that the Chinese gave them salt to increase their thirst; and having thus excited them to drink great quantities of water, they then took measures to prevent them from discharging it again by urine, and sold the tortured animal in this inflated state. When the commodore first put to sea from Macao, they practised an artifice of another kind; for as the Chinese never scruple eating any food that dies of itself, they contrived, by some secret practices, that great part of his live sea-store should die in a short time after it was put on board, hoping to make a second profit of the dead carcases which they expected would be thrown over-board; and two thirds of the hogs dying before the Centurion was out of sight of land, many of the Chinese boats followed her, only to pick up the carrion. These instances, he adds, may serve as a specimen of the manners of this celebrated nation, which is often recommended to the rest of the world, as a pattern of all kinds of laudable qualities."

Mr. Le Compte observes, that when a person lends them any thing he must have sureties; for as for their word, those who know them cannot rely upon it. Some of them have been observed to borrow a very small sum, with the promise of restoring the principal with great interest; which they punctually performed upon the day appointed, to gain

the reputation of honest men. After that they desired a greater sum, which they also repayed without fail; and this commerce they have continued whole years together, till obtaining credit for considerable sums, they disappeared for ever.

The subtilty of deceiving is still more extraordinary in thieves and robbers: they break through the thickest walls, burn gates, and make great holes in them by means of an engine, which it is said fires the wood without any flame. They penetrate into the most private recesses without being seen; and when people awake in the morning, they are amazed to find their bed without curtains and coverlets, their chamber unfurnished, and tables, cabinets, coffers, and plate, all carried off, without perceiving any footsteps of the thieves, but the hole in the wall.

It must not however be supposed that there are no honest men in China; there are doubtless many scattered through that great empire, and it is to be wished, for the honour of human nature, there were more: but the greatest part of the Chinese are so self-interested, that they can scarcely believe that any thing is undertaken without a view to interest.

They are in general extremely pusillanimous, and there are scarcely any people upon earth so fond of life; though there are some, especially women, who, through anger or despair, procure their own death: but they seem even still more afraid of wanting a coffin after death, and therefore frequently purchase one above twenty years before they want it, all the while considering it as the most valuable moveable they have in their house.

Yet no people upon earth are more proud of their pretended grandeur, and the pre-eminence they imagine they have a right to claim over all nations. This haughtiness inspires the meanest among them with a contempt for other countries; and they are so full of their own customs, manners, and maxims, that they can scarcely believe that there is any thing good or great out of China, though they are a little more moderate than they once were, since they became acquainted with the Europeans. On their first seeing them, they asked, if there were any cities, towns, or houses in Europe; and, on perceiving that they were acquainted with all the sciences, they were struck with astonishment, and cried, "How is it possible that a people so far remote from us, should have any wit or capacity? they have never perused our books; they were never modelled by our laws, and yet they speak, discourse, and reason as right like us."

The missionaries had often the pleasure of beholding their surprize and confusion, at seeing a map of the world. Some of the learned desiring one day to see such a map, they sought a long time for China, and at length took one of the hemispheres for it, containing Europe, Africa, and Asia, supposing that America was all the rest of the world. The priest left them for some time in their error, till one of them desired an explanation of the names in the map, and then he cried, You see Europe, Africa, and Asia; in Asia here is Persia, the Indies, Tartary. Where then is China? said they. It is this little corner of the earth, replied the priest; and see here its bounds. Filled with astonishment, they stood looking at each other, saying in Chinese, It is very little.

The works produced by our artists, as clocks, watches, mathematical instruments, stuffs, and the like, surprized them still more, for they imagined that ingenious artificers were no where to be found but in China. They were then forced to confess, that we were not such barbarians as they imagined; and in a joking way, said, "We supposed all other people blind, and that nature had bestowed eyes upon none but the Chinese: we now see that this is not universally true; if the Europeans do not see so clearly as we, they have at least one eye."

We shall now take a view of their behaviour to each other, and of that civility and politeness which forms so considerable a part of their character. It is not at all surprising that there should be a ceremonial regulated for the court, though it is that they have established very nice and exact rules in relation to the behaviour of private persons when they have any intercourse, either with their superiors or equals; and that no situation can dispense with their observance of them.

The common salutation is performed by joining their hands before the breast, moving them gently, and making a slight inclination of the head, saying, Prosperity, prosperity. On meeting a person to whom they owe great respect, they join their hands, lift them up, lower them almost to the earth, bowing their body very low, and crying Happiness. If a person is newly arrived, they enquire, if every thing has happened well on his journey. On being asked how they do, they answer, Very well, thanks to thine abundant felicity: and when they see a man in health, they cry, Prosperity is painted in thy face; thou hast a happy countenance. If a person takes any pains to serve them, they say, Thou art too profuse of thine heart. And if you have done them any service, they cry, My thanks shall have no end. They have always such compliments in their mouths, which they utter in an affecting tone, though they seldom proceed from the heart. In conversation they use the most respectful terms; and if they are not intimate friends, for fear of being too familiar, instead of saying, I am sensible of the service you have done me, they cry, The service the Lord has done for his meanest servant has greatly affected me. So a son speaking to his father, will call himself his youngest son, though he is the eldest, and has children himself.

Nothing exceeds the respect shewn by children to their parents, and scholars to their masters. They speak little, and always stand in their presence; and on their birth-day, and on other occasions, they salute them on their knees, and with their forehead several times touch the ground.

It is remarkable that the Chinese have several names, according to their age and rank. At their birth they receive the family name, about a month after they are born the father and mother give them a milk-name as they term it, which is commonly the name of a flower, animal, or the like. When they begin to study, they have a new name from their master added to that of their family, by which they are called while at school. When arrived to manhood they have among their friends another name, which they preserve, and commonly sign at the end of their letters and other writings. In short, if they attain any considerable office, they assume a name agreeable to their rank. By this they are then addressed, and it would be an incivility for one who was not much their superior, to call them by their family name.

If two mandarines of equal rank meet in the street, they salute each other without leaving their chairs, by lifting up their joined hands to their head, repeating it several times till they are out of each other's sight: but if one of them is of an inferior rank, he must stop his chair, or if on horseback, alight, and make a profound reverence to the superior mandarine.

When the governor of a city, after having gained the public approbation, is removed into another province, the people pay him the greatest honours. The road for three leagues together has tables placed at proper distances, covered with silk, which hangs down to the ground, on which they burn incense, and place wax-lights, meats, fruit, and pulse; and on other tables are wine and tea, ready for his use. He no sooner appears than the people fall on their knees, and bow their heads to the ground; some pretend to weep; others presenting him rice, beer, and provisions, beseech him to receive the last testimony of their gratitude. Thus he is stopped at every place; but what appears most extravagant is, to see the people every now and then draw off his boots, and give him new ones: for all the boots that have touched his legs are held in veneration by his friends, who preserve them as a relic in their houses: but the first pair that are pulled off are put in a kind of cage, over the gate of the city through which he passed.

When they are desirous of honouring the governor of the city on his birth-day, the inhabitants of the greatest distinction assemble, and go in a body to salute him at his palace. Besides the common presents, they often take a japanned box, adorned with gold flowers, in which are eight or twelve divisions filled with different sorts of sweetmeats. When they have entered the hall, in which the ceremony is to be performed, they stand in a row and make a profound reverence; then fall on their knees, and bow their heads to the ground, unless the governor prevents them, which he commonly does. The principal person

then takes a cup of beer, and lifting it up as high as he can with both hands, offers it to the mandarine, crying, "Behold the beer which brings happiness. Behold the beer that gives long life." Then another advancing, holds up sweetmeats in the same manner, and respectfully presenting them, says, "Behold the sugar of long life." The same ceremonies, with the same wishes, are afterwards repeated by others.

But if a mandarine has greatly distinguished himself by his equity and humanity, the literati cause a garment to be made of small squares of sattin of different colours, as yellow, red, blue, green, and black, which, on his birth-day, they carry, accompanied by instrumental music, to the outer-hall of his palace, and beseech his presence; when he entering, they present him this patchwork garment, desiring him to put it on. The mandarine excuses himself by alledging, that he is unworthy of the honour, till overcome by the importunities of the men of learning and the people who are present, he suffers them to strip off his upper garment, and clothe him with that they have brought him. By these various colours they pretend to represent the different habits of all nations, and to signify that all the people look upon him as their father; on which account this garment is called the habit of all nations. The mandarine indeed never wears it except at this time; but it is carefully kept in the family as a mark of great honour and distinction, and the viceroy is always informed of the honour done him.

The social entertainments of the Chinese are conducted in so ceremonious a manner, that they would be insupportable to an European. Of these there are two sorts, the one common, at which there are about twelve or sixteen dishes, and the other extraordinary, which requires twenty-four on each table. The hall in which the feast is served up is commonly adorned with pictures, flower-pots, and china-ware. There are as many tables as there are persons invited, unless the great number of the guests makes it necessary to put two at each table. These tables stand in a line on each side of the hall, opposite to each other: and the guests face each other as they sit. The fore part of the table is adorned with embroidered silk; but there are neither table-cloths nor napkins: yet, being curiously japanned, they make a fine appearance. On the ends of each table often stand great dishes with meat ready carved, piled up like a pyramid, with flowers and large citrons on the top: but these pyramids are not touched, and only serve for ornament. When he who gives the entertainment introduces the guests into the room, he salutes them one by one, and then a liquor made of rice being brought in a little cup of silver, porcelain, or precious wood, placed on a small japanned waiter, he takes it in both his hands, and bowing to all the guests, advances to the front of the hall, when lifting up his eyes and hands, together with the cup, towards Heaven, he pours the liquor on the ground, to signify that all his possessions flow from the Lord who reigns on high. Then taking a cup of beer, he bows to the most considerable of his guests, and places it on the table where he is to sit. While the guest returns his civility, by endeavouring to hinder him, and causing another cup of beer to be brought, makes as though he would carry it to the place of the master of the feast, which is always the lowest; who, in his turn, prevents him, with the usual terms of civility. The master of the house then brings two small ivory sticks, adorned with gold or silver, which serve in the room of forks, and places them on the table parallel to each other.

He afterwards leads the principal guest to his chair, which is covered with a rich carpet of flowered silk, and bowing low invites him to sit. He excuses himself with much ceremony from accepting so honourable a place; but at last complying, offers it to all the rest, and they excusing themselves, take their places.

Four or five comedians, in rich garments, now enter the room, and bowing, strike their foreheads four times against the ground; and then rising, present to the head guest a book, in which are written, in letters of gold, the names of fifty or sixty plays which they are ready to act upon the spot. But refusing to choose one, he refers him to the second, the second to the third, and so on; but all make excuses, and refer it to the principal guest, who at last chooses the

the play he thinks will be most agreeable to the company. The comedian then shews the name of the play that is chosen, and each expresses his approbation by a nod. The ladies who are willing to see the play are placed in another room opposite to the comedians, where, through a lattice made of bamboos and a silk net, they see and hear without being perceived.

The representation begins with the sound of instruments, as trumpets, flutes, fifes, drums of buffalo skins, and basons of brass or steel. The floor is covered with a carpet, and, instead of scenes, the players come from the neighbouring rooms.

Mean while the master of the feast, kneeling, intreats his guests to take the cup, at which every one holds a cup in both hands, and lifts it to his forehead; then bowing very low, rises, puts it to his mouth, and drinks slowly three or four times, while the master urges them to drink all up, which he himself does first, and then turns the cup upside down; on seeing which all do so too. Liquor is served two or three times; and, while they are drinking, a dish of meat, cut in pieces, is placed on the table in a china dish: for they know not how to use a knife. The master of the house, then, on his knee invites them to eat, and all take some of the meat on their plates; at every fresh dish the same ceremony is repeated, and they are obliged to drink as often; however, the cups are small, and they may drink as little as they please. After six or eight dishes have been served, they bring soup made of either flesh or fish, and very small loaves in a dish, which they put into the soup and eat without ceremony. At the same time tea is served. When the guests have quitted their sticks, and done eating, they bring in beer and another dish, and the master of the house again invites them to drink and to eat, which is repeated as often as a fresh dish is served up. But, before the fruit is served, the master of the feast takes his guests into the garden, or some other place; mean while the comedians take their repast, and the domestics are employed, some in carrying warm water for the guests to wash their hands, and others in clearing the table and preparing the desert, which consists of twenty or twenty-four dishes of fruit, sweetmeats, dried ducks, which are delicious food, and small dainties, made of things procured from the sea.

At length a domestic, kneeling to his master, informs him, in a low voice, that all is ready. The master watches till every one is silent, and then, with great ceremony, invites his guests to return to the hall. There every one takes his seat as before, and large cups being brought, they are frequently pressed during the desert to drink heartily. Mean while the play is continued, or a farce begun: but, at the beginning of the second course, every guest causes his servant to bring several purses of red paper, which contain money for the comedians and the servants; more or less being presented according to the quality of the person who made the treat: but this money is never given, unless there be a play acted. Every domestic carries his purse to his master, who, with seeming reluctance, consents to their receiving it.

These feasts begin about the evening, and, as they last four or five hours, are not ended till midnight, when they separate with much ceremony, and the servants of the guests walk before their masters chairs, carrying great lanterns of oiled paper, on which the quality and sometimes the name of the masters are written in large characters. The next morning each of the guests sends a billet of thanks for his generous entertainment.

Such are the irksome ceremonies required by the Chinese politeness: but a politeness that consists in such insignificant trifles, and such abject submissions, could never be generally practised by any nation inspired by the love of liberty, or that had just sentiments to the dignity of human nature. It will be proper however to observe, that their cooks have the art of seasoning their meat and fish in such a manner that they are very agreeable to the taste; and that their soups are excellent.

SECT. IV.

Of their Marriages; the extravagant Authority of the Fathers in their Families; their Gaming; their Power over their

Children; their Funeral Ceremonies; their Festivals, particularly the Feast of Lanterns; and the Emperor's going to plow and sow a piece of land.

THEIR marriages are regulated by the grand principle that is the foundation of their political government; I mean the veneration and submission of children to their parents: for it is a maxim of their philosophy, that kings ought to have for the empire all the tenderness of a father, and fathers in their families all the authority of a king. In consequence of those maxims a father lives in some sort without honour or satisfaction if he neglects to marry all his children, and a son fails in the principal duty of a son, if he does not leave posterity to perpetuate his family: though an elder brother inherits nothing from his father, he must educate and marry the younger; because should the family, through his fault, become extinct, his ancestors will be deprived of the honours and duties that ought to be paid them; and because in the absence of the father, the eldest son ought to supply his place.

Hence the inclinations of the children are never consulted; for the choice of the wife belongs either to the father, or to the nearest relation of him who is to be married: but as young women are always confined to their apartments, and men are not permitted to see and converse with them, marriages are brought about by the relations of the maid, or according to the description given of her by old women, whose business it is to transact these affairs, who by presents are engaged by the relations to give a flattering description of the wit and beauty of the maid; but full credit is not given to all they say: and if they are found guilty of a notorious imposition, they are punished.

When by means of these old women every thing is settled, a contract is signed, by which the relations of the intended husband agree to give a certain sum, which is employed in buying new cloaths and other things for the bride; for the daughters have no fortunes. Then follow certain ceremonies, the principal of which consist in sending on both sides to demand the name of the intended bridegroom and bride, and in making presents to their relations of silk, cottons, provisions, and fruit. The bride's relations, who determine the day of the nuptials, frequently consult the calendar for a fortunate day. Mean while the man sends his intended bride jewels, pendants, and the like.

When the nuptial day is arrived, the bride is put into a chair magnificently adorned, and all the fortune she brings is either carried with her, or follows her: among the vulgar it consists of wedding cloaths, and the like, given by her father. She is accompanied by a train of hired persons, with torches and flambeaux lighted, even at noon-day: her chair is preceded with hautboys, fifes, and drums, and followed by her relations and particular friends; a trusty servant keeps the key of the door belonging to the chair, with orders to give it to none but the husband, who waits at his own door dressed, in order to receive her. She is no sooner arrived, than he receives the key from the servant, and eagerly opening the chair, sees her for the first time. Some, dissatisfied with their lot, immediately shut the chair again, and send the maid back with her relations, choosing rather to lose the money they had given, than receive a disagreeable person: but this seldom happens. The bride, on leaving the chair, goes with the bridegroom into a hall, where they make four reverences to Tien, whom they call the spirit that presides in Heaven; and having done the like to her husband's relations, she goes among the ladies who are invited, and spends the day with them in feasts and diversions, while the new-married man treats his friends in another room, and at night consummates the nuptials.

Though according to the laws they can have but one wife, yet they are allowed to have several concubines, whom they receive into the house without any formality, only giving a writing to her relations, in which they promise to give a sum agreed upon, and to use their daughter well: but they are entirely dependant on the wife, serve her, treat her as their mistress, and all their children are considered as the children of the wife, and have an equal right with them to inherit their father's fortune. None but the wife has the name of mother; and if a concubine dies, her children are not obliged to go into mourning, nor to quit their offices and governments, as is customary for them to do at the death of the father, and of the lawful wife, though

though she is not their mother; there are but few, however, who dispense with these ceremonies on the death of their own mother, or are deficient in showing them proper marks of tenderness and respect.

If a wife elopes from her husband, he may sell her, after she has undergone the correction of the law: and if a man abandons his house and family, after three years absence his wife may present a petition to the mandarines, making known her condition, who may give her leave to take another husband; but she would be severely punished, if she married without their consent. In particular cases a man may divorce his wife; as for adultery, which is very uncommon, antipathy, difference of temper, jealousy, indiscretion, disobedience, barrenness, and contagious diseases: but tho' the law on these occasions authorizes a divorce, it is seldom put in force among people of distinction, tho' there are examples of it among the vulgar. Yet the men are so extremely jealous, that they will not suffer their wives to speak in private even to their own brothers.

Though every man is liable to be punished for parting with his wife, without what is esteemed a just cause, and tho' gaming is forbidden to people of all ranks, yet Mr. Le Compte observes, that these laws do not hinder the Chinese from playing sometimes till they have lost all their estates, their houses, their children, and their wives. Yet barbarous as this excess of inhumanity is, they even proceed still farther; for when the avarice of a parent is alarmed by the number of his children, and when his poverty makes him dread his being unable to supply them with necessaries, they cruelly engage the midwives to stifle their poor female infants in a basin of water, as soon as they are born; or expose those helpless innocents by night in the streets. This is so common in populous cities, that it was customary with the missionaries to send out every morning a number of their catechists, who, taking their several walks, baptized a multitude of these dying children.

Indeed a father while living has the power of an absolute despotic tyrant, and after his death is worshipped as a god. Let a son be grown ever so rich, and a father ever so poor, there is no submission, no point of obedience, that he cannot command, or that his son can refuse. He is absolute master, not only of his estate, but also of his concubines and children, who, whenever they displease him, he may sell to strangers. If a father accuses his son before a mandarine, there needs no proof of his guilt; for they cannot believe, that any father can be so unnatural as to bring a false accusation against his own son. But should a son be so insolent as to mock his father, or arrive at such a pitch of wickedness as to strike him, it becomes the concern of the whole empire, and all the province where this shameful act of violence was committed is alarmed. The emperor himself judges the criminal. All the mandarines near the place are turned out of their posts, especially those of the town where he lived, for having been so negligent in their instructions; and all the neighbours are reprimanded for neglecting, by former punishments, to put a stop to the wickedness of the criminal, before it arrived to such a height. As to the unhappy wretch himself, they cut him into a thousand pieces, burn his bones, level his house to the ground, and even those houses that stand near it, and set up monuments and memorials of the horrid deed.

We shall now treat of their funeral ceremonies, which are very remarkable. The Chinese imagine that young people, by being witnesses to the veneration paid to deceased relations, learn betimes the submission and obedience due to those who are living. Their antient sages, says Du Halde, thought that inspiring youth with a profound veneration for their parents renders them submissive; that this submission preserves peace in families; that peace in private families produces tranquility in cities; that this tranquility prevents insurrection in the provinces, and consequently preserves regularity throughout the empire: on this account they have determined what ought to be observed at funerals, and what honours should be paid to deceased relations.

They dress the deceased in his best cloaths, with the usual marks of his dignity; and then put him in the coffin. Those made for persons in easy circumstances are formed of planks above half a foot thick, and so well pitched on the inside, and japanned without, that they transmit no bad smell. The rich expend from 300 to 1000 crowns to purchase a coffin of precious wood finely carved and gilt,

They are prohibited from burying their dead within the walls of cities, and in inhabited places; yet are permitted to preserve them in their houses, where they often keep them several months and even years, and no magistrate can oblige them to bury them. Many, to shew their regard for their deceased fathers, keep their bodies three or four years; and, during the time of mourning, use no other seat than a stool covered with white serge, nor no other bed than a mat made of reeds. They deny themselves the use of meat and strong drink, and frequent no feasts or public assemblies.

At first all the relations and friends that are invited come to pay their last respects to the deceased, when the coffin covered with white cloth is exposed in the principal room, and a table placed before it, on which is an image of the deceased, or some carved work, on which his name is written, and which is surrounded with flowers, perfumes, and wax candles. They all prostrate themselves, and several times beat their foreheads against the floor before the table, and then place upon it candles and perfumes, which they brought with them; the particular friends of the deceased accompanying these ceremonies with tears and groans.

While they are thus employed, the eldest son, accompanied by his brothers, comes from behind a curtain that is on one side the coffin, and with countenances full of grief, without speaking, pay them the same compliment of striking their foreheads against the floor. The women are concealed behind the same curtain, and send forth frequent mournful cries. This ceremony being ended, they all rise up, and a friend in mourning conducts the visitors into another room, where they are entertained with tea and dried fruits, and then conducted to their sedans. These ceremonies commonly last seven days.

Those who have a complete mourning habit, have their cap, vest, gown, stockings, and boots, all white; but in the first months of mourning for a father or mother, their habit resembles a kind of bag made of red sackcloth; they have a sort of cord or a piece of sackcloth for their girdle; and their cap, which is of an odd figure, is of coarse cloth.

The day of the funeral being at length fixed, they give notice of it to all the relations and friends of the deceased, who come on the day appointed. The procession is begun by persons carrying pasteboard figures representing slaves, tygers, horses, &c. Several companies follow, marching two and two; some carry flags, standards, and perfuming-pans; others play mournful tunes on various musical instruments. In some places the picture of the deceased is elevated above the rest, on which is written in large golden characters his name and office. Then follows the coffin covered with a canopy in the form of a dome, made of violet-coloured silk, with tufts of white silk at four corners of a frame that has the dome in the middle; this dome is embroidered. The vehicle in which the coffin is placed is carried by 64 men; but those who are unable to be at the expence, have one that requires fewer carriers. The eldest son, at the head of his brothers, together with the grandchildren, follow on foot, covered with sackcloth, with their bodies bent as if sinking under the weight of their grief. Afterwards proceed the other relations and friends, all in mourning, and in chairs covered with white stuff are the wife, daughters, concubines, and slaves of the deceased, who make the air resound with their cries.

Near the place of burial are tables under cover, where the domestics prepare a repast, for the refreshment of the company; and this being ended, the relations and friends sometimes prostrate themselves again, beating their foreheads against the ground; but most frequently only return their thanks: upon which the sons express their civilities by dumb signs. If it be the funeral of a person of high rank, there are several apartments at the place of burial; and after the coffin is brought, a great number of the relations stay there for two months together, and daily join with the sons of the deceased in their expressions of grief. When death attacks the throne, the mourning becomes general, and all public business is suspended during fifty days.

The sepulchres are built without the cities, and if possible upon eminences; the form is different in different provinces; but they are generally whitened and surrounded with little groves of pines or cypress.

The

The honours paid to their deceased ancestors are not confined to the time of mourning; they resort every spring to their tombs, and, having plucked up the weeds that grow about them, repeat the ceremonies observed at their death, and then place provisions and rice-beer on the tomb, which at length serves them to feast upon. They also every year frequent the hall of their ancestors, which is built by every family, where the persons belonging to all the branches of it, which frequently amount to an incredible number, mingle together without distinction of rank; and the eldest, though the poorest, has the first place. On a long table next the wall is placed the image of the most eminent ancestor, or at least his name, and the names of the men, women, and children of the family, with the age, quality, employment, and day of the decease of each person wrote on boards about a foot long. The richest prepare a feast, and the same ceremonies are used to the deceased as if they were yet living.

The Chinese have other solemn festivals, which they celebrate with great pomp and expence. The first three days in the year are throughout the empire spent in rejoicing. They dress in their best cloaths, and send presents to all their friends, after which gaming, feasting, and comedies take up all their time. Ten or twelve days before are committed many robberies by those who, being destitute of money, are resolved to obtain some to enable them to join in those diversions.

On the fifteenth of the first month is the feast of Lanterns, when every family, both in the city and country, on the sea-coast, or on the rivers, light up painted lanterns; some of which are of an incredible size, and of different forms. Many are composed of six panes or sides: the frame is of japanned wood adorned with gilding, and on every square is spread fine transparent silk, on which is painted flowers, trees, animals, and human figures. The top is crowned with various carved work, from whence hang silk streamers, of different colours that fall upon the six corners, without hiding any part of the light or of the pictures; for on the inside are put lamps, and a great number of wax candles, that give a brilliancy to the pictures, and diffuse a splendor that is extremely agreeable.

Several of them represent objects proper to amuse and divert the people. You see horses galloping, ships sailing, armies marching, and the like performed by moving pictures, set in motion by people who lie concealed, by means of threads which at a distance cannot be perceived.

What adds a new splendor to this feast are the fire-works seen in all parts of the city, which are said to be extremely fine.

Some Chinese doctors pretend that this festival received its origin from a story, which they related to M. Le Compte in the following manner: Three thousand five hundred and eighty-three years ago China was governed by a prince named Ki, the last emperor of the first race, whom heaven had endued with qualities capable of forming an hero; but a love of pleasure taking possession of his heart, soon transformed him into a monster.

Ki had an extraordinary capacity, an engaging address, great courage, and such prodigious strength, that he could break iron with the force of his hands. But he became effeminate, and grew weak; he exhausted his treasures by building a tower embellished with gems in honour to the memory of a concubine; and filled a pool with wine for himself and 3000 youths to bathe in. These and many other excesses induced the wisest men of his court humbly to offer him their advice; but he put them to death: he even imprisoned one of the princes of the empire who endeavoured to divert the passions which clouded his reason. At length he completed the destruction of himself and family.

One day, in the midst of his debaucheries, complaining to the queen, of whom he was extravagantly fond, of the shortness of life, "I should be content, said he, could I but make thee eternally happy; but in a few years, nay perhaps in a few days, death will, in spite of us, put an end to our pleasures; and all my power will not be sufficient to give thee a life longer than that which the lowest of my subjects hopes to enjoy. This thought depresses my spirits, and pours into my heart a bitterness that prevents my relishing the sweets of life. Why cannot I make thee reign for ever? While there are stars

"that never cease to shine, must thou be subject to death? thou who shinest more bright on earth than the stars in the heavens."

"'Tis true, my lord, said this infatuated princess, thou canst not make thy life eternal; but thou mayst forget its brevity, and live as though thou shouldst never die. What need have we of the sun and moon to measure the duration of life? The morning star that introduces the day, and the evening shades that usher in the night, continually remind thee of the beginning and the end of thy days; for as those begin and end, so do ours that are begun advance with precipitation to their fatal close. Come, come, let us no longer cast our eyes on those rolling orbs; but cure thy disturbed imagination by building new heavens ever enlightened, ever serene, ever favourable to thy desires, by erecting a great and magnificent palace shut up from the light of the sun; then hang around magnificent lanterns, whose constant splendor will rival his rays. Thither transport whatever is capable of contributing to thy pleasure. We shall both enter this new world created by thyself. I will be to thee instead of all things, and thou shalt afford me more pleasure than this old world can bestow. There nature, for our sakes, shall be renewed; and we enjoy more delight than the gods. We shall there forget the vicissitudes of day and night: with respect to us time shall be no more; no more shall it be an incumbrance; no more shall it shadow and overcloud our life. If thou wilt be always constant, always passionate, my felicity will seem unalterable, and thine happiness appear eternal."

The emperor, either from the vain hope of deceiving himself, or in order to please the queen, caused the palace to be built, and there immured both her and himself. He had even passed several months to appearance steeped in delights, when the people, enraged at his being thus abandoned to pleasure, obliged one of the wisest princes of the empire to declare against him.

The emperor, had no sooner notice of the conspiracy, than he appeared in public, and placed himself at the head of an army to punish the rebel; but soon seeing himself abandoned by the people whom he had so weakly deserted, he fled. During the three remaining years of his life he wandered in disguise from province to province, in perpetual danger of being discovered; as if Tien had resolved to overwhelm him with continual inquietude, in order to punish him for that soft and effeminate repose in which he hoped to find an uninterrupted succession of delights. In the mean time they destroyed the new palace, and, to preserve the memory of this event, hung up lanterns in every quarter of the city. This custom became anniversary, and a great festival throughout the whole empire.

But we ought not here to omit, another festival, which is not, like the former, of no real advantage to the state: for in a country so populous as China, whatever tends to the encouragement of agriculture must promote the happiness and prosperity of the people. Every spring, after the example of the antient founders of the monarchy, the emperor goes in a solemn manner to plough up a few ridges of land, in order to animate the husbandmen, by his example, in the cultivation of the earth; and in every other city but Pekin the mandarine performs the same ceremony.

The emperor and all his court go first to a place in the field appointed to make an offering to Chang-ti, one of their gods, and to beseech him to increase and preserve the fruits of the earth. This ceremony being over, the emperor attended by three princes and nine presidents of the sovereign courts, who are to assist him at the plough, proceeds forwards; several great men carry a valuable chest, which contains the grain to be sown, while all the court assist with profound silence. There are also present forty or fifty antient husbandmen, and about forty of the younger sort. The emperor having taken the plough and ploughed several times backwards and forwards, he resigns it to one of the princes of the blood, who ploughs in the same manner, as do all the rest. After having ploughed in several places, the emperor sows the different grain; these are wheat, rice, millet, beans, and a kind of millet called can-leang; and the day following the husbandmen finish the field, who are rewarded by the emperor with four pieces of dyed cotton for cloaths.

The governor of Pekin often goes to visit this field, which is cultivated with great care; he overlooks the furrows, and if he finds a stalk that bears thirteen ears, it is esteemed a good omen. He also goes in autumn to get in the corn, which he causes to be put in yellow sacks, and deposited in the imperial magazine; and this corn is kept for the most solemn ceremonies.

As a farther encouragement to agriculture, every year an husbandman, most remarkable for his skill in cultivating the earth, is made a mandarine of the eighth order, by which he is intitled to wear the mandarine's habit; to visit the governor of the city, and to sit in his presence; after his death his funeral obsequies are agreeable to his rank; and his title of honour is written in the hall of his ancestors.

SECT. V.

Their Skill in Agriculture, Arts, and Manufactures, particularly the Manner of their making Paper and Ink; of their printing and binding Books; and of their making Porcelain and China-ware. Their Silk Manufactures, and Management of the Silk-worm; their Belts; their common Mechanics; the Method by which they stock their Fish-ponds; and several extraordinary Ways of catching Fish and wild Ducks.

THE husbandmen apply their utmost attention to the cultivation of rice; they manure the land extremely, and there is no dung nor any kind of filth which they will not carefully gather for that purpose. They also take care to disperse in certain places the hair of hogs, or any other sort of hair, which they imagine gives strength and vigour to the land. The barbers, when they shave the head, are even careful in saving the hair, which is sold to the farmers for about a halfpenny a pound. It is carried away in bags, and barks are often seen loaded with it.

They at first sow their grain without order; but it has no sooner risen to a foot, or a foot and a half high, than they pluck it up by the roots, and plant it in lines chequerwise.

But before the rice is transplanted, they level the earth and make it smooth: for after having ploughed the land three or four times successively up to the middle of the leg in water, they break the clods with the head of their mattocks; and, then, by the help of a wooden machine, on which a man stands upright while it is drawn by a buffalo, they smooth the earth; so that the plains seem more like vast gardens than open fields.

Though the invention of the Chinese is inferior to that of our mechanics, their japanned works, their china-ware, and the silks imported from China, are a sufficient proof of the ingenuity of the workmen, who are not less skilful in ingenious performances in coral, amber, ivory, shells, and ebony; their carved works, as well as their public buildings, gates of great cities, triumphal arches, bridges, and their towers, have something in them great and noble; in a word, they succeed equally in all kinds of arts that are necessary for the common uses and conveniencies of life.

The Chinese paper is made of the bark of bamboo and other trees; but they use only the second skin of the bark, which is soft and white. This is buried fifteen days in the mud of some standing water, washed clean, and then spread in a dry ditch, where it is covered with lime. In a few days it is taken out again, washed, reduced into a kind of threads, and spread in the sun to whiten and dry. It is then boiled well in a copper, and afterwards reduced by a proper machine to a soft paste. They then take some water in which the branches of a shrub named koteng has been soaked, to render it sily, and mix it with the matter of which the paper is made, taking care not to put in too much or too little. The whole then appears like a thick clammy liquor, and being poured into large and deep reservoirs, they take up with their moulds the surface of the liquor, which almost instantly becomes paper. The moulds or frames they make use of to take up this matter are long and broad, and the bottom composed of threads of bamboo, so that there are sheets ten or twelve feet long, and sometimes more. Afterwards they dip every sheet of paper into allum-water, whence it is called fan paper; fan in the Chinese tongue signifying allum. The allum prevents its sinking, and gives it an agreeable lustre. This paper is

white, soft, and smooth; but is more apt to crack than that of Europe; it easily takes moisture, and by degrees the worms get in it, if proper care be not taken to preserve it. To prevent these inconveniencies, the books should be often beaten, and exposed to the sun. Besides the paper made of the bark of trees, there is some made of cotton, and this is the finest, whitest, and most used: besides, it is not subject to the inconveniencies just mentioned; for it will keep as well and as long as the paper made in Europe. The consumption of paper in China is so great, that it is not surprising they make use of the bark of different trees, and also make it of cotton; for besides the prodigious quantity used in printing, and by the learned and the students, who are almost innumerable, an inconceivable quantity is consumed in private houses; one side of their rooms being nothing but paper windows: on the rest of the walls, which are of plaster, they paste white paper; and the ceiling is made of frames covered with paper, on which various ornaments are drawn.

The invention of paper would have been comparatively of little use to the Chinese, had they not at the same time invented a sort of ink fit to draw their characters upon it. This is what is usually called with us Indian ink. There are several methods of making it; but that mentioned by father Contancin seems most easy to reduce to practice. The receipt he obtained from the Chinese is as follows:

Put five or six lighted wicks into a vessel filled with oil; but observe that the best oil makes the most shining black, and consequently the most esteemed and the dearest ink. Over this vessel place at a proper distance an iron cover in the shape of a funnel, to receive all the smoak: when it has received enough take it off, and with a goose's feather gently brush the soot from the inside upon a dry and strong sheet of paper. The lamplack which does not fall off with brushing, and that sticks fast to the cover, is coarser, and may be scraped off into a dish, to make an ordinary sort of ink. Having thus taken off the lamplack, beat it in a mortar, mixing with it musk, or some sweet-scented water, with a thin lize made of neats leather, to unite the particles. When the lamplack is thus brought into a paste, it is put into neat wooden moulds made to give the proper forms to the sticks of ink; and then having stamped upon them characters or figures of dragons, birds, or flowers which are sometimes gilt, they dry them in the sun or in the wind.

'Tis said that in the city Hoi-tcheou, where they make the most esteemed ink, the makers have many small rooms in which they keep lighted lamps all day; and that every room is distinguished by the oil burnt in it, and consequently by the ink made from it.

When the Chinese write with this ink, they make use of a piece of polished marble, in which are one or more holes proper to hold water, wherein they put one end of the stick, and gently rubbing it, there is in a few moments produced a fluid ink. Instead of a pen they use a hair pencil, which they hold in the hand not obliquely, but upright, as if the paper were to be pricked. The Chinese always write from the top to the bottom, and begin their books where ours end: but their paper being very thin, it will not bear writing on both sides.

Printing, which is but in its infancy in Europe, has been from all antiquity in use in China; but the manner in which it is performed is very different from ours. As we have but few letters, and those capable of composing volumes on all subjects, and in every language, a few characters are sufficient: but the Chinese, who are strangers to this admirable invention, are obliged to make use of a prodigious number of characters, as they have properly no letters but different marks for all the different words in their language. Instead therefore of making use of types, they cut their characters on blocks of wood. When a person intends to print a book, he gets it fairly written on fine transparent paper: then the engraver glues each leaf upon a smooth block of pear-tree, with the face of the letter to the wood, and then cuts away the wood, leaving only the characters; which is done in so exact a manner, that, when printed off, they perfectly resemble the original, and it is difficult to distinguish what is printed from that which is written.

This manner of printing is on many accounts incommodious; it necessarily takes up a great deal of time in engraving, and, as the pages are worked off separately, the time

of printing a volume must be very considerable; besides, the blocks of wood must be as numerous as the pages, and a volume will be sufficient to fill a room. On the other hand, it is attended with some advantages; they have no occasion for a corrector; for, provided the leaf be exactly written, the engraver seldom makes any mistakes: besides, the author is not obliged to print off more books than he has an immediate occasion for, and never runs the hazard of printing a large impression when the sale is not absolutely certain.

They use no printing-presses as we do, for the paper is too soft to bear it; but when once the blocks are ready, and the paper cut, one man with a brush can print a great number of sheets in a day. They have two brushes, one harder than the other; they dip one a little in the ink, and then rub the surface of the block with it, so as to wet it neither too much nor too little; for if it was too much the characters would be blotted, and if too little they would not print. Having thus inked the characters, they lay the sheet upon the block, and then gently pass the other brush over the paper, pressing it down a little that it may imbibe the ink, which it easily does, as the printing-paper is not dipped in allum.

The ink used in printing is made of lampblack, well beaten and exposed to the sun, and then sifted through a very fine sieve: it is afterwards tempered with aqua-vitæ till it is of the consistence of size, after which it is mixed with water till it is of a proper consistence. Lastly, they add to every ten ounces of ink about an ounce of glue, which they dissolve over the fire, and mix with the lampblack and aqua-vitæ before they are tempered with water.

They print but on one side on account of the thinness and transparency of the paper; hence every leaf of a book is folded, the fold being at the edge of the book, and the opening at the back, where they are bound together. They cover their books with a neat sort of grey pasteboard, to which they sometimes add fine satin or flowered raffety; and some are covered with red brocade, on which are gold and silver flowers. This method of binding is very neat and convenient, but they never gild the edges, nor even colour them.

China-ware is made of a mixture of different sorts of earth; one called pe-turtse is white, with a greenish cast, and is found in the quarries. It is very hard, and being broke into small pieces with hammers, is put into mortars; and by the help of stone-pestles, capped with iron, is reduced into a fine powder. These pestles are worked without ceasing, either by man's labour or by the assistance of water, in the same manner as the hammers of paper-mills. This powder is cast into a large vessel filled with water, and briskly stirred with a strong iron spatula; when, after it has rested a few minutes, there rises on the surface a cream four or five inches thick, which they take off, and pour into another vessel of water. Thus they agitate the water of the first vessel several times, constantly taking off what swims on the top, till nothing remains but the gross part, which they take out and pound afresh. With respect to what is put into the second vessel, they wait till it has formed at the bottom a kind of paste; and when the water appears clear they pour it off gently, and cast the paste into large moulds, in which it is dried.

Another earth used as a material in the composition of China-ware is a kind of chalk, of a somewhat glutinous and soapy nature. They wash it in river-water, to take off a yellow earth that sticks to its surface; and then breaking it, put it into a vessel of water to dissolve; after which they prepare it in the same manner as the other.

The finest, lightest, and most beautiful China-ware is made only by well incorporating together eight parts of this last chalk with two of the former; after which the vessels are turned on the wheel, that is placed on a round board, which whirls round by means of a wheel placed under it, and is turned by the foot in much the same manner as our potters make mugs, bowls, and other vessels: some pieces of China-ware are made in moulds, and all of them pass through a multitude of hands.

The great pieces of China-ware are made at twice, one part is lifted upon the wheel by two or three men, in order to receive its proper shape; and the other half, after it is formed and almost dry, is joined to it and united by the same master it is made of, moistened with water. When

the pieces thus fastened together are quite dry, they scrape and polish the place where they are joined with a knife, both on the inside and out. In the same manner they apply handles, spouts, and the like.

Men, grotesque figures, animals, idols, busts, and the like, which are hollow, are made in moulds in three, four, or more pieces; after which they are joined together, and finished with tools proper to trace, hollow, and polish the different strokes the mould had not impressed.

As to flowers and other ornaments that seem engraved, they are formed on the china by stamps and moulds; and relievos, ready prepared, are stuck on.

When they have the model of a piece of China-ware that is bespoke, and which they cannot imitate by the wheel only, they make use of a kind of yellow fat clay, which they knead very much, and then apply it to the model; and when the impression is taken, separate the mould from the model in several pieces, which they suffer to dry gently. When they intend to make use of the model, they place it for some time near the fire; after which they fill it to what thickness is designed with the paste proper for making China ware, pressing it in all places with the hand; and then place it a moment before the fire, which loosens the mould by drying up the moisture that united the one to the other. The several pieces thus made separately, are united again in the same manner as the large China-vessels; and the figure being suffered to grow hard, is afterwards finished by tools proper for that purpose.

The labour of painting the China-ware is also divided between a great number of workmen, who do every thing by rote, assisted by a very poor imagination: it is the business of one to make the coloured circle near the edge; another traces the flowers, which are painted by a third. It belongs to one to make rivers and mountains, another makes birds, flies, and other animals; but the figures of men are commonly the worst performed.

Du Halde says they glaze and bake it before this part of the work is performed; and then having painted and laid on the gilding, they bake it a second time.

They use all colours in painting China-ware; though there are seldom any brought to Europe but blue upon a white ground, sometimes mixed with red and gold. Some are quite red with small spots, others entirely blue, others of a shining black, others marbled, and others painted with landscapes, mixed with almost all colours, and enlivened by gilding. This beautiful brittle furniture has been finely imitated in the Dresden china, and in that made at Chelsea, Bow, and at Worcester; some of which, with respect to the beauty of the painting, greatly exceed that made by the Chinese.

The best authors have agreed, that silk and silk-worms came originally from China; from thence they passed to the Indians, from them to the Persians, and from the latter to the Greeks and Romans; among whom silk stuffs, at their first introduction, was valued at their weight in gold.

The silks most in use among the Chinese are plain and flowered gauzes, which are their summer wear; damasks of all sorts and colours, striped sattins, black Nanking sattins, coarse taffeties, brocades, velvets, and a great many sorts for which the Europeans have no name. For their gold tissue, they do not make use of fine gold thread twisted on silk; but cutting a long slip of gilt paper into small slips, very artfully roll them about the silk. These stuffs, when fresh, look very fine; but being soon tarnished by the air, and spoiled by wet, they are unfit for garments. None but the mandarines, and their ladies wear them; and that but seldom.

The Chinese being the first nation that discovered the art of rearing silk-worms, and rendering their labours of service to mankind, a concise account of the manner in which this is performed, and the silk produced in that country, cannot fail of being agreeable to the curious reader; and the more so, as the silk manufacture there is much greater than in any other country upon earth.

The silk-worm proceeds from a small egg no bigger than a pin's head, and grows till it becomes of the size of a caterpillar, feeding all the while on mulberry-trees till it comes to its maturity; it then ceases to eat, and prepares for its dissolution, by wrapping itself in a kind of coffin, or silken ball, of the size and shape of a pigeon's egg: this

task

task is no sooner accomplished, than its head separates from its body, which is slender, of a light chestnut colour, and covered with hard scaly rings; in short, it is metamorphosed into a chrysalis, and in no respect resembles its original form, but remains without the least sign of life or motion: yet, if taken out of its sepulchral case, it will writhe on being touched; though on opening it no sign of an animal form is to be seen with the naked eye, for nothing appears within its scaly covering but a liquid substance. In this torpid state, without limbs, or any distinction of head or tail, it remains, till at length it awakes to a new life, puts off the rings with which it was surrounded, and making a passage out of its silken sepulchre, appears a perfect moth or butterfly, with head, legs, and wings: yet in this state it never eats, but fluttering about, as if rejoiced at its resurrection to a new and more eligible life, propagates its species; and each female having laid abundance of eggs, both the males and females die.

There are two methods of bringing up these curious insects, both practised in China; these are, either suffering them to expatiate at full liberty on the mulberry-trees, by which they are nourished, or by keeping them in rooms. As in this last method the finest silk is produced, we shall give a particular description of the manner in which the Chinese proceed.

To begin with the eggs, which are laid on large sheets of paper, to which they firmly adhere. The females have no sooner done laying, than those eggs which stick together in clots are thrown away, and the sheets hung up on a beam of the room, with the eggs inward, and the windows are opened in the front to admit the wind: but no hempen ropes must ever come near the worms or their eggs. After some days the sheets are taken down, rolled up loosely with the eggs inwards, and then hung up again, during the summer and autumn.

At the end of December, or the beginning of January, the eggs are put into cold water, with a little salt dissolved in it, taking care that it does not freeze, and a China-dish put over them, that the sheets may not swim. Two days after they take them out, hang them up again, and when dry roll them a little tighter, and enclose each separately, standing on one end in an earthen-vessel. Some put them into a lye made of mulberry-tree ashes, and then lay them some moments in snow-water, or else hang them up three nights on a mulberry-tree to receive the snow or rain, if not too violent. The design of this is to cherish the internal heat in the eggs.

The time of hatching them is when the leaves of the mulberry-trees begin to open, for they are hastened or impeded according to the different degrees of heat or cold to which they are exposed. When they are ready to come forth, the eggs swell and become a little pointed.

The third day before they are hatched, the rolls of paper are taken out of the vessel, stretched out, and hung up with the back-sides towards the sun, till they receive a kindly warmth, and then being rolled up close, they are set upright in a vessel in a warm place. This is repeated the next day, and the eggs change to an ash-grey: they then put two sheets together, and rolling them close tie the ends.

The third day, towards night, the sheets are unrolled and stretched on a fine mat, when the eggs appear blackish. If any worms are hatched they must be thrown away, for they would much increase the care and trouble of those who attend them: they then roll three sheets together, and carry them into a pretty warm place, sheltered from the south wind. The next day the people taking out the rolls and opening them, they find them full of worms like small black ants. The eggs not hatched within an hour after must be thrown away, as must also those with a flat head that are shrivelled and discoloured.

The apartment for the silk-worms ought to be on a dry rising ground, in a sweet air, and free from noise. The rooms should be square, and very close, for the sake of warmth; the door should be to the south, and covered with a double mat, to keep out the cold; yet there should be a window on every side, that when it is thought necessary the air may have a free passage. In opening of a window to let in a refreshing breeze, care must be taken to keep out the gnats and flies. The room must be furnished with nine or ten rows of frames, about nine inches one above the other. On these they place rush hurdles, upon which

the worms are fed till they are ready to spin; and, to preserve a regular heat, stove-fires are at the corners of the room, or else a warming-pan is carried up and down it; but it must not have the least flame or smoke. Cow-dung dried in the sun is esteemed the most proper fuel; for the worms like its smell. The women who attend them must be clean and neat, and avoid eating or handling wild leucocory, the smell of which is prejudicial to the worms; which must be managed with great care before their first molting. Every day is to them a year, and has in it the four seasons: the morning is spring, the middle of the day summer, the evening autumn, and the night winter. While the eggs are kept, before they are hatched, they require much cold; when first hatched they want as much heat; when become caterpillars they need a moderate heat; after the great molting they must be kept cool; when upon the decline they should be warmed by degrees; and a great heat is necessary when they are working their cones.

The mulberry-leaves should be gathered two or three days before hand, and kept in a clean place; the first three days they give them the tenderest leaves cut with a sharp knife into little threads, without bruising them. At the end of three or four days, when they begin to turn white, their food must be increased, but not cut so small: and when they become blackish, they must have a greater quantity of leaves quite whole. As they turn again white, and eat with less appetite, they give them fewer leaves, and fewer still when they grow yellow; and when they are ready to change their skins they give them nothing. Every molting time they must be treated in the same manner.

To render this and what follows intelligible it is necessary to observe, that when the silk-worm leaves its little egg, it is perfectly black; but in a few days it assumes a whitish hue, or an ash-grey; after which its coat becoming sullied and ragged, it casts it off, and appears in a new habit. As it increases in bulk it grows whiter, but inclines a little to green; till ceasing to feed, and sleeping almost for two days, it a second time divests itself of its skin, and appears in its third habit; when its colour, head, and whole form are so changed, that it seems another animal. It now begins to eat again, and continues to do so for some days; then changes to a bright yellow, and relapses into its former lethargy, at the conclusion of which it once more quits its covering; and having continued feeding some time longer, it at length renounces feeding and all society, and builds its silken tomb.

But to proceed. The worms eat equally day and night: the Chinese give them on the first day forty-eight meals, that is, one every half hour; the next thirty; the third day they have still less. As cloudy and rainy weather takes away their stomach, just before their repast a whisp of very dry straw, the flame of which must be all alike, is held over the worms to free them from the cold and moisture that benumbs them, or else the blinds are taken from the windows to let in the full day-light.

Eating so often hastens their growth, on which the chief profit of the silk-worms depends. If they come to maturity in twenty-three or twenty-five days, a large sheet of paper covered with worms, which at their first coming from the eggs weighs little more than a drachm, will produce twenty-five ounces of silk; but if not till twenty-eight days, they then yield only twenty ounces; and if they are a month or forty days in growing, they then produce but ten.

They must be kept extremely clean, and often removed; and when they are pretty well grown, the worms belonging to one hurdle must be divided into three, afterwards they must be placed on six, and so on to the number of twenty or more: for being full of humours, they must be kept at a due distance from each other.

The critical moment for removing them is when they are of a bright yellow and ready to spin; they are then put into a proper apartment prepared for them to work in. This is a large case or closet, divided all round into partitions, each with a shelf; there they place the silk-worms, who afterwards range themselves in their proper situations. There ought to be room for a man to go in, and to keep a small fire in the middle, just to yield a gentle heat, which makes the worms work more eagerly, and renders the silk more transparent. They must be surrounded with mats at a small distance, which must cover the top of the place, to keep off the outward air; and because they love to work in the

the dark. However, after the third day's labour the mats are taken away from one o'clock till three, but the rays of the sun must not shine upon them. They are at this time covered with the sheets of paper that were used on the hurdles.

As to the manner in which the silk-worm performs this work; it at first seems to labour without design, and forms only a kind of flue or down: this is its first day's employment. On the second it begins to form the outside of the cone or ball, in the midst of the loose silk or flue made the proceeding day. On the third day it is quite hid, and the rest of his performance is concealed from our sight. At length the cones being finished in seven days, the worm changes its form and becomes a chrysalis; the cones are then gathered and laid in heaps, but they first set apart those designed for propagation upon a hurdle in a cool airy place.

The next care is to kill the moths in those cones which the people would not have bored. The best way of doing this is to fill large earthen-vessels with cones in layers of ten pounds each, throwing in four ounces of salt with every layer, and covering it with large dry leaves like those of the water-lily, and closely stopping the mouth of the vessels. But in laying the cones into the vessels they separate the long, white, and glittering ones, which yield a very fine silk, from those that are thick, dark, and of the colour of the skin of an onion, which produce a coarser silk.

This is the method of raising worms in the spring, which is the general season for doing it, though some hatch eggs in summer and autumn, and almost every month after the spring crop; but were all to do so, the mulberry-trees would scarce furnish them sufficient food. The silk-worms bred in summer are kept cool, and the windows covered with gauze to keep out the gnats. Those raised in autumn are at first to be kept cool: but after their molting, and when they spin, they must be kept warmer than in the spring.

When the silk-worms are ready to spin, if you lay them on the top of a cup covered with paper, they will spin a piece of silk flat, thin, and round like a large wafer. These are not clogged with this viscous matter which the worms emit when long inclosed, and they are as easy to wind as the cods, without requiring to be wound in such a hurry.

When they wind off the silk they first clear away the down, and then throwing the cones into a copper of warm water, stir them about with small twigs bound together, and cut like brushes; by which means the ends of the silk being disengaged catch on the twigs, and thus are drawn out, and eight, ten, or twelve of them fastened together to a reel, which a woman turns round, and at the same time guides the threads, and substitutes new ones when any of them breaks, till all the silk is wound off.

Though the Chinese chiefly wear silk, yet they are not without woolen and linen manufactures. Wool is very common and cheap, especially in the provinces of Chan-si, Chen-si, and Se-tchuen, where they feed abundance of sheep; yet the Chinese do not make cloth. That furnished by the English is highly esteemed; but being dearer than the finest silks, they buy but little of it: yet as for druggets, serges, and tammies, they make them very well; these are worn by the bonzes, and are commonly manufactured by their wives.

They make cotton cloth; and for the summer nettle linen for long vests. But the cloth most valued, and to be found no where else, is made of a plant called co, found in the province Fo-kien. It is a kind of creeping shrub that spreads over the fields, with leaves much larger than the ivy; they are round and smooth, green within, and downy on the out side: the stems of some are as thick as one's finger, but very pliable and downy like the leaves. When they begin to dry they leave them to rot in water, as they do flax and hemp: the first skin is peeled off and thrown away; but the second, which is more fine and delicate, they divide by the hand into very slender threads, and, it is said, weave it without either beating or spinning it. This kind of linen is transparent and pretty fine, but so light and cool, that the person who wears it seems to have nothing on his back.

Among the other arts practised by the Chinese we ought not to omit their being long acquainted with founding of bells. Some of these are of a prodigious size, par-

ticularly several cast at Peking between three and four hundred years ago, each of which weigh an hundred and twenty thousand pounds. They are eleven feet wide, forty feet round, and twelve feet high besides the ear, which is at least three feet in height: but Le Compte observes, that those of Europe exceed them in sound, as much as they exceed the European bells in size; for, instead of iron clappers, they strike upon them with a large wooden hammer, which probably deadens the sound. They have also great bells in all their cities, which are used to distinguish the hours of the night.

In every city there are mechanics of almost all sorts; some work in their shops, others go about the streets to be hired; but the greater part are employed in private families. For instance, if you want a suit of cloaths, the taylor comes to your house early in the morning, and returns home in the evening. He uses no thimble, but instead of it ties a rag about the ball of his thumb; and he generally sows standing, only leaning against the table on which his work lies. The other handicrafts also work at the houses of their customers, and all bring their tools along with them, even to the smith with his anvil and forge to make things for common use.

The barbers, with their shoulders loaded with a stool, their bason, pot and fire, with a towel and clouts, give notice of their approach with a little bell; and when called, very dexterously on the spot, whether it be in the street, the middle of a square, at the door of a house, or any where else, shave the head, set the eye-brows in order, clean the ears with proper instruments, stretch out the arms, and rub the shoulders, all for less than a half-penny, which they receive with many thanks, and then ring the bell again, in order to obtain another jobb. The shoe-makers go about in the same manner, and will either make shoes, or, for about three-pence, will sole them so as to last a year or two, if the person does not walk much abroad.

It will not here be improper to mention the method by which the Chinese stock their ponds and pools with fish. In the month of May the country people place mats and hurdles across the river Yang-tse-kiang, in the province of Kiang-si, leaving only room for the passage of the boats. These hurdles stop the spawn, which, together with the water, they convey into proper vessels, and expose it to sale; after which it is carried into different provinces for the purposes already mentioned.

The fishermen, besides nets and lines, the first used in their great fisheries, and the latter in their small, in several provinces fish with a kind of cormorants, which they train up as hawks are taught in Europe to catch birds. Early in the morning one may see on the rivers a considerable number of boats, and several of these birds sitting at the end of each, when, at a signal given by striking the water with an oar, they take their flight, and dispersing over the river, watch their prey, and suddenly diving, seize the fish by the middle, and then rising carry it to the boat. The fisherman takes the bird, and holding its head downward, passes his hand along the neck, to make it discharge the small fish it had devoured; for they are hindered from entering into the gullet by a ring put on the lower part of the neck, which, after the fishing is quite over, they take off, and give them something to eat. When the fish happens to be too large for one bird, they mutually assist each other, one taking the head, another the tail, and bring it to the boat to their master.

They have another method of taking fish: for this purpose they have long narrow boats, on each side of which is nailed a long plank, two feet broad, japanned with very white shining varnish, and slanting gently till it almost touches the water. In the night-time, when these boats are used, they turn them towards the moon, that the reflection may increase the splendor of the varnish; so that the fish, which are sporting about the boats, easily mistaking the colour of the japanned planks for that of the water, frequently leap upon them, and sometimes into the boat.

In some places the soldiers shoot the fish very dexterously with arrows, fastened to the bow with a line of pack-thread; as well to prevent their being lost, as to draw out the fish when it is shot. In other places, where there are great numbers in the mud, men stand up to the waist in water, and pierce them with a three forked spear.

To these extraordinary methods of fishing we shall add the manner in which they take wild ducks, which are very numerous in the lakes. They leave a number of shells of large calabashes or gourds floating in the water, and when they have a mind to catch the ducks, put on their heads one of these shells, with holes to see and breathe through, and then go naked into the water, or swim deep with their bodies, that nothing may appear above the surface but the calabash, which the ducks being accustomed to see floating, approach without fear; when the duck-hunter taking them by the feet, pulls them under the water, wrings their necks, and fastens them to a girdle he wears for that purpose; thus pursuing his exercise, till he has got as many as he can carry, and then returns the shore to disburthen himself of his load.

SECT. VI.

Of their Skill in the Sciences.

WERE we to take a view of the numerous libraries in China, handsomely built, finely adorned, and enriched with a prodigious collection of books; were we to consider the multitude of the doctors and colleges established in all the cities of the empire, their observatories, and constant application to watch the course of the stars; were we farther to reflect, that learning is the only path to preferment, and that for above four thousand years none but the learned have been governors of cities and provinces, and have enjoyed all the offices about the court, we should be tempted to believe that China must be the wisest and most learned nation upon earth. Yet by a very small acquaintance with them we shall soon be undeceived, and fully convinced that they are far from having brought any of the speculative sciences to perfection. But there are two principal obstacles that hinder their progress; the first is, that they have nothing to excite their emulation; and the other, that they who are able to distinguish themselves can do it only by studying morality, the history and laws of their country, and by learning to write in a polite manner. By this means they obtain the degree of doctor, and are possessed of honour and credit. This is soon followed by their obtaining a government, and by their enjoying all the conveniences of life.

Their logic and rhetoric are without rules, imitation generally serving them instead of precept. In the first, they are guided only by the light of reason, without any assistance from art; and, in the last, are satisfied with reading the most eloquent pieces, and observing the strokes most likely to affect the mind.

They pretend to be the inventors of music, and boast of their having formerly brought it to the highest perfection. They like the European music well enough, provided there be but one voice to accompany the sound of several instruments; but as for the contrast of different voices, of grave and acute sounds, syncopes, fugues, and dièses, they consider them as no better than a disagreeable confusion; for all their concerts have no dependence on the variety of tones, or the difference of parts.

They have no musical notes, nor any sign to denote the diversity of tones, the raising and falling of the voice, and the rest of the variations that constitute harmony. They learn the tunes by the ear, and when these are played upon their instruments, or sung by a good voice, they have something in them not disagreeable even to the ear of an European.

Du Halde observes, that in the year 1679, the emperor Cang-hi, who had himself composed some tunes, sent for Grimaldi and Pereira, two missionaries, to play upon an organ and an harpsicord that they had formerly presented him with: he greatly admired the sweetness of our European airs, and seemed to take great pleasure in them; then ordered his musicians to play a Chinese air upon their instruments, and at the same time played himself in a very graceful manner.

While the emperor's musicians were playing, Pereira took his pocket-book and pricked down all the tune, and when they had made an end repeated it without missing one note, which so astonished the emperor, that he bestowed great encomiums upon the justness, harmony, and

facility of the European music; but that which surprised him most was, that the missionary had learnt an air in so short a time, that had given him and his musicians so much trouble, and that by the assistance of characters he could recollect it at pleasure.

The emperor, to be more fully persuaded, sung several different airs, which Pereira pricked down in his book also, and then repeated them with great accuracy and justness: this also pleased the emperor so well, that he owned the European music to be incomparable, and that Pereira had not his equal in the whole empire. This prince afterwards established an academy of music, and made the most skilful persons of that science members of it.

The Chinese have invented eight sorts of musical instruments, which they imagine have the nearest resemblance to the human voice; some are of metal, like our bells; one has some resemblance to our trumpet: they have wind instruments of two or three sorts, as flutes, and a kind of small organ, which yields an agreeable sound. They have also instruments with strings, which are generally of silk, as cymbals and violins, each with only three strings: they have another instrument with seven strings, that is much esteemed, and not disagreeable when played upon by a skilful hand: they have also several kinds of drums, composed of skins, some of which are so heavy that they are obliged to place them on a piece of wood.

They are pretty well versed in arithmetic, of which their books contain the four principal rules, addition, subtraction, multiplication, and division. Yet it is not by calculation that they put them in practice, for they have nothing like our figures by which they can perform the operation. This is done by an instrument consisting of a small board crossed from the bottom to the top by ten or twelve parallel rods, with a separation at a small distance from one of the sides: upon these rods are small ivory balls, that slip up and down; the two which are in the upper division of each rod stand each for five, and five balls below for units.

In joining and separating the balls they reckon as we do with counters, but with such ease and readiness that, Du Halde says, the Europeans, with the assistance of figures, are not near so quick as the Chinese in casting up the most considerable sums.

Their geometry is very superficial; however, they neither want skill nor exactness in measuring their land, and their method of surveying is easy and certain.

The other parts of the mathematics were unknown to the Chinese till they were visited by the missionaries. The emperor Cang-hi was never weary of seeing and hearing of them; on the other hand, the jesuits being sensible how necessary it was for them to procure his protection, omitted nothing capable of exciting his curiosity.

To give him an insight into optics, they made him a present of a semi-cylinder of a light wood, with a convex-glass placed in the middle of its axis; which being turned towards any object, painted the image within the tube to a great nicety.

The emperor, greatly pleased with such an unusual sight, desired to have a machine placed in his garden at Peking, in which, without being seen himself, he might see every thing that passed in the streets and neighbouring places. For this purpose they prepared an object-glass of much greater diameter, and made in the thickest garden-wall a window in the form of a pyramid, the basis of which was towards the garden, and the point towards the street: at the point they fixed a convex-glass, opposite the place where there was the greatest concourse of people, and at the base made a large closet shut up close on all sides and very dark. There the emperor came with his queens to observe the lively images of every thing that passed in the streets, a sight that pleased him extremely; but it charmed the ladies a great deal more, since they could no otherwise behold this spectacle, the customs of China not allowing them to go out of the palace.

Grimaldi gave another surprising instance of his skill in optics, in the jesuits gardens at Peking. He made upon the four walls four human figures, each of the same length as the wall, which was fifty feet. As he had perfectly observed the rules of optics, nothing was seen in the front but mountains, forests, chaces, and other things of this nature; but at a certain point they perceived the figure

of a man well made and well proportioned. The emperor honoured the jesuits house with his presence, and for a long time beheld these figures with admiration. The grandees and principal mandarines, who came in crowds, were equally surpris'd; but what struck them most, was to see the figures so regular and exact upon irregular walls, that in many places had large windows and doors.

In catoptrics they presented the emperor with telescopes of all sorts, and glasses for diminishing, magnifying, and multiplying. Among other things they made him a present of a tube, formed like a prism, having eight sides, which being placed parallel with the horizon, presented eight different scenes in so lively a manner, that they might be mistaken for the objects themselves. They gave him another tube, in which was a polygon-glass, that by its different faces collected into one image several parts of different objects; so that instead of a landscape, woods, flocks, and other things represented in a picture, was distinctly seen an human face or some other figure. They likewise amused the emperor with the shadows of a magic lantern.

Nor was perspective forgotten. Three paintings were shown in the jesuits garden at Pekin; the mandarines flocked thither out of curiosity to see them, and were equally struck with the sight. They could not conceive how it was possible on a plain cloth to represent porticoes, galleries, halls, vistas, and roads, that seemed to extend as far as the eye could reach, and that so naturally that at the first sight they were deceived.

In explaining statics they showed the emperor a machine, the principal parts of which were only four knotted wheels and an iron grapple. By the help of this machine a child without difficulty raised several thousand weight, and stood firm against the efforts of twenty strong men. Some pneumatic machines also greatly excited the emperor's curiosity. They caused a waggon to be made of light wood, about two feet long, in the middle of which they placed a vessel full of live coals, and upon it an æolipile, the wind of which came through a little pipe upon a kind of wheel made like the sails of a wind-mill. This small wheel turned another, and by that means set the waggon in motion for two hours together. The same contrivance was likewise fixed to a little ship with four wheels: the æolipile was hid under the deck, and the wind proceeding out of two small pipes filled the sails, and made the ship wheel about a long time; the artifice being concealed, nothing was heard but a noise like a blast of wind, or like that which water makes about a vessel.

In short, they presented the emperor repeating-watches, clocks with chimes, barometers, and thermometers, which were sent them for that purpose by several European princes. All these different inventions, till then unknown to the Chinese, somewhat lowered their natural pride, and so far raised their opinion of foreigners, that they began to look upon the Europeans as their masters.

It ought not however to be omitted, that no nation whatever has applied more constantly to astronomy than the Chinese, who have made observations in all ages, and from the earliest times have appointed persons to watch the heavens night and day; and this has been one of the principal employments of the learned. Hence they have an account of an eclipse two thousand one hundred and fifty-five years before the birth of Christ: and Gaubil observes, that from above an hundred and twenty years before the same era, they have given the number and extent of their constellations, what stars answered the solstices and equinoxes, the declination of the stars, the distance of the tropics and the two poles. He adds, they were acquainted with the motion of the sun and moon from west to east, and likewise of the planets and fixed stars, though they did not determine the motion of the latter till four hundred years after Christ. But Le Compte observes, that the astronomers, when he was in China, were very unskilful, and took little care to improve that science; for provided their salary was paid, they were in no great trouble about the changes that happen in the sky: but if an eclipse or comet appears, they dare not be so negligent.

Though the Chinese astronomy is of an antienter date than that of any other nation in the world; yet the same author observes, that they reason as absurdly on this subject, as those who are most ignorant and illiterate. They

fancy that in the heavens is a dragon of a prodigious size, who is a professed enemy to the sun and moon, and ready at all times to eat them up. They therefore no sooner perceive an eclipse, than they make a terrible noise with their drums and brass kettles, till the monster being frightened, lets go his prey. Even the chief mandarines fall on their knees in a court of the palace, and frequently bow towards the sun, striking the ground with their foreheads, to express their pity for that orb, or rather to beg of the dragon not to deprive the world of its light.

Thus though the learned are free from this vulgar error, and are persuaded that eclipses are owing to natural causes; yet, from the prevalence of custom, they continue these ridiculous ceremonies, which are practised in the same manner in all parts of the empire.

The Chinese astronomers every year compose a calendar, or almanac, at the head of which is the emperor's edict, by which all are forbid, under pain of death, to use or to publish any other calendar; and of this work several millions of copies are annually sold.

The Chinese year begins from the conjunction of the sun and moon, or from the nearest new moon to the fifteenth day of Aquarius, which, according to us, is the sign which the sun enters about the tenth of January, and stays there till the same day in February: from this point their spring begins; the fifteenth degree of Taurus is the point that determines the beginning of their summer; the fifteenth of Leo, their autumn; and the fifteenth of Scorpio, their winter.

They have twelve lunar months, among which some consist of twenty-nine days and some of thirty; and every five years they have an intercalary month to adjust the lunations with the course of the sun. They, like us, divide the weeks according to the order of the planets, to each of which they assign four constellations, in such a manner, that after the twenty-eight, which succeed each other by seven and seven, they return to the first.

Their day, like ours, begins at midnight, and ends at the mid-night following; but they are only divided into twelve equal hours, each of which contains two of those used by us.

The Chinese have not neglected the art of medicine; they applied themselves to it from the establishment of the empire, and have many authors who treat of that subject; but as they have little skill in natural philosophy, and particularly in anatomy, they have not made the same progress as our European physicians.

They suppose that the body in its muscles, veins, and arteries, resembles a kind of lute, or a musical instrument, whose strings have various sounds, according as they are braced; that all these have a certain kind of temperament proper to themselves by reason of their figure, situation, and various uses; and thus the different pulses are marks by which they can infallibly judge of their disposition, in the same manner as a string by the different degree of tension, or its being touched in one place or another, in a manner more strong or more gentle, shews if it be too loose or too much extended.

By the beating of the pulse they pretend to know the cause of the disease, and in what part of the body it resides; indeed, all their skilful physicians by this means discover pretty exactly the symptoms of distempers; and it is chiefly this that has rendered the Chinese physicians so famous.

When they attend a sick person they lay his arm upon a pillow, and then they place their four fingers upon the artery, sometimes hard and sometimes gently; they take time to examine the beating, and distinguish the differences according as the motion is more or less quick, full or slender, uniform or irregular; which they observe with the utmost attention, and afterwards, without asking the patient, tell him where his pain lies, whether in the head, stomach, or belly; or whether it be the liver or spleen that is affected. They also tell when he shall obtain ease, and when the distemper will leave him. Indeed, the knowledge of the Chinese physicians in this respect, is very extraordinary and surprizing.

Some physicians when they visit the sick bring in their chair, or by their servant who follows them, a chest of various drawers, which are separated into forty small compartments well furnished with roots and simples, which they administer according to the nature of the disease: these

these are either sudorific, or serve to purify the blood and humours, to dispel vapours, to stop fluxes, to strengthen the stomach, or are gently purgative.

Others carry no chest, but give a prescription, and leave the sick at liberty to take them of him, or to buy them of the druggists, who are to be met with in almost every city. Some are above dispensing medicines, and these require more for their visits.

The Chinese physicians, after having made use of simple decoctions and restored health, depend very much upon their cordials to extirpate the very root of the disease; they have these of all sorts, generally composed of herbs, leaves, fruit, dried seeds, and roots. Variety of simples are sold in every city of the empire; one province borrows from another what it has not itself, and there are fairs, where nothing but medicines are sold.

The physicians allow water to their patients, but order it to be boiled. They generally forbid all other food, and if the sick person is extremely hungry, they allow him to take but very little; for they imagine that, while the body is indisposed, the stomach is unfit to perform its functions, and that the digestion made in this condition is always pernicious.

S E C T. VII.

Of their public Buildings, particularly the great Wall, which divides Tartary from China; the Pagods or Temples; the China Tower; the Triumphal Arches, the Bridges, and Roads.

THE celebrated great wall, which divides China from Tartary, excels all the fortifications attempted by the ancients, it being fifteen hundred miles long, and continued through three great provinces. It is strengthened by towers, in the same manner as the walls of the cities: the gates are fortified on the side of China with large forts, and where the passes might be more easily forced, they have raised two or three bulwarks behind each other, that each may afford a mutual defence.

As China is divided from Tartary by a chain of mountains, the wall has been carried over them. It begins at a large bulwark of stone, raised in the sea to the east of Peking, and almost in the same latitude, it being in forty degrees two minutes. It is built like the walls of the common cities of the empire, but much wider, and consists chiefly of brick, bound with such strong mortar, that, tho' it has lasted several centuries, it is still pretty entire: it is from twenty to twenty-five feet high, and so broad, that five or six horsemen may travel a-breadth with ease. Some parts of the wall are, however, only of earth, which is in particular places cased on the outside. This wall was raised above eighteen hundred years ago by the emperor Chihohamti, to prevent the incursions of the neighbouring Tartars, and, as Le Compte observes, was one of the greatest and maddest undertakings ever known; for though it was prudent to guard the easiest avenues, nothing, he adds, could be more ridiculous than for them to carry their wall to the top of some precipices, which the birds can scarce reach with their wings, and which it is impossible the Tartarian horse should ascend. If they fancied that an army might have clambered up thither, how could they imagine that so low a wall could be any defence? As for my part, he continues, I admire how the materials were conveyed thither. This was not done without a vast expence, and the loss of more men than could have perished by the greatest fury of their enemies. It is said that, during the reigns of the Chinese emperors, this wall was guarded by a million of soldiers; but as that part of Tartary now belongs to China, they are content with manning well the most dangerous and best fortified parts of it.

Among the fortresses of the kingdom there are about one thousand of the first rate, the rest scarcely deserve the name. The cities are divided into three classes; of the first there are above one hundred and sixty, of the second two hundred and seventy, and of the third above twelve hundred, besides near three hundred walled cities, which they omit in this calculation as not worth observing, tho' most of them are trading places, well inhabited. The villages are numberless, especially those of the southern provinces; and in those of Chanfi and Chenfi most of them

are surrounded with walls and good ditches, with iron gates, which the country people shut at night, and guard in the day-time, to protect them from robbers, and from the soldiers, who, in spite of their officers, would insult them as they pass by.

Among the buildings most worthy of notice, we ought not to omit their pagods, or temples, erected by the superstition of the princes and people to their fabulous deities. These are very numerous; the most celebrated of them are built on barren mountains, to which the industry of the people has given beauties denied them by nature. The channels formed in the rocks to convey the water from the heights into reservoirs made for that purpose, with the gardens, groves, and grottos, formed in the rocks for shelter against the heat of the climate, render these solitudes extremely delightful. These temples partly consist of porticos, paved with large square stones, and partly of halls that have a communication by long galleries, adorned with statues of stone, and sometimes of brass. The roofs of these structures shine with very beautiful green and yellow tiles, and the corners are embellished with dragons of the same colours, projecting forward. Most of these pagods have a lofty tower, terminated by a dome, to which they ascend by a winding stair-case. Under this dome is commonly a square temple, which is often adorned with mosaic-work, and the walls covered with the figures of animals and monsters in relievo. Of this form are most of the temples, and these are also the habitations of the bonzes.

The towers erected in almost every city are their principal ornaments, and among these that of Nanking is the most famous. This is called the China-tower. It joins the temple of Gratitude, which is erected on a massive basis, built with bricks, and surrounded with rails of unpolished marble. The ascent to it is by a stair-case of ten or twelve steps, which lead to the hall. This room, which serves for the temple, is a hundred feet high, and stands on a small marble basis, that projects two feet all round, beyond the rest of the wall. The front is adorned with a gallery, and several pillars; the roofs, which in China are generally two, one next the top of the wall, and a narrower over that, are covered with green shining tiles; and on the inside the cieling is painted, and formed of little pieces differently wrought one within the other, which the Chinese esteem very ornamental. Indeed, such a medley of beams, joists, rafters, and pinions, appear extremely singular and surprizing to an European, who naturally thinks that such a work must be very expensive; but, in reality, all this proceeds from the ignorance of the workmen, who are unacquainted with the noble simplicity which renders our buildings at once solid and beautiful. The hall receives no light but through the doors, of which there are three very large ones on the east side, that open into the China-tower.

This last structure makes a part of the above temple, and is of an octagon figure, about forty feet wide, so that each side is about fifteen feet in length. A wall of the same form is built round it, at the distance of two fathoms and a half, and being of a moderate height, supports a roof covered with shining tiles, that seems to proceed from the tower, and forms underneath a pretty kind of gallery. The tower is nine stories high, each adorned with a cornice three feet above the windows, and adorned with a roof like that of the gallery, except its not projecting so far, and these, like the tower, decrease in breadth as they increase in height. The outside of this structure is encrusted with a coarse china-ware, which has, in a great measure, retained its beauty, though the tower has been erected between three and four hundred years. The stair-case, which is on the inside, is narrow, and the steps very high. Each story has a room with a painted cieling, and in the walls of the upper rooms are several small niches, with gilt idols in relievo, forming a pretty kind of inlaid work. The first floor is most lofty; but the rest are all of an equal height, and on the top of the work is a thick pole, that stands upon the floor of the eighth story, and reaches more than thirty feet above the roof. A kind of spiral line like a screw winds round at several feet distance from the pole, and on the top is placed a golden ball, of an extraordinary magnitude. The height of the whole tower, from the ground to the ball, is above two hundred feet.

Triumphal

Triumphal arches are very numerous in every city, but many of them are unworthy of notice. Those at Ning-po have generally three gates, a large one in the middle, and two small ones on the sides; the pillars, consisting of stone, make the door-posts; the entablature is composed of three or four faces, generally without projection, and without any molding except the last, or the last but one, which is in the place of a frieze, and on which they engrave an inscription. The two other gates are made in the same manner, only proportionably less. Upon these triumphal arches, which seldom exceed twenty or twenty-five feet in height, are the figures of men, flowers, birds, and other ornaments, in relievo, that project so much, as to be almost separated from the work.

The canals, which we have already mentioned, are, perhaps, the noblest works of the Chinese, considering their great extent, and their being cased on each side with a wall of large stones, and sometimes with marble. The communication with the country is rendered extremely convenient by the bridges over the canals: these consist of three, five, or seven arches, that in the middle being very high, that barks may pass through it. Some have only one arch; as these are not very thick towards the top, they cannot be strong, but they answer the purpose, as no waggons are ever used in China, and the porters who carry bales of goods pass over these bridges by the help of stairs on each side, with steps about three inches thick. Some of the bridges have three or four great stones placed on the top of the piers, in the form of planks, and there are some of these stones eighteen feet in length.

The bridges built over the rivers are some of them very handsome structures, and of a surprising length: of these there is a remarkable one at Fau-tcheou-fou, the capital of Fo-kien. The river over which it is built is half a league in breadth, and is separated into small arms by several islands, which are all united by bridges, the principal of which has above an hundred arches of white stone, with a balustrade on each side, handsomely carved: but there is still a more extraordinary one at Suen-tcheou-fou, which extends over the point of an arm of the sea, and is two thousand five hundred Chinese feet in length, and twenty in breadth. It is supported by two hundred and fifty-two strong piers, one hundred and twenty-six on each side.

A bridge two leagues and a half to the west of Peking was one of the finest ever seen, till a part of it was thrown down by a sudden inundation. It was entirely of white marble, supported by seventy small pillars, which were separated by pannels of fine marble, on which were carved flowers, foliage, birds, and several sorts of animals. At the east end were two marble pedestals, one on each side, on which were two lions of extraordinary magnitude, under which were several others of a smaller size. At the west end, on two other marble pedestals, stood the figures of two children well executed.

Where bridges could not be built of stone, they have contrived other methods. The famous iron bridge, as it is called, is the work of a Chinese general in former times. On each side of the banks of the Panho, a torrent not very wide, though exceeding deep, they have built a great gate, between two stone piers that are six or seven feet broad, and seventeen or eighteen high. From each of the piers on the east side hang four chains by large rings, which are fastened to the piers on the western side, and there linked together by small chains, which give it the appearance of net-work, with great meshes. On this they have laid thick planks, fastened together; but as they do not reach within some paces of the gate, on account of the bending of the chains, particularly when they are loaded, they have supplied that defect by a floor, supported by brackets. On the sides of the planks they have set up little wooden pilasters, which sustain a small roof of the same materials, the ends of which rest on the piers.

The Chinese have made other bridges in imitation of this, and in particular they have two or three supported only by thick ropes; but those bridges, though small, are tottering and insecure.

In the province of Se-tchuen, they have fastened wooden poles into the rocks of the mountains, and on those have laid thick planks, and thus formed a kind of bridges, or rather roads hanging over the valleys; but these appear

very dreadful to those who are unused to them; yet the people of the neighbouring country pass them on horseback, or on their mules, without the least apprehension of danger.

The Chinese, extend their care to the high roads, which they render safe, handsome, and commodious. These are commonly very broad, and often well paved, especially in the southern provinces, where they use neither waggons nor horses. They have formed ways over the highest mountains, by cutting through rocks, levelling the tops of hills, and filling up the valleys. In some provinces the high roads are lined on each side with tall trees; and at proper distances are neat resting places. Most of the mandarines, when their office is expired, on their return to their country, recommend themselves by works of this kind. The inns too are very large and handsome; but those on the lesser roads are wretched ill contrived buildings.

We have already mentioned the canals, in describing the fertility of the country; and shall take notice of some farther particulars relating to them, in Chap. IX. where we shall treat of the skill of the Chinese in dragging their barks up their sluices, and in conveying them from one canal to another.

S E C T. VIII.

Of the Houses of the Chinese, and their Furniture. Of the Cities of the Chinese in general, and a particular Description of Peking, and of the Imperial Palace in that City. The Civil Policy observed in the Government of the Cities.

THE houses of the middling sort of people are very plain, for they have no regard to any thing but convenience. They commonly begin with erecting pillars; and placing the roof upon them; for most of the buildings being of wood, the foundation is seldom laid deeper than two feet. They sometimes build their walls of brick or clay; but they have generally nothing more than a ground-floor, except those of the merchants, which have frequently a story above it, in which they deposit their goods; In the cities almost all the houses are covered with thick ridge tiles. They place the convex sides downwards, and cover the chinks where the tiles join, by laying on others in a contrary position. The spars and joists are either round or square; upon these they lay either tiles that are large, square, and flat, or else pieces of board, or mats made of reeds, plastered over. When it is a little dry they lay on the tiles, and, if they can afford it, join them with roach-lime.

The vulgar, in building their walls, use unburnt bricks; only in front they are cased with burnt bricks. In some places they are made with tempered clay; and in others of nothing but hurdles, covered with lime and earth. But the walls of the houses of persons of distinction are of ground bricks handsomely carved, or impressed with figures in relievo. In some provinces the houses of the villages are made with earth, and the roof thatched with reeds, and so obtuse that they seem flat.

The houses of the wealthy are much inferior to ours, for, besides the poorness of the architecture, they do not study to adorn them. One principal reason is, their receiving no visits in the inner part of the house, but only in a kind of divan appointed for ceremonies; this is a banquetting-room, all open, that has no other ornament besides one single order of wooden columns, painted and varnished, which serve to support the roof; so that it is not surprising that they should be sparing of superfluous ornaments in apartments scarce ever seen by strangers: they have, therefore, neither tapestry hangings, looking glasses, nor wrought chairs: gildings are in fashion only in the apartments of the emperors or princes of the blood. Their beds, which are their principal ornaments, are never seen by strangers; so that all their magnificence may be reduced to cabinets, tables, varnished screens, some pictures, and several pieces of white satin, upon which are written, in large characters, sentences of morality, and these are hung in different parts of the chambers. Vessels of china-ware are both the common moveables and ornaments of every house; for the tables, the side-boards, and

the very kitchen, is filled with them. Of this ware is made the vessels out of which they eat and drink; they have likewise large flower-pots of it, jars, and other vessels for holding liquids. The pictures with which they adorn their apartments have nothing worthy of notice, but the brightness of the colours; for they are ignorant both of perspective, and the proper dispositions of lights and shades. There are a great number of painters who represent on the chamber walls an order of architecture, without the least symmetry; they form bands or fillets round the rooms, at the top and bottom, and between them columns at an equal distance. They frequently hang up the pictures of their ancestors, and sometimes pieces of fatten, on which are painted flowers, fowls, mountains, and palaces. The rooms are also sometimes adorned with silk lanterns.

Though you are not permitted to enter the bed-chamber, yet their beds are very fine. In summer they have taffety curtains, embroidered with flowers, trees, and birds, in gold and silk. Others have curtains of the finest gauze, which is sufficient to admit the air, and yet is close enough to defend them against the flies and gnats, which are here in tolerable in the night. In winter they make use of coarse fatten, embroidered with dragons and other figures, and the counterpane is in the same taste. They do not use feather-beds, but their cotton quilts are very thick: their bedsteads are of joiners work, adorned with carved figures, some of which are very handsome.

Most of the cities of China resemble each other so nearly, that the seeing of one is almost sufficient to entertain a perfect idea of the rest. They are generally square, when the ground will permit, and encompassed by high walls, defended by towers, built as buttresses as convenient distances, and some have ditches either dry or wet. Within the cities are also other towers either round, hexagonal, or octagonal, and eight or nine stories high; triumphal arches in the streets; tolerably handsome temples, consecrated to their idols, or erected in honour of their heroes, and those who have been of important service to the state. In fine, there are public buildings more remarkable for their great extent than for their magnificence. To which we may add, many large squares, and long streets, in some cities very wide, and in others narrow, with houses on each side, that have only a ground-floor, or one story at most.

Having thus described the cities of China, in general, we shall give a particular description of Pekin, or Peking the residence of the emperor.

Pekin, the capital of the whole empire of China, and the ordinary residence of the emperors, is situated in the 40th degree of north latitude, in a very fertile plain, 20 leagues distant from the great wall. Its neighbourhood to the sea on the east, and the great canal on the south, afford it a communication with several fine provinces, from which it draws great part of its subsistence. It is an oblong square, and is divided into two cities: that which contains the emperors palace is called the Tartar city, because the houses were given to the Tartars when the present family came to the throne; and they refusing to suffer the Chinese to inhabit it, forced them to live without the walls, where they in a short time built a new city; which, by being joined to the other, renders the whole of an irregular form, six leagues in compass.

The walls and gates of Pekin are of a surprising height, so that they hide the whole city; and are so broad, that centinels are placed upon them on horseback; for there are slopes within the city of considerable length, by which horsemen may ascend the walls; and in several places there are houses built for the guard. Upon these walls towers are erected within bow-shot of each other; and, at proper distances there is placed one of an extraordinary height, in which may be stationed a small body of reserve. The gates are neither embellished with statues, nor other carving, all their beauty consisting in their prodigious height, which at a distance gives them a noble appearance. There are nine in number; all are well arched, and support very large pavilions nine stories high, each story having openings either of windows or port-holes; and on the lowest story is a large hall, where the officers and soldiers retire who come off the guard. Before each gate is an open space of about three hundred and sixty feet, which serves for a

parade, surrounded by a semi-circular wall, equal in height and breadth to that which incloses the city; and into this parade you enter, not at the front, but at the side wall, where you pass to the gate which commands the country; and proceeding through it, turn to the right, and come to a second tower which commands the city, and has a gate like the former; but the gate-way is so long that it grows dark in the middle. The arches of the gates are built of marble, and the rest with large bricks, cemented with excellent mortar. The ditch is dry, but very broad and deep; and the city is as regularly defended by a strong garrison, as if the people were under the continual dread of a siege.

Most of the streets are built in a direct line, the largest are about one hundred and twenty feet broad, and a league in length. The shops where they sell silks and China-ware generally take up the whole street, and afford a very agreeable prospect. Each shop-keeper places before his shop, on a small kind of pedestal, a board about twenty feet high, painted, varnished, and often gilt, on which are written in large characters, the names of the several commodities he sells. These being placed on each side of the street, at nearly an equal distance from each other, have a very pretty appearance; but the houses are poorly built in front, and very low, most of them having only a ground floor, and none exceeding one story above it.

Nothing can be more surprising than to behold the innumerable multitudes who crowd these streets, without seeing one single woman among them; and the confusion occasioned by a vast number of camels, horses, mules, asses, chairs, waggons, and carts; without reckoning the crowds of one or two hundred men who, at a distance from each other, are gathered about fortune-tellers, players at cups and balls, ballad singers, or to hear a fellow read a comical story to make them merry: or to listen to the quack doctors, who distribute their medicines, and with many rhetorical flourishes explain their wonderful effects. Besides, the streets are always incommoded with either mud or dust; hence both winter and summer are equally troublesome to those who walk abroad; for the dirt spoils their silk boots, and the dust sticks to their cloaths, especially if they are made of fatten, which they have a way of oiling to give it a greater lustre. There is indeed so much dust raised by the multitude of horses, that the city is constantly covered with a cloud of it, which gets into the houses and penetrates into the closest closets; so that, notwithstanding all their care, their goods are full of it. Indeed they strive to alleviate this inconvenience by continually sprinkling the streets; but still there is so much left as is prejudicial both to health and cleanliness.

Of all the buildings in this great city the most remarkable is the imperial palace, the grandeur of which does not consist so much in the nobleness and elegance of the architecture, as in the multitude of its buildings, courts, and gardens, all regularly disposed; for within the walls are not only the emperor's house, but a little town, inhabited by the officers of the court and a multitude of artificers employed and kept by the emperor; but the houses of the courtiers and artificers are low and ill contrived.

The inner palace contains nine courts built in one line, without mentioning the wings which contain the kitchens, stables, and other offices. The arches through which you pass from one to the other are of marble, and over each is a large square building, in a kind of Gothic taste, for the timbers of the roof projecting from the wall are formed by other pieces of wood into a kind of cornice, that has a pretty appearance at a distance. The sides of each court are joined by smaller apartments or galleries; but on coming to the emperor's lodgings, the porticoes, supported by stately pillars, the gilt roofs, the carved work, varnish, gilding, and painting of the halls, the marble steps by which you ascend to them, and more particularly the great number of different pieces of architecture of which they consist, appear extremely splendid. The whole is covered with shining tiles of such a beautiful yellow, that at a distance they seem as bright as if they were gilt. Another roof, as splendid as the former, springs from the wall and ranges round the buildings, supported by a multitude of beams, joists, and spars, japanned with gold flowers on a green ground. The terraces on which the apartments are built, contribute

contribute to give them an air of grandeur; they are fifteen feet high, cased with white marble, and adorned with balustrades of pretty good workmanship, open only at the steps, placed on each side, and in the middle and corners of the front; but the ascent in the middle is only a slope of marble, with neither steps nor landing-place. No person is permitted to pass this way into the apartments; the emperor alone is carried through in his covered chair, on days of ceremony.

The hall appointed for ceremonies has on the platform before it large brazen vessels, in which perfumes are burnt during any ceremony; and also candlesticks, in the shape of birds, large enough to hold flambeaux. This hall is about one hundred and thirty feet in length, and almost square; the ceiling is carved, japanned green, and adorned with gilt dragons. The pillars that support the roof are at the bottom 6 or 7 feet in circumference, incrustured with a kind of paste, and japanned red. The pavement is in part covered with an ordinary sort of carpets, in imitation of those of Turkey; but the walls are destitute of all ornaments, they are well whitened, but have neither tapestry, paintings, looking-glasses, nor sconces. In the middle of this room is a throne, under a lofty alcove, very neat, but neither rich nor magnificent. There are other lesser halls, concealed by the former; one of them is a pretty circular room, with windows all round, and is adorned with japanned work of various colours; the other is of an oblong form.

On viewing these buildings the different pieces of architecture dazzle the eyes of the beholder, but the imperfect notion the Chinese have entertained of all the arts, is shewn by the most unpardonable faults. The ornaments are not only irregular and puerile, but the apartments are ill contrived, and want that connection which forms the beauty and convenience of the European palaces, and cannot fail of disgusting all who have the least skill in architecture.

The guards at the gates and the avenues have no other arms but their scymitars. The whole palace was formerly inhabited by eunuchs, whose power and insolence at length grew to such a height, that they became insupportable to the princes of the empire; but the last emperors descended from Tartary have so humbled them, that the youngest are obliged to serve as pages, while the task of the others is to sweep the rooms and keep them clean; and for the least fault they are severely punished.

The emperor's house is the only one in Pekin that deserves the name of a palace; the others are extremely mean, and none of those of the grandees exceed one story high; however, the many rooms for themselves and their servants make some amends for their want of magnificence. The Chinese nobility, like those of other nations, are fond of making a splendid appearance; but, with respect to their houses, they are curbed by the customs of their country. Le Compte observes, that while he was at Pekin, one of the principal mandarines caused a house to be erected for himself, that was more lofty and magnificent than the rest; for this supposed crime he was accused before the emperor; when, being afraid of the consequence, he pulled it down while the affair was under examination.

Among the most remarkable buildings is the imperial observatory, of which some of the missionaries have been extremely lavish in their praises. Le Compte says he conceived an high idea from their descriptions of this famous place, but was much disappointed on seeing it. In going to it he and his friends entered a court of moderate extent, where they were shewn the dwelling-house of those who have the care of the observatory; then ascending a narrow stair-case, they reached the top of a square tower, joined on the insides to the walls of Pekin, and raised ten or twelve feet above the bulwarks. Upon this platform the Chinese astronomers had placed their instruments, which, though but few, took up the whole space; but Father Verbieist, having thought them useless, had prevailed on the emperor to pull them down, and to have new ones set up of his own contriving: the old ones were therefore in a hall near the tower, buried in dust and oblivion. Le Compte saw them through a window secured with iron bars, and they appeared large and well cast; he had, however, an opportunity of examining more narrowly a celestial globe, of about three feet diameter, left in a bye court; when

he found that it was of a form inclining to an oval, divided with little exactness, and the whole work very coarse. The Chinese would never have been persuaded to leave these old instruments, and make use of those set up by the priest, which are infinitely superior to them, without the express orders of the emperor; for they are more fond of the most defective pieces of antiquity, than of the most noble improvements.

But to return to the description of Pekin in general. All the riches and merchandize of the empire are continually pouring into this city. It is usual to be carried in a chair, or more commonly to ride through the streets, and chairs and hackney horses are easily procured. For a shilling or fifteen-pence one may hire a horse or mule for a whole day; and, as all the streets are filled by great crowds of people, the owner often leads his beast by the bridle, in order to make way. These people know exactly the street and house where every considerable person lives: there is also a book which gives an account of the place of residence of every one who has a public employment.

All the great streets, which are drawn by a line from one gate to another, have several guards both for day and night; the soldiers walk with their swords by their sides and whips in their hands, in order to chastise those who raise any disturbance; and they have power to take into custody whom-ever they find quarrelling.

The little streets, which extend into the greater, have gates in the manner of a lattice, which do not prevent seeing all that pass along; they are guarded by the soldiers placed over against them in the great street; and there are others on duty in the middle of most of those small streets. The lattice-gates are shut at night by the guard, and are seldom opened except to persons who are well known, who carry a lantern in their hand, and are able to give a good account of the motives of their appearing in the streets, as that they were going to fetch a physician, or the like.

At the first stroke given by the watch on a great bell, a soldier or two comes and goes from one guard to the other, and as they walk along continually play on a sort of rattle; the guard must also answer every call of the centinel on duty. The governor himself is obliged sometimes to walk round the town, when his presence is least expected; and also the officers who keep guard on the walls, where they beat the hour on large drums of brass, and send subalterns to examine the quarters that belong to their respective gates: the least neglect is punished the next day, and the officer is broke.

This exact discipline, which prevents all nocturnal assemblies, is expensive to the emperor, for a great number of soldiers are kept intirely to take care of the cities; they are all foot, and have large pay. Besides their watching night and day, it is their duty to see that every person cleans the street before his door; that it is swept every day, and in dry weather watered morning and night; and that the dirt be taken away after rain. The streets being very wide, one of their chief employments is to labour at keeping the middle of the streets clean, for the convenience of passengers: after they have taken up the dirt, they level the ground; for the city is not paved.

To preserve order in the cities, they are divided into wards; each of which has a principal, who takes care of a certain number of houses, and is answerable for every thing that happens within his district; and if any tumult should be raised, and the mandarine not be immediately informed of it, he would be severely punished.

Masters of families are equally responsible for the conduct of their children and servants, and persons in authority are esteemed guilty when those who should pay them obedience and respect have committed a crime; even the very neighbours themselves are obliged to lend their mutual assistance, whenever any misfortune happens, or any crime is committed.

If a quarrel happens among the populace, and they come to blows, they take care to shed no blood; and therefore if they chance to have any weapon of steel in their hands, they lay it aside, and use only their fists. They frequently put an end to their contests by complaining to the mandarine, who sitting in his chair of state, surrounded by his inferior officers, coolly hears both parties plead their cause; after which he sentences the culpable person to be bastinadoed in his presence, and sometimes both together.

There

There are common prostitutes in China as well as in other countries; but as they naturally cause disturbances, they are not permitted to live within the walls of the city. The houses they inhabit are of a particular kind, and several of them lodge together, generally under the management of a man, who is answerable for any disorder they shall occasion: yet, notwithstanding this, lewd women are scarcely tolerated; for some governors of cities will not permit them to live within their district.

A good guard is always kept at the gates of every city, who examine all passengers that enter in; especially if any singularity renders them suspected; so that if their countenance, air, or accent, raises a suspicion of their being strangers, they are immediately stopped, and notice sent to the mandarine. It is one of their principal maxims, which they believe greatly contributes to good government, that foreigners ought not to be suffered to settle in the empire; for, besides their hatred and contempt of other nations, they are persuaded people of different countries would introduce a diversity of manners and customs, which would gradually bring on personal quarrels, that would end in parties, and proceed to rebellions fatal to the tranquillity of the empire.

SECTION IX.

Of the Chinese Junks and Barks, with their Method of raising the Barks up the Torrents of the Sluices of the Canals; of their hauling them from one Canal to another; and the Manner in which they sail down the Cataracts of the Rivers. Of their Fleets, and of the Mariners Compass used by the Chinese.

THE Chinese junks are in every respect inferior to our ships, few carrying more than from two hundred and fifty to three hundred tons, and are properly only wide barks, about eighty or ninety feet in length, with two masts. The fore part is not made with a beak-head, but is split and rises up in the manner of two wings or horns, which has an odd appearance. The stern is split in the middle, in order to afford shelter for the rudder in a high sea. This rudder, which is about five or six feet broad, may easily be raised or lowered by means of a cable that is fastened to it from the stern. These vessels have neither mizen-mast, bowsprit, nor scuttle, but only a main-mast and fore-mast; to which they sometimes add a top-mast, that is of little use. Their main-mast and fore-mast are placed very near each other, and their proportion is commonly as two to three; and the height of their main-mast is usually two-thirds of the whole length of the vessel.

Their masts, sails, and rigging are extremely rude; for their masts are made of trees no otherwise fashioned than by barking them, and lopping off their branches. Each mast has only two shrouds of twisted rattan, which are often both shifted to the weather side; and the balyard, when the yard is up, serves instead of a third shroud. The sails are of mat, strengthened every three feet by an horizontal rib of bamboo; they run up the mast with hoops, and when they are lowered down, fold upon the deck.

These vessels are not caulked with pitch and tar, but with a particular kind of gum, mixed with lime and the threads of rasped bamboo, and, by means of a well or two at the bottom of the hold, they keep the vessel pretty dry, by drawing out the water in buckets; for they are unacquainted with the use of pumps. Their anchors are not made of iron, like ours, but of iron-wood; and they pretend that they are much more serviceable than those of iron, because they will not bend: however, the two ends are commonly tipped with iron. These vessels are very indifferent sailers, though they hold much more wind than ours, because of the stiffness of the sails, which do not yield to the gale.

The traders carry no cannon, and appear utterly incapable of resisting any European armed vessel. Nor is the state provided with ships of considerable force, or of a better construction, to protect their merchant-men; for at Canton, where their principal naval power is doubtless stationed, commodore Anson saw no more than four men of war junks, of about three hundred tons burthen, of the make already described, and mounted with only eight or

ten guns, the largest of which did not exceed a four pounder.

The barks appointed to carry the mandarines into the provinces, are flat-bottomed; they are of three sorts, and some of them are very large and neat, being painted, gilt, embellished with dragons, and japanned both within and without. Those of the middle size are most in use, and are about twenty-four feet long, sixteen broad, and nine in depth from the deck. Besides the cabin of the master of the bark, who has his family, his kitchen, two rooms, one before and another behind, there is a hall about six or seven feet high, and eleven broad; an anti-chamber, two or three other rooms, and a by-place without ornaments, which form the mandarine's apartment, and are all upon the same deck. It is all coloured with red and white japan, and adorned with carved work, painting, and gilding upon the ceiling, and on the sides; the tables and chairs are japanned with red and black; the hall has windows on each side, which may be taken away at pleasure. Instead of glass they make use of very thin oyster-shells, or fine silk glazed with transparent wax, and adorned with painted trees, flowers, and a variety of figures. The deck is surrounded with galleries, through which the sailors pass and repass, without incommoding the passengers. This apartment is covered with a kind of platform, open on all sides, and upon it sit four or five musicians, who make a harmony that can ravish no ears but those of a Chinese. The hold is divided into several apartments that contain the baggage. The sails, as in the other vessels, are made of mats.

To force on the great barks, they also make use of long thick poles, or else of oars of several shapes. These are commonly poles, with a broad end, and a hole in the middle to receive the pegs fixed on the sides of the bark: there are others that are never taken out of the water, but are moved to the right and left, and resemble the motion of a fish's tail. When the winds are contrary, or they are obliged to go against a rapid stream, they are drawn along with ropes, which are generally formed of canes made into threads.

The bark that carries a great mandarine, has always a small and light one appointed to go before, to give notice, that all things necessary may be prepared in the passage; and he is always followed by several others, one of which contains his kitchen, eatables, and cooks, and another is full of soldiers. All these barks have their rowers, and, in case of necessity, are also drawn with ropes along the bank, by a number of men that are supplied by the mandarines of each city, and are changed every day.

When a number of mandarines go together, which is often the case, they spend their time very agreeably; they visit each other almost every day, without being troubled with ridiculous ceremonies, and mutually treat each other. This society appears the more agreeable from its not being forced and constrained as in other places, by the incumbrances of nice ceremonies, nor subject to those suspicions that a free correspondence would infallibly create, were they to act with such freedom in the cities.

There are an infinite number of barks belonging to private persons, and some that are very convenient, are let out to learned or wealthy men who have a mind to travel; others that are of a larger size are used by the merchants in commerce: besides, there are a prodigious multitude of other barks, in which whole families reside, and have no other habitation. In the smallest sort of these, where there are no cabins, they use thin mats about five feet square, which they set up in the form of an arched roof, to defend them from the rain and heat of the sun.

Some of the barks resemble a kind of galleys, and are proper for sailing on the rivers, sea coasts, and among the islands. These are as long as our trading ships of three hundred and fifty tons, but they draw only two feet water; their oars are of a great length, and do not lie across the sides of the bark, like those in Europe, but are supported on the outside, almost in a parallel line to the body of the vessel; hence the oars are easily moved, and they go very swiftly.

The merchants who trade in timber and salt are esteemed the richest in all China. These merchants cause the timber to be cut down in the mountains, when being sawed into beams, planks,

planks, and boards, it is brought to the side of the rivers; they then bore holes in the ends of the pieces, and fastening them together, form floats five feet high, ten broad, and of any length, there being some that extend half a league. The several parts of the raft thus joined, move easily any way, like the links of a chain, and are guarded by four or five men on the fore part with poles and oars; while others, placed at equal distances along the sides, help to conduct it. Upon these rafts they build from space to space booths or houses, covered with boards or mats, where they dress their provisions, stow their moveables, and take their rest. In the different cities at which they touch they sell these houses along with their timber. They float above six hundred leagues when they convey the timber to Pekin.

If the Chinese, as it is affirmed, be the first inventors of the mariner's compass, they have hitherto made little advantage of that admirable discovery, but steer their course by a card of a very simple make. The rim of the box is divided only into twenty-four points, instead of thirty-two and is placed upon a bed of sand. They direct the head of the ship to the rhumb they design to steer upon, by the help of a filken thread, which divides the surface of the card into two equal parts. For instance, to sail south-east, they put this rhumb parallel to the keel of the ship, and then turn the vessel till the needle point to north-west, marked on the rim. The needle of the largest compass is about three inches long, one end of which has a kind of flower de luce, and the other a trident. The Chinese are so absurdly superstitious as even to worship the compass, to offer it incense, and place meat before it.

Though the Europeans greatly exceed the Chinese in the art of navigation in the open sea, yet upon rivers and canals they have a particular skill that we are not masters of. In the canals are sluices made to retain the water, and these they are able to ascend and descend, which cannot be done without great art and considerable danger. One of these sluices is called by the Chinese The queen and mistress of heaven, on account of its extraordinary height; and yet up this great fall of water the barks are drawn by four or five hundred watermen, or more if required, many of whom haul by a great number of ropes fastened to the prow, while others labour at capstans placed upon the walls of the canal. When the ropes are all fastened they begin to haul up the sluice leisurely by the sound of the bafon, on which they at first strike slowly, till near half of the bark is raised above the upper channel; and then beating faster on the bafon, all the watermen haul together, and at one pull mount the vessel up and secure it in the dead water, between the sides of the canal and the current.

The barks descend this fall with more speed and ease, but with much greater danger. To prevent any accident men on each side hold ropes fastened to the bark, and give them way or hold them tight as they see occasion. There are others in the vessel with long poles to keep her in the middle of the canal. As soon as she has got down into the lower stream, the ropes are let go, and she shoots forward with the swiftness of an arrow shot from a bow.

Le Compte observes, that in some places where the waters of two canals have no communication with each other, they make the barks pass from the one to the other up a slope fifteen feet high: for at the end of the upper canal they have built a double glacis or sloping bank of free-stone. When the bark is in the lower channel, they, by the help of capstans, hoist it up the first glacis, till being raised to the top it falls by its own weight down the second glacis into the water of the upper channel, where it scuds away with great swiftness for some time. After the same manner they cause it to descend from the higher to the lower canal. Le Compte expresses his surprise, that these barks, which are commonly very long and heavy laden, escape being broke in the middle, when poised in the air upon this acute angle; yet he never heard of any ill accident of that kind: all the precautions taken by the people when they do not choose to go ashore is to tie themselves fast to something on board, for fear of being thrown down or tossed out of the vessel.

Besides the steep water-falls in the canals, there are certain rivers that flow with prodigious rapidity across abundance of rocks, for the space of seventy or eighty leagues together, forming a most rapid and dangerous current.

In the province of Fo-kien there is a river in which the cataracts are continual, and the people sail eight or ten days in perpetual danger of perishing, the torrents being broken by a thousand points of rock that scarce leave breadth sufficient for the passage of the barks. There are nothing but turnings and windings, while the contrary currents dashing against each other, hurry the bark along with surprising velocity. You are always within two feet of shelves; that in avoiding one you fall foul upon another, unless secured by the surprising skill of the pilot. No people in the world, except the Chinese, are capable of undertaking such voyages; yet, notwithstanding all their address, scarcely a day passes in which some vessel is not lost, and it is a wonder that they do not all perish.

The barks they make use of are built with very thin light timber, that they may be more easily managed, and are divided into five or six apartments, separated by strong partitions; so that when they strike upon a rock only one division is filled with water, while the other parts remaining dry afford time to stop the leak. To check the rapidity of the motion where the water is not too deep, six seamen, three on each side, hold a long pole against the bottom, and by means of a small rope give way by little and little; or one end being fastened to the bark, and the other twined round the pole, it slips leisurely; and by a continual rubbing, slackens the motion of the vessel: so that if the torrent be ever so rapid, yet, if it be even and uniform, you float with the same slowness as if you were on the calmest canal.

When the stream winds and turns they have recourse to a double rudder, shaped like an oar, forty or fifty feet long, one at the head and the other at the stern. All depends on plying these two great rudders: the reciprocal jerks they give the bark to drive it on or turn it into the current, to shun the rocks, or cut a torrent, and to pursue a fall of water, without running headlong with it, whirl it about a thousand different ways. It is not navigation, says Le Compte, it is a manage, for no managed horse labours more under the hands of a riding-master, than the bark does under those of the Chinese mariners; so that when cast away, it is not so much for want of skill as strength: for did each of them, instead of eight men, carry fifteen, all the violence of the torrents would not be able to hurry them away.

S E C T. X.

In what Manner the present Tartarian Family ascended the Throne of China. The Authority and Power of the Emperor, his Revenue, and Forces. The Pomp in which he appears whenever he goes out of the Palace; and when he goes to make his Offerings at the Temple of Tien.

NOTWITHSTANDING the great antiquity and power of the Chinese empire, it was subdued by a foreign power but little more than a hundred and twenty years ago, when the king of Tartary made himself master of that crown. This conquest, through the various factions which divided the court and the empire, was made with surprising facility. The greatest part of the imperial army was then employed near the great wall in repulsing the king of the Manchews, a nation of the Eastern Tartars. That prince, in order to revenge the injustice which his subjects had received in their trade with the Chinese merchants, and the little regard the court had shewn to his complaints, had entered into Leao-tong at the head of a formidable army, and begun a war that lasted several years, with various success on both sides.

Mean while the emperor Tsong-tching lived in tranquillity in his capital, while the unjust punishments he had inflicted on one of his principal ministers, his excessive severity, and his war with the Tartars, which prevented his easing the people by lessening their taxes, created a multitude of malecontents, not only in the provinces, but in the capital.

At this juncture a Chinese in the province of Se-tchuen named Li-cong-tse, a bold and enterprising man, put himself at the head of a considerable number of rebels; and his army increasing daily, he soon took several large towns, conquered some of the provinces, and gained the affection

of the people by easing them of their taxes, by removing several magistrates, and placing in their stead others in whom he could confide, whom he ordered to treat his subjects with mildness; but on the other hand, he plundered every city that opposed him, and gave the plunder to his soldiers.

Having enriched himself with the spoils of the delightful province of Ho-nan, he entered into that of Chen-si, and there assumed the title of emperor, under the name of Tien-chun, which signifies obedient to heaven, in order to persuade the people that he was appointed by heaven to deliver them from the cruelty and oppression of the ministers.

The rebel heard of the factions and divisions which subsisted among the mandarines; he was informed that most of the troops had been sent to the frontiers of Tartary; and that several of the chief officers who remained at Peking, prevailed on by his bribes, had consented to receive him. Upon this intelligence he privately sent many of his best soldiers, disguised like merchants, into that city, and gave them money to set up shops, that they might be ready to join him when he should appear before the walls.

The success answered his expectation; for, on his marching to Peking, one of the gates was opened to him, and he entered the city in triumph, meeting only with a faint resistance from a few of the emperor's soldiers, which he immediately revenged by a cruel slaughter of the citizens. He now marched directly to the palace, and had forced the wall by which it is surrounded, before the emperor was informed of his having entered the city. That unfortunate monarch, then finding that he was betrayed, would have marched out against him with six hundred guards, who still remained with him; but he had no sooner made this proposal, than they all abandoned him: then dreading his falling into the hands of his enemies, as the greatest of all evils, he retired into a garden with his only daughter; and having wrote with his blood these words on the border of his vest, "My subjects have basely forsaken me. Spend thy rage on my body, but spare my people;" he first stabbed the princess his daughter, and then hanged himself on a tree.

The chief eunuchs, the queens, and the most faithful eunuchs followed his example, and slew themselves. The emperor's body, after a long search, was brought before the tyrant, seated on a throne; who, after treating it with indignity, caused two of the emperor's children and all his ministers to be beheaded, but his eldest son escaped by flight.

After his death all submitted to the usurper, who, in order to establish himself on the throne, put several of the chief mandarines to death, and exacted several considerable sums from others. There was none but Ou-san-guey, general of the forces on the frontiers of Tartary, who refused to acknowledge him emperor. This general had a father called Ou, who then lived at Peking, whom the emperor sent for, and gave orders that he should follow him. He immediately put himself at the head of a considerable army, in order to reduce the Chinese general, who had retired into one of the towns in the province of Leaotong. After he had for some time carried on the siege, he ordered the general's father to be brought before the walls loaded with irons, and threatened the general, that if he refused immediately to submit and surrender the place to him, he would cut his father's throat before his face.

But Ou-san-guey, preferring the good of his country to his duty and filial tenderness, suffered his father to be thus murdered, while the old man highly extolling the fidelity of his son, submitted with an heroic courage to the rage and fury of the tyrant.

This cruelty provoked the general to seek for revenge; but knowing that it would be difficult for him long to resist the efforts of the usurper, he applied to the king of Tartary, with whom he had been at war, and not only concluded a peace with him, but prevailed on him to march against the usurper with all his forces.

Tsong-te, the Tartarian prince, influenced more by ambition than by the bribes offered by the Chinese general, willingly accepted the proposal, and the very same day appeared at the head of eighty thousand men. The usurper, being informed of this union, did not dare to encounter two such great generals; but retiring in haste to Peking,

loaded several chariots with the most valuable goods he found in the palace, and then setting it on fire, fled into the province of Chen-si, where he concealed himself with such care, that the place of his retreat could never be found; though part of the plunder he carried off fell into the hands of the Tartarian soldiers. This revolution happened in the year 1644.

The young prince, being conducted to Peking, was received with great acclamations of joy; for the people looking upon him as their deliverer, nothing was heard on all sides but "Long live the emperor! may he live ten thousand years."

The exasperated Ou-san-guey found too late the error he had committed, in sending for the Tartars to chastise the tyrant, and would sometimes say, That he had brought lions to drive away dogs. He, however, received the dignity of king from the hands of Chun-tchi, with the title of peace-maker of the west, and the town of Si-ngan-fou was assigned him for his residence.

Though Chun-tchi ascended the throne at Peking with such applause, yet the southern provinces took up arms against him, and several of the grandsons of the preceding emperor aspiring to the throne perished. The Tartars, though sometimes defeated, maintained their footing in China against all who opposed them. At length a Chinese leader, of a most cruel and sanguinary disposition, ravaged the western provinces, and the storm of his fury fell on the province of Se-tchuen. He behaved with humanity to none but his soldiers, whom he treated with great familiarity. He put to death the king of the capital of the above province, and for every trifling fault committed by a single man, murdered all who lived in the same street; five thousand eunuchs were slain because one of them had not given him the title of emperor: having called fifteen thousand literati to an examination, they were no sooner assembled than he caused them all to be assassinated, under the pretence that by their sophisms they incited the people to rebel. Upon his leaving the city of Tchintou-tou he caused all the inhabitants to be brought out in chains, and massacred in the fields. He ordered all his soldiers to kill their women, because they were only troublesome in war, and set them an example by cutting the throats of three thousand of his own, reserving only twenty to wait on his three queens. In short, he burnt the capital of Se-tchuen, and several other towns. But as he was preparing to engage the Tartars, he was told that five warriors were seen upon the hills at some distance, he immediately went to reconnoitre them, without putting on his breast-plate; and no sooner came in sight of them than he was shot through the heart with an arrow. His army then dispersed; and the people receiving the Tartars as their deliverers, joyfully submitted to their yoke.

There were yet, however, four provinces in the south under the government of the Chinese; against which the court sent three different armies. The next year died Amavan, uncle and tutor to the emperor, who then took the government into his own hands, though he was but fourteen years of age; and after a series of successes and disappointments, at length became sovereign of all China.

Chun-tchi soon gained the love of the Chinese. Instead of imitating the Chinese emperors, by shutting himself up in his palace, he began his reign with shewing himself in public, and giving free access to his person. As he was sensible the Tartars were much inferior to the Chinese in number, he obliged the Chinese to cut off their hair, leaving only one lock on the crown of the head, and to change their habits to those of the Tartars, that it might not be discovered how few they were in comparison of the Chinese. All the Chinese soldiers who enlisted among his troops were also obliged to appear like the Tartars. But what contributed still more to the establishment of the Tartarian family, was his employing the Chinese both in civil and military affairs; he advanced the most popular of the grandees to be viceroys and governors of provinces; remitted one-third of the taxes; governed the Chinese by their own laws; and, instead of changing their language, he would not even suffer a Chinese to learn the Tartarian tongue without a particular licence.

Thus he united the Chinese and Tartars into one nation; and by this union the latter seem rather to have submitted

to the laws of the former, than to have imposed any upon them. In reality, Tartary is become subject to China, which still holds the seat of empire, and has the supreme courts of justice. Thither flows all the wealth of the united kingdoms; and there all honours are conferred. Thus China has gained a great addition of strength from Tartary, and has now no enemy to fear. Their northern neighbours are under the same sovereign, who keeps them in such subjection, that they are no longer able to disturb the repose of the empire. Many of the petty kings of Tartary are no more than his viceroys, and the emperor has forts and garrisons throughout their whole country. In short, Tartary, instead of becoming the seat of government, is the place of banishment for the guilty, who are sent thither with their families to people those vast deserts, that the children who are born there may become accustomed to hardships, and lose the softness and pusillanimity of the Chinese, in the rougher temper and manners of the Tartars.

The emperor has an absolute authority, and the respect paid him is a kind of adoration; his commands are as readily and as strictly obeyed as if they came from heaven, nor are any admitted to speak to him but on their knees; not even his elder brother, unless it be at his command. None, except the lords who attend him, are allowed to stand in his presence; but when they speak to him, they put only one knee to the ground.

The officers receive the same honours when they represent the emperor's person, and give his orders, either as mandarines of the presence or as envoys. His governors also receive the same honours when they administer justice, because they are his representatives. Indeed such respect is paid to the emperor, that the princes of the blood, and all the the grandees of the court, not only kneel before him, but before his chair, his throne, his cloaths, and every thing made for his particular use.

Persons of the highest rank are not allowed to ride on horseback or to pass in a chaise before the gates of his palace, but are obliged to alight at a place appointed for that purpose. If the emperor falls dangerously ill it creates a general alarm, the mandarines assemble in one of the courts of the palace, and pass whole days and nights without regard to the inclemency of the air or the rigour of the season, imploring heaven on their bended knees to restore his health.

Yellow is the imperial colour, and none must wear it but the emperor and those who attend his person. His vest is adorned with dragons that have five claws: this is his coat of arms, and nobody else must bear them. He has the disposal of the lives and fortunes of his subjects, nor can any criminal suffer death till he has confirmed the sentence.

The princes of the blood are allowed a palace and a court, and have a revenue agreeable to their rank. They are obliged to live at court, but have not the least degree of power. The emperor alone disposes of all places in the empire. He nominates the viceroys and governors, and displaces them at his pleasure. He chooses which of his sons he pleases for his successor; and if he prefers to the eldest one of more distinguished merit, his name becomes immortal.

In order to preserve their reputation, the emperors are continually inquiring into the state of the empire, affecting a kind of paternal care for their people; particularly when any of the provinces are afflicted with calamities, the emperor shuts himself up in his palace, abstains from all pleasures, and publishes decrees to ease such provinces of their usual taxes.

The seals of the empire are considerable ensigns of the imperial authority, and are applied to authorize all public acts. The emperor's seal is near eight inches square, and is a very fine jasper; a precious stone so highly esteemed in China, that none but the emperor is allowed to use it. The honorary seals given to the princes of the blood are of gold; those of the viceroy, great mandarines, or magistrates of the first order are of silver; while those of the inferior mandarines are either of brass or lead, and are either larger or smaller, according to the dignity of those magistrates.

These seals are carried before the mandarines when they perform any ceremony, or visit persons to whom they would shew respect; they are then deposited in a gold box,

placed upon a kind of litter, supported by two men, who walk before the chair of the mandarine.

The revenues of the emperor are amazingly great; but it is not easy to give an exact account of them, because the annual tribute is paid partly in money and partly in commodities; it particularly arises from the produce of their lands, as rice, wheat, and millet: from salt, silks, stuffs, linen, cotton, with innumerable other articles. All these, together with the customs and forfeited estates, annually amount to above twenty-one million sterling.

The troops he constantly keeps in pay amount to above seven hundred and seventy thousand soldiers; these are stationed near the great wall, and other fortified places; a part of these also compose his guards, and those of the mandarines, whom they escort on their journeys, and at night keep watch about their barks or at their inns. The emperor likewise maintains near five hundred and sixty-five thousand horses to remount his cavalry, and for the use of the posts and couriers who convey his orders, and those of the tribunals, into the provinces.

The emperor enjoys the right of making peace and war, and he may conclude treaties upon what conditions he pleases, provided they are not dishonourable to the empire.

It might be imagined that this unlimited power would often occasion very unfortunate events; this has been sometimes the case, but not often, for so many provisions have been made by the laws, that a prince must be wholly insensible to his own reputation and interest, who continues to make an unjust use of his authority. If he has any regard to his reputation, there are several things which must induce him to govern with justice, and not from the dictates of passion. The old law-givers, from the first foundation of the government, made it a standing maxim, that kings are the fathers of their people; whence in all ages the emperor has been called the great father: a title which he is taught to prefer before all others. This idea of the prince is so deeply imprinted in the minds of the people, and of the mandarines, that whenever they make any panegyric in the emperor's praise, they always take notice of his affection to the people. Their teachers and philosophers represent in their books the state as a large family, and therefore if the prince loses sight of this maxim, though he may be a good warrior, an able politician, and a very learned man, yet he will meet with little esteem from the people.

Every mandarine may tell the emperor his faults, provided it be done with all that submission and humility that is agreeable to the veneration and profound respect which is his due. Here the mandarine, who observes any thing in the emperor's conduct inconsistent with the constitution of the empire, draws up a request, where, having expressed his profound respect for his imperial majesty, he most humbly beseeches him to reflect upon the ancient laws and good examples of the great princes his predecessors, and then takes notice in what instances he apprehends the emperor has deviated from them. This request lies upon a table among many other petitions that are daily presented, and which the emperor is obliged to read. If upon this he does not change his conduct, he is again admonished as often as the mandarine's zeal and courage will permit him to do it; for they cannot, without great danger, venture to expose themselves to his resentment.

Besides the manner in which their histories are wrote, is alone sufficient to keep within bounds any prince who has the least regard for his fame. A certain number of men, who are chosen on account of their learning and impartiality, remark with all possible exactness not only all the prince's actions, but even his words; and each of these persons takes minutes of every thing that passes, without communicating his observations to the others, and puts the papers, containing his remarks, through a chink into an office set apart for that purpose.

The emperor's virtues and vices are set down in those papers with impartiality. *In such an affair, say they, the prince stopped the sword of justice, and had the partiality to invalidate the sentence passed by the magistrates. On such a day the punishment he inflicted on a person was rather the effect of his passion, than the result of justice. Or else, At such a time, notwithstanding the commendations given him by his flatterers, he was so far from being puffed up, that his words were tempered*

pered with all possible sweetness and humility. He gave such and such marks of his love to his people.

Thus they set down every thing that occurs in his administration; but that neither fear on the one hand, nor hope on the other, may bias them to be partial in the account they give of the emperor, this office is never opened during the prince's life, or while any of his family sit on the throne. When the crown passes into another line, which often happens, all these loose memoirs are gathered together, and after having compared them, they from thence compose the history of that emperor; and if he has acted wisely, propose him as an example to posterity, or if he has been negligent of his duty, and acted inconsistently with the good of the people, expose him to the censure of the public.

The emperor has two sovereign councils; one, called the extraordinary council, is only composed of princes of the blood; the other, called the council in ordinary, has, besides the princes, several ministers of state, named Colaos who examine all state-affairs, and make their report to the emperor, by whom they are finally determined.

On particular days the mandarines go in their proper habits to salute the emperor, when, if he does not appear himself, they pay their reverence to his throne, which is the same as if done to himself in person. While they wait for the signal to enter the court before the hall in which the throne is placed, they all sit on cushions before the south gate of the palace. The court is paved with brick and is as clean as a room, and the cushions are different according to the degree of the mandarine. Those who have a right to use them, for all have not, distinguish them in the summer time by coloured silks, but the difference of the degree is chiefly shewn in the middle of the cushion. In the winter they use skins for the same purpose, which are distinguished by their value. In this multitude, among whom one might expect nothing but confusion and disorder, every thing is admirably regulated according to the most exact order; for as all know their places there are no disputes about precedence.

When the emperor goes out of his palace he is attended by a great number of the lords of his court, who make a very pompous procession. The princes of the blood and the lords lead the van on horseback, followed by the colaos or ministers of state, and the great mandarines; who ride close to the houses on both sides, leaving the middle of the street clear; these are followed by four-and-twenty standards of yellow silk, embroidered with dragons of gold; then appear twenty-four umbrellas of the same colour, and as many curious and rich fans; the horse-guards come next, dressed in yellow, wearing a kind of helmet on their head, and carrying a javelin or half pike gilt, on the top of which is either a sun, a crescent, or the head of some animal. The emperor's chair, which is very magnificent, is carried by twelve footmen dressed in the same colour. A troop of trumpeters and musicians, playing on all sorts of instruments, accompany the emperor; and the procession is closed by a multitude of footmen and pages.

The pomp with which he goes to make his offerings in the temple of Tien is still more extraordinary. The procession begins with twenty-four drums ranked in two files, and twenty-four trumpets formed of a wood greatly esteemed by the Chinese. They are about three feet long, and about eight inches in diameter at the end, adorned with circles of gold. After them follow twenty-four men in a line armed with red slaves seven or eight feet long, varnished and adorned with gilt foliages. Next to these are a hundred soldiers carrying halberts, the iron part of which terminates in a crescent. Then follow an hundred men with red robes ornamented with flowers, and gilt at the end. Then advance four hundred very fine lanterns; four hundred flambeaux made of wood, which burn a long time and yield a very great light; two hundred men with spears, some adorned with tufts of silk of various colours, others with the tails of foxes, leopards, and other animals: twenty-four banners, on which are painted the signs of the zodiack, which the Chinese divide into twelve parts: fifty-six other banners, whereon are represented the fifty-six constellations, to which the Chinese reduce all the stars: two hundred fans, on which are painted various figures of dragons, birds, and other ani-

mals, these are supported by long gilt sticks; twenty-four umbrellas richly adorned, and a beaufet supported by the officers of the kitchen, and furnished with gold utensils, such as ewers, basons, &c. Then appears the emperor on horseback richly dressed, and on each side is held a magnificent umbrella, large enough to shade both him and his horse; he is surrounded with ten led horses; these are always white, with the saddles and bridles enriched with gold and jewels; and also by a hundred spearmen, and pages of the bed-chamber.

After them the princes of the blood, the reguloes, the chief mandarines, and the lords of the court appear in the same order, and in their proper habits, together with five hundred young gentlemen belonging to the palace richly clad, followed by a thousand footmen in red gowns bordered with flowers, and stars of gold and silver; immediately after thirty-six men carry an open chair, followed by another that is much larger and close, supported by a hundred and twenty chairmen; then appear four large waggon, two of which are drawn by elephants, and two by horses covered with embroidered housings; every chariot and chair is followed by a company of fifty men to guard it. This procession is closed by two thousand mandarines of letters, and two thousand mandarines of arms, or officers of war, richly dressed in their proper habits. The same order is always invariably observed.

Such is the power and grandeur of this great monarch, who is the soul that gives motion to the whole empire, and preserves all ranks in a proper subordination.

S E C T. XI.

Of the Nobility.

NONE but those who belong to the reigning family have any title of distinction: these possess the rank of princes, in whose favour five honorary degrees of nobility are established, much like those of dukes, marquisses, earls, viscounts, and barons in Europe. These titles are granted to the children of the emperor, and to those to whom he gives his daughters in marriage, who have revenues assigned them equal to their dignity, but not the least power. When the founder of the present Tartarian family was settled on the throne, he conferred on his brothers, who were very numerous, and had contributed by their valour to the conquest of many countries, several titles of honour, to which the Europeans have given the appellation of reguloes or princes of the first, second, and third rank, and it was then determined, that from among the children of every regulo one should always be chosen to succeed his father in the same dignity.

The emperor also creates others of an inferior sort, which are bestowed on such of the other children as are most worthy. But though those of the fourth and fifth ranks are above the greatest mandarine in the empire, they have nothing to distinguish themselves from the mandarines, either in their habits or equipage, except their wearing the yellow girdle, which is common to all the princes of the blood as well those that possess dignities, as those who have none, but the latter hide it, and are ashamed to let it be seen, when their circumstances will not permit them to have an equipage suitable to their birth.

The princes of the royal blood are allowed a palace and a court with officers, and a revenue suitable to their rank; but have not the least authority over the people. All the princes live at court, and have houses and lands, besides the revenue they receive from the emperor.

These princes, besides one lawful wife, have generally three others, on whom the emperor bestows titles, and whose children take place next to those of the lawful wife, and are more respected than those of their concubines, of whom they may have as many as they please. They have also two sorts of servants, the one slaves, and the other Chinese or Tartars, whom the emperor bestows upon them; the latter are part of their retinue, and among these are considerable mandarines, and even viceroys, who are entirely subject to their will; and after their death become subject to their children.

Yet

Yet these princes have no other employment than making their appearance every morning at the emperor's palace, and assisting at public ceremonies: after which they return home, and have nothing to do but to govern their families; for they are not permitted to visit each other, or even to lodge out of the city without leave.

But the family esteemed the most noble in all China is that of the celebrated Confucius, of whom we shall give some account in treating of the religion of the Chinese. The honours conferred on that great man have been continued in a direct line for two thousand years in the person of one of his nephews, who is called, The nephew of the Great or the Wise Man.

The emperor sometimes bestows titles of honour upon persons of distinguished merit, and gives them for five, six, or more generations, in proportion to the services they have done the public. Sometimes, when a person has distinguished himself in an extraordinary manner, the emperor not only bestows on him these titles, but by distinct patents extends them to the father and mother, the grandfather and the grandmother of him he has honoured: or rather he bestows on each a particular title of honour in acknowledgment of the care they have taken in the education of a man of such distinguished merit. All his relations are so proud of the dignity, that they cause it to be written in several parts of their houses, and even upon the lanterns that are carried before them when they walk in the evening, which infallibly procures them great respect.

Hence it is evident, that except the family of Confucius, and the princes related to the reigning family, no person in China is noble, any farther than his merit is rewarded by the emperor; for every one is of the rank of which he judges him worthy, and all the rest are numbered among the vulgar.

The mandarines, who are the governors of provinces and cities, and, according to their different ranks, enjoy all the posts under the government, are chosen for their proficiency in learning. But the children even of those who enjoy the highest offices under the emperor, are in danger of sinking to the rank of the vulgar, and are often obliged to follow the meanest professions. It is true, the son of a mandarine may succeed to his father's wealth, but not to his dignity or reputation: he must rise by the same steps as those by which his father rose; and, by applying himself to study, be like him advanced for his learning.

S E C T. XII.

Of the different Tribunals, the Mandarines, the Honours that are paid them, their Power, and their Offices: the civil Regulations for the Administration of Justice, and the Punishments inflicted on the Guilty.

THERE are at Pekin six sovereign courts, whose authority extends over all the provinces of China, each of which has different matters under its jurisdiction.

The first supreme court, called the tribunal of the mandarines, presides over all the mandarines, watches over their conduct, and examines their good and bad qualities, that they may be rewarded or degraded by the emperor according to their deserts.

The second, called the royal treasury, has the care of the treasure, expences, and revenues of the emperor, and of raising the supplies.

The third supreme court, named the tribunal of rights, hath the superintendence of all ceremonies, of arts and sciences, of the imperial music, and its officers, and examines those who are candidates for degrees.

The fourth supreme court, called the tribunal of arms, has the management of the soldiery of the whole empire, and of all the fortresses, arsenals, and magazines of arms, and in general of every thing necessary for the defence and security of the empire.

To the fifth supreme court belongs the examination of criminals, in order to judge and sentence them as the laws require.

The sixth and last supreme court, called the tribunal of public works, has the inspection of all public buildings, and the palaces of the emperor, princes of the blood and

viceroys. It has likewise the superintendence of the triumphal arches, towers, bridges, rivers, canals, lakes, streets, and highways.

Each of these courts is divided into several offices, the principal of which is managed by a president and two assistants, who have the final inspection of all that comes under the notice of that court, and the rest are under-officers, consisting of a president and several counsellors, all subject to the president of the principal office.

As there might be reason to apprehend that bodies invested with such power would gradually weaken the imperial authority, the laws have prevented this inconvenience, by making it necessary for each of these courts to have the assistance of another to put its decisions in execution: as for instance, the army is subject to the fourth supreme court, which is that of war, but the payment of the troops belongs to the second; and the arms, tents, and waggons come under the cognizance of the sixth court; so that no military enterprize can be put in execution without the concurrence of these different courts.

To prevent the unjust and iniquitous practices that might take place in any of these courts, there is an officer in each, who attends to all their proceedings, and, though he is not of the council, is present at all their assemblies. His office obliges him to give private information to the emperor of the faults committed by the mandarines, not only in the administration of public affairs, but in their private conduct: they even admonish the emperor himself when he stands in need of it. These public censors are extremely dreaded, and the very princes of the blood stand in awe of them.

The mandarines are nominated by the emperor, and consist of all on whom he bestows any authority in the provinces. They are governed by two general officers, on whom all the rest depend. One is the viceroy of a single province, and the other has two, and sometimes three provinces subject to him. They are both at the head of a supreme tribunal in the province where all important affairs are decided, and to them the emperor sends his orders, while they take care to transmit them to all the cities in their district.

The cities are of three different orders, and have also their governors and several mandarines who administer justice. There are likewise mandarines that have the care of the posts, with the royal inns and barks in their district. Others have the inspection of the army; others take care of the rivers; others oversee the repairing of the highroads, and the employment of others is to visit the sea-coasts. They have also power to punish criminals, and are a kind of substitutes of the six supreme tribunals of the court.

All the mandarines are extremely fond of the ensigns of their office, by which they are distinguished not only from the common people, but from all others of the learned, especially those of an inferior rank. This mark of their dignity consists in a piece of square stuff, which they wear upon their breasts, and is richly embroidered with a device peculiar to their office. Some have a dragon with four claws, others an eagle or a sun; and the mandarines of arms bear lions, tigers, leopards, &c.

There is an absolute dependence between the several powers which govern the empire. The most inconsiderable mandarine regulates every thing within the extent of his district, but depends on other mandarines, whose power is greater, but are dependent on the general officers of every province, as these latter are on the tribunals of the imperial city, and the presidents of the supreme courts, who keep all other mandarines in awe, while they themselves tremble before the emperor, in whom resides the imperial power.

The ease with which a single mandarine governs the people is surprizing; he only publishes his orders on a small piece of paper sealed with his seal, and fixed up in places where the streets cross, and he is instantly obeyed. This proceeds from the extraordinary veneration paid him by the people. He seldom appears in public without a majestic train; he is richly dressed, and is carried in summer by four men in an open gilded chair, which in winter is covered with silk, and is attended by all the officers of his tribunal, some carrying whips, others long staves or iron chains, the noise of which make the people tremble, for they

they are naturally timorous, and know that they cannot escape correction if they venture to disobey his commands. Hence whenever he appears, the people in the streets show their respect, not by bowing, which would be thought a culpable familiarity, but by retiring on one side, standing upright with their arms hanging down; and in this posture, which they esteem the most respectful, they stand till the mandarine has passed by.

Nothing can equal the ostentatious parade with which a viceroy appears in public; for as the Chinese are ever fond of shew, it is not very surprising that so great an officer should appear with all possible pomp.

First advance two men beating upon copper basons, to give notice of his approach; then come eight ensign-bearers, having on their ensigns the viceroy's title of honour in large characters. These are followed by fourteen standard-bearers, on whose standards are the symbols of his office, as the dragon, phoenix, flying tortoise, and other animals. Then advance six officers, each bearing a board raised high, on which is written, in large golden characters, the particular qualities of this mandarine; two others bear, the one a large umbrella of yellow silk three heights above one another, and the other the case in which the umbrella is kept. Then come two archers on horseback, at the head of the chief guards: the guards armed with large hooks adorned with silk fringe: two other files of armed men, some bearing maces with long handles, and others having maces in the form of a serpent. Other guards bear sharp axes, and some are armed with scythes fixed straight to the poles. Other soldiers carry halberds; then come two porters loaded with an handsome chest, containing the seal of his office: two men beating on kettles: two officers, each with a cane to keep the crowd at a distance: two men-bearers, with gilt maces in the form of dragons, and many officers of justice; some armed with whips, or flat staves, to give the bastinado: others carrying chains, whips, cutlasses, and hangers: then come two standard-bearers and the captain who commands the company. These precede the viceroy, who is carried in his chair, surrounded by pages and footmen, with an officer near him holding up a large fan in the form of a screen. He is followed by several guards, some carrying maces, and others long handled sabres; after which come several ensigns and cornets, with many domestics on horseback, each bearing something belonging to the viceroy.

When he travels in the night-time, instead of flambeaux he has several large lanterns, on which are written the titles and quality of the viceroy, to inspire every one with the reverence which is due.

As the mandarines of cities and towns are appointed to protect the people, they must always be ready to hear their complaints. In an urgent affair they go to the mandarine's palace, and beat upon a kind of kettle-drum, which is sometimes on the side of the hall of justice, but generally out of the palace, that the people may beat upon it both by night and day. At this signal the mandarine, though ever so busy, is obliged immediately to grant the audience that is demanded; but whoever gives the alarm, unless there is some notorious act of injustice, is sure to receive the bastinado.

One of the principal offices of the mandarines is to instruct the people as the representatives of the emperor, who is considered as their common father; and therefore, on the first and fifteenth of every month, they assemble the people, and give them a kind of sermon on all the social and relative duties.

To prevent commotions among the people when they groan under oppression, the least disturbance which happens in a province is imputed to the viceroy, and if it is not immediately appeased, he is almost sure of losing his office.

The laws prescribe, that no person shall enjoy the office of mandarine of the people, either in the city where he was born, or even in the province where his family has been used to reside; and generally he does not possess the same office many years in the same place before he is removed. By this means he cannot contract any friendship with the people of the country, so as to render him partial, and not being acquainted with the mandarines that govern with him, he has the less reason to shew them favour. If he receives an employment in a province joining to his

own, he must live at least fifty leagues from it. This is because he should solely pursue the public good: if he exercised an office in his own country, he might be troubled with the solicitations of his neighbours and friends, and would probably be biased in his judgment, and do injustice to other persons; or might be influenced by a principle of revenge against those who had injured him or his relations.

This niceness they carry so far, that they will not allow a son, a brother, or a nephew to be a subordinate mandarine where his father, brother, or uncle are superior mandarines, lest they should favour each other; and either tolerate or wink at their faults; and besides, it would be very hard for a father or a brother to draw up an accusation against his son or his brother.

Every three years a general review is made of all the mandarines of the empire, when every superior mandarine enquires into the conduct of the inferior, and gives notes to every one containing praises or censures. For instance, the chief mandarine of a city of the third order has under him three or four petty mandarines, to whom he gives notes, and sends them to a mandarine of a city of the second order on whom he depends: the latter, who has under him several mandarines who govern cities of the third order, examines these notes, and either agrees to what is inserted, or adds other circumstances according to his knowledge. When the mandarine of the city of the second order has received the notes from all the mandarines of the cities of the third order, he gives his note to them, and sends a catalogue of all the mandarines in his district to the general mandarines of the province, who reside at the capital. This catalogue passes through their hands to the viceroy's, who, having examined it in private, and afterwards with the four general mandarines, sends it to court with his own remarks, that the chief tribunal may be fully acquainted with the conduct of all the mandarines of the empire, in order that they may be rewarded or punished according to their deserts.

In giving the above-mentioned notes they write under their name and title of their mandariate, that he is greedy of money, too severe in his punishments, or is too old to perform his office; that another is proud, of a capricious temper, &c.

When all the notes are arrived at Peking, the chief tribunal examines them, and sends them back to the viceroy, after setting down the reward or punishment appointed for each mandarine. Those who have bad notes are deprived of their offices, and those who are commended are raised to a superior mandariate.

But as the general officers might be bribed by the governors of the cities, and thus connive at the injustice of those who oppress the people, the emperor from time to time sends inspectors into the provinces, who go into the cities and into the tribunals, while the mandarines give audience, and secretly enquire of the people how they behave in their offices; and if he finds any irregularity, he discovers the ensigns of his dignity, declaring himself the emperor's envoy: he then immediately brings to trial the guilty mandarines, and punishes them as the laws require; or, if the injustice be not notorious, sends his informations to court, that they may determine what is to be done.

These inspectors of provinces are supposed to be possessed of the greatest integrity; yet as they may be tempted to enrich themselves at the expence of the guilty, whose injustice they may overlook, to keep them upon their guard, the emperor, when they least think of it, goes into certain provinces in person, in order to hear the just complaints of the people against their governors; and those visits make the mandarines tremble.

In one thousand six hundred and eighty-nine the emperor Cang-hi took a journey into the southern provinces, and rode on horseback, followed by his guards and about three thousand gentlemen. The people met him in the cities with standards, flags, canopies, and umbrellas. At the distance of every twenty paces they erected in the streets triumphal arches covered with the finest stuffs, and adorned with festoons, ribbons, and tufts of silks, under which he passed. This great prince, being once at some distance from his attendants, perceived an old man, who wept bitterly, and asked him the reason. Sir, replied the man, who did not know him, I had but one child, in whom I placed

placed all my happiness, and with whom I trusted the care of my family, but a Tartarian mandarine has taken him from me, so that I am deprived of all succour, and probably shall be so as long as I live; for how can a poor man, like me; oblige the governor to do him justice? This is not so difficult as you imagine, replied the emperor, get up behind me, and guide me to his house: the man obeyed without ceremony, and in about two hours time they arrived at the palace of the mandarine, who did not expect this visit. The guards and a great company of the emperor's attendants, after having long searched for him, overtook him at the mandarine's, and, without knowing what was the matter, soon surrounded the house; and others entered with the emperor, who having found the mandarine guilty of the violence of which he was accused, had his head cut off on the spot: then turning towards the afflicted father, "To make you amends, said he, I bestow upon you the office of the guilty person, who is put to death; take care to fill his place with greater moderation, and let his crime and punishment make you fearful in your turn of becoming a dreadful example to others."

In short, nothing could exceed the order established by the Chinese law, if the mandarines strictly conformed to them; but this is far from being the case; for they are not very scrupulous in violating the laws of justice and humanity in order to serve their private interest. There are no artifices to which the inferior officers have not recourse to deceive the superior mandarines; and among the latter some endeavour to impose upon the supreme tribunals of the court, and even to mislead the emperor himself. Indeed they so artfully cloak their passions, and affect in their memorials such an air of disinterestedness, that it is very difficult for the prince to avoid being deceived.

Besides, as their salaries are not always sufficient to maintain their pomp and luxury, the acts of injustice they commit, provided they are secret, are attended with no hazard. Ministers of state and the chief presidents of the supreme courts sometimes privately extort money from the viceroys of provinces, and those again, to indemnify themselves, oppress the subordinate officers, and these last reimburse themselves by their exactions upon the people. No crimes, when they are discovered, pass unpunished in China; the bastinado is the common punishment for slight faults, and the number of blows is proportioned to the nature of the offence: when these do not exceed twenty, it is esteemed a fatherly correction, and is not infamous. The emperor himself sometimes commands it to be inflicted on great persons, and afterwards sees and treats them as usual.

A small matter will incur this correction, as foul language, or fighting with the fists; for if these things reach the mandarine's ears, he immediately causes them to be bastinadoed; which being done, they must kneel before him, bow their bodies three times to the earth, and thank him for the care he takes of their education.

This punishment is performed with a split bamboo, which is a wood that is hard, strong, and heavy: the lower part is as broad as one's hand, and the upper smooth and small that it may be easily managed. The criminal is laid down with his face to the ground, his drawers are pulled over his heels, and the stripes are given over his bare posteriors.

A mandarine may cause this punishment to be inflicted wherever he is; it is sufficient for one of the poor vulgar not to dismount from his horse when a mandarine passes by, or to cross the street in his presence, to receive five or six blows by his order, which is performed with such expedition, that it is often done before those who are present perceive any thing of the matter. Masters use the same correction to their scholars, fathers to their children, and noblemen to punish their domestics, only the battoon is less.

Captain Hamilton observes, that he knew an English gentleman who underwent the chastisement of the bamboo; and upon this occasion mentions a diverting incident, which he says, he was told, happened at Amoy, where he himself was present, and where the English traded before they removed to Canton.

A mandarine, says he, going in his chair, with his usual retinue, met a sailor with a keg of arrack under his arm.

Every body went off the street but the jolly sailor, who had been tasting his arrack; yet was so mannerly as to walk aside, and give the mandarine the middle of the street; but one of the retinue gave the sailor a box on the ear, and had almost shoved him down keg and all. The sailor damned him for a son of a whore, and asking what he meant by it, gave the aggressor a box on the ear in return. The poor seaman was soon overpowered by the retinue; but the mandarine ordered them to do him no harm, till he had sent for the English linguist, who soon came. The mandarine told the linguist what had happened, and bid him ask the sailor why he gave him that affront? The sailor swore that the mandarine had affronted him, in allowing his servants to beat him while he was walking down the street civilly, with his keg of samshew under his arm; and that he would box the mandarine, or any of his gang, for a Spanish dollar; and with that put his hand in his pocket and pulled out a dollar.

The mandarine ordered the linguist to tell him what the sailor said, and why he pulled out his money. The linguist having told him, the mandarine laughed immoderately; and, after he had composed himself, asked if the sailor would stand to his challenge, who swore he would. The mandarine had a Tartar in his retinue famous for boxing, at which he had won many prizes, and called for him to try his skill on the Englishman. The Tartar was a lusty man, and the sailor short, but well set. The Tartar promised an easy conquest, and to the combat they went. The Tartar was used to kick high at the belly, but at the first kick the sailor had him on his back. Ashamed of the foil he had received, the Tartar attacked him again; but he again tripped up his heels. He then desired to have a fair bout at boxing, without tripping, which Jack agreed to; and with his head battered the Tartar's face and breast with such force, that, to use Mr. Hamilton's words, he was forced to yield to Old England. The mandarine was so pleased with the bravery and dexterity of the seaman, that he made him a present of ten tayals of silver.

The wooden collar is a more infamous punishment. This is composed of two pieces of wood hollowed in the middle for the neck, and when it is put on the person can neither see his feet nor put his hand to his mouth; but is obliged to be sed by some other person. This disagreeable load he carries day and night: it is lighter or heavier according to the nature of the offence; some weigh two hundred pounds and some are three feet square and five or six inches thick; the common sort weigh fifty or sixty pounds.

When these two pieces of wood are in the presence of the mandarine joined about the criminal's neck, they paste on each side two long slips of paper, on which they fix a seal, that the two pieces may not be separated without its being perceived: then they write in large characters the crime for which the punishment is inflicted, and the time it is to last. For instance, if it be a thief, a seditious person, a gamester, or a disturber of the peace of families, he must wear it three months. They are generally exposed in some public place; but the criminals find various ways to ease themselves, some walk in company with their relations and friends, who support the four corners that it may not gall their shoulders; others have a chair to support the four corners, and so sit tolerably easy; and some kneel down, and placing the edge of the collar on the ground, amuse themselves with viewing the people as they pass.

At the expiration of the time of punishment, the criminal is brought back to the mandarine, who having exhorted him to behave better for the future releases him from the collar; and to take his leave of him, orders him twenty strokes with the battoon; for the Chinese never inflict any punishment, except a pecuniary one, which is not preceded and succeeded by the bastinado.

There are some crimes for which the criminals are marked on the cheek with a Chinese character, signifying their crime. There are others for which they are sentenced to draw the imperial barks; and there are others for which they are condemned to banishment.

There are three ways of punishing with death, the most honourable of which is, in their opinion, strangling, which is frequently done by a bow-string. In some places they put a cord of seven or eight feet long, with a running knot, round the criminal's neck. Two servants belonging to the

the tribunal draw it hard at each end, then loose it a moment, and drawing it again the second time, kill the criminal.

Another kind of punishment is extremely cruel: this is inflicted on rebels and traitors, on a son who strikes his father, and on merciless robbers; and is called cutting in ten thousand pieces. The executioner fastens the criminal to a post, then fleaving the skin of his head, pulls it over his eyes, and afterwards mangles him by cutting pieces from all parts of his body; and when he is weary of this barbarous exercise, he delivers him to the cruelty of the populace. But this cruel death is very seldom inflicted, for those who rob, deterred by this punishment, never murder.

The other is beheading, which is for crimes of great enormity, as murder, and is looked upon as very shameful, because the head, which is the principal part of man, is separated from the body; and because in dying they do not preserve the human form as entire as it was when they received it from their parents. The party condemned to suffer this punishment is not, on the day of execution, exposed on a scaffold, but being made to kneel in some public place, with his hands tied behind him, a person holds him so fast that he cannot move, while the executioner coming behind, takes off his head at one stroke, and at the same time lays him on his back with such dexterity, that not a drop of blood falls on his cloaths, which on that occasion are generally better than ordinary: for his relations and friends, though ashamed to own him in those unhappy circumstances, usually send him new cloaths, and cause provisions and drink to be offered him by the way.

The executioner is commonly a soldier; and his office is so far from being scandalous, that at Pekin he accompanies the criminal girt with a sash of yellow silk, and his cutlafs is wrapped in silk of the same colour, to shew that he is vested with the emperor's authority.

Those who suffer this death are also sentenced to be deprived of common burial, which in China is a most terrible infamy; the executioner, therefore, after having stripped the body, throws it into the next ditch.

The Chinese, being persuaded that such as are beheaded must have been disobedient to their parents, and that this separation of the members is a judgment that befalls them for that crime, sometimes buy the bodies of their parents or relations at a great price from the executioner, and sew on the head again with abundance of lamentations, to atone in some measure for their disobedience. The executioner, by thus selling the body, runs the hazard of being severely punished, unless he bribes the mandarine or the informer pretty high; and on this account the body often costs the relations six hundred or a thousand crowns.

The ordinary torture customary in China to oblige criminals to make a confession is extremely painful, and is inflicted on the feet and hands: for the feet they make use of an instrument which consists of three pieces of wood, one of which is fixed, and the two others move and turn upon it. The feet of the criminal being put in this machine are squeezed so violently, that they make the ankle-bone flat. They place pieces of wood between the criminal's fingers, and tying them very hard with cords, leave them for some time in this torment.

The Chinese have remedies to diminish the sense of pain; and they are said to have others, after the torture, so efficacious as to heal the criminal, who in a few days recovers the use of his limbs.

SECTION XIII.

Of the Religions in China, particularly the ancient Religion of the Chinese; of that of Confucius; of the Sects of Tasse and of Fo; and of the Jews and Mahometans settled in China.

IT appears from the classical books of the Chinese, that they formerly worshipped the Supreme Being, as the Lord and Sovereign of all things, under the name of Changti, or supreme emperor, and Tien, which signifies the spirit which presides in heaven. They likewise paid a subordinate adoration to inferior spirits depending on the

Supreme Being, and who in their opinion preside over cities, mountains, rivers, and the like.

They maintained that, for the preservation of regularity and purity of manners, those who command should imitate the conduct of Tien, in treating their inferiors as their children, and those who obey ought to consider their superiors as their fathers.

It appears from one of their ancient books, that this Tien, the object of public worship, is the principle of all things, the father of the people, independent, almighty, omniscient; to whom the secrets of the heart are fully known, and who watches over the conduct of the universe; who is holy without partiality, a rewarder of virtue, punishing wickedness, and raising up and casting down the kings of the earth according to his pleasure: that public calamities are exhortations for the reformation of manners; and that the end of these evils is followed by mercy and goodness.

In times of public calamity the princes were not satisfied with only addressing their vows to Tien, and offering sacrifices, but carefully applied themselves to discover the secret faults which had drawn down the punishment from the Supreme Lord; they examined if they were not too expensive in their habits, too luxurious, or too fond of magnificence and splendor.

A work called the Chuking often mentions a master who presides over the government of his dominions; who has an absolute empire over the designs of mankind, and conducts them to wise and just ends; who rewards and punishes man by other men, without any abridgment of their liberty. This persuasion was so common, that princes, naturally jealous of their own honour, never attributed the success of their government to themselves, but referred it to the Supreme Governor of the universe.

It is also said in the same work, that Changti sees from the highest heavens what is done here below: that he makes use of our parents to bestow upon us the material part of our frame; but that he himself gives an understanding mind capable of reflection, which alone raises us above the rank of brutes: that to offer an acceptable sacrifice, it is not sufficient for the emperor, to whom that office belongs, to join the priesthood to the royal dignity: but that he should be upright and penitent, and before the sacrifice acknowledge his faults with fasting and tears: that Changti's councils and designs are unfathomable: that we ought not to believe that he is too exalted to attend to what is done below; for he himself examines all our actions, and has set a tribunal in our own consciences, by which we shall be judged.

Fohi, who was one of the heads of the colony which came to settle in this part of the east, and is acknowledged to be the founder of the Chinese monarchy, gave public marks of his profound veneration for the Supreme Being. He kept in a park six sorts of animals to serve as victims in his sacrifices, which he solemnly offered twice a year at the two solstices, when all the people left their employments, and joined with the prince in observing these festivals.

Chinnong, Fohi's successor, added to these sacrifices two offerings at the equinoxes; that in the spring to implore a blessing on the fruits of the earth, and that in autumn after the harvest was over, to offer the first fruits to Changti. This prince cultivated a field with his own hand, and made a solemn offering of both the corn and the fruit.

Hoangti, who ascended the throne after Chinnong's death, fearing lest bad weather should hinder him from offering the usual sacrifices in the open air, erected a large temple, in which they might be offered in all seasons, and wherein he himself instructed the people in their principal duties. His successors generally followed his example; and it appears from the Chinese books, that for the space of two thousand years the nation acknowledged, revered, and honoured with sacrifices the Supreme Being and Sovereign Lord of the universe.

At length the troubles which arose in the empire, the civil wars by which it was divided, and the corruption of manners which became almost universal, had very near suppressed the ancient doctrine, when Confucius arose, and revived it, by giving fresh reputation to the ancient books.

He made a collection of the most excellent maxims of the ancients, which he followed himself, and taught to the people. He preached up a severe morality, and endeavoured to prevail upon men to condemn riches and worldly pleasures, and to esteem temperance, justice, and other virtues: he strove to inspire them with such magnanimity as to be proof against the frowns of princes, and with a sincerity incapable of the least disguise. What is most to be admired, was his preaching more by his example than by his words, whence he reaped considerable fruits from his labours; kings were governed by his counsels, and the people revered him as a saint. Yet he frequently met with reverses of fortune, which obliged him to travel from province to province, and was often reduced to such extremities, that he was in danger of starving.

Yet, far from being discouraged, he was never weary of instructing those who loved virtue. Among the many disciples that put themselves under his tuition, he taught some to reason justly, and to express themselves eloquently in public: he instructed others to form a just idea of a good government; but those for whom he had a more particular kindness he taught to govern themselves well, to improve their minds by meditation, and to purify their hearts by virtue. Human nature, said he, came from heaven most pure and perfect, but it has been corrupted by ignorance, the passions, and evil examples. It is our duty to re-instate it, and give it its primitive beauty. In order to be perfect, we must re-ascend to the point from whence we have descended; obey heaven, and follow the orders of the Sovereign Ruler; love your neighbour as yourself; never suffer your senses to be the guide of your conduct; but in all things listen to reason; it will instruct you to think well, to speak discreetly, and to act aright.

He sent six hundred of his disciples into different places of the empire to reform the manners of the people, and used frequently to say, It is in the West where the true saint is found. This sentence was so imprinted in the minds of the learned, that sixty-five years after the birth of our Saviour, the emperor Mimi sent ambassadors into the West, with strict orders to continue their journey till they should meet this saint.

It is said that about that time St. Thomas preached in the Indies, and therefore if these mandarines had followed his orders, China might, perhaps, have had the benefit of receiving instruction from that apostle; but the dangers of the sea made them stop at the first island, where they found the idol Fo, and learning the superstitions of the country, they, at their return, propagated idolatry throughout the empire.

But to return to Confucius, who seems to have carried the religion of nature as far as unassisted reason could reach. Though after his death he was revered by the greatest part of the nation as a saint, as a messenger inspired and sent by heaven to instruct mankind, and almost as a god; yet very early interpreters arose, who explained away the simplicity and purity of his doctrine, and, by introducing idle distinctions and superstitious observances, by wresting his meaning and giving false interpretations of the antient books, they destroyed the worship due to the Supreme Being, and formed a system of religion and philosophy equally impious and absurd. This is now the religion of the learned, who, while they pay homage to the memory of Confucius, are far from following his precepts or imitating the innocence and sanctity of his life. The emperors have even ordered, that the literati should annually celebrate a festival to his honour.

The evening before this festival a butcher comes and kills a hog, and the servants of the tribunals bring rice-beer, fruit, flowers, and herbs, which they set on a table, on which are placed wax-candles and censers. The next day the governors and the several orders of the learned repair, with drums beating and hautboys sounding, to the hall of the feast, where the master of the ceremonies commands them sometimes to bend forwards, sometimes to kneel and bow their heads to the earth, and sometimes to rise and stand on their feet.

The ceremony begins with the chief mandarine's taking separately meat, rice-beer, and pulse, which he presents before the tables of Confucius, the music playing all the while to verses sung in honour of that great philosopher.

Afterwards they repeat his elogium, which are seldom more than eight or ten lines, in praise of his wisdom, knowledge, and good morals. The ceremony is concluded with repeated bows and reverences at the sound of flutes and hautboys, and reciprocal compliments among the mandarines. At length they bury the blood and hair of the animal they have offered; and burn, in token of joy, a large piece of silk fastened to the end of a pike, and hanging to the earth in the manner of a streamer. The formula is the same throughout all the cities of the empire; and these honours, which are, in effect, paid to Confucius, inspire the doctors with great emulation. They afterwards go into the second hall to pay certain honours to the ancient governors of cities and provinces, who are famous for having behaved well in their employments; and then pass into a third hall, where the names of citizens, celebrated for their virtues and talents, are exhibited, and there perform several other ceremonies.

The author of the sect of Taoisee was born two years before Confucius, his name was Laokiu, and his disciples pretend that he did not come into the world till forty years after his conception. His books, which are still extant, are supposed to be much disguised by his followers; though there still remain many sentiments worthy of a moral philosopher. Among the sentences that are often repeated is one, where, speaking of the production of the world, he says, "Tao or Reason hath produced one, one hath produced two, two hath produced three, and three hath produced all things."

His morality is not unlike that of the Epicureans. It consists in avoiding vehement desires, and such passions as disturb the peace and tranquillity of the soul, and according to his disciples the wise man should pass his life free from solicitude and uneasiness, and never reflect on what is past, nor anxiously search into futurity.

Those who belong to this sect affect a calm which they say suspends all the functions of the soul, and as this tranquillity might be disturbed by the thoughts of death, they boast of having invented a liquor that has the power of rendering them immortal. They pretend to be versed in magic, and that by the assistance of the demons they invoke, they can succeed in their desires.

In the reign of the emperor Tchintsong these impostors, during a dark night, fixed a book on the principal gate of the imperial city, filled with characters and magical forms of invoking demons, and gave out that this book had fallen from heaven. The credulous prince went on foot with great veneration to fetch it, and having received it with deep humility carried it in triumph into the palace, and inclosed it in a gold box, where it was carefully preserved.

Those of this sect sacrifice to the spirit of darkness a hog, a fish, and a bird; they drive a stake into the earth, and trace upon paper an odd kind of figures, accompanying the stroke of their pencil with frightful grimaces and horrible cries. They practise divination, and pretend to heal diseases, and to drive away demons. The successors of the head of this sect are honoured with the dignity of chief mandarines, and reside in a town of the province of Kiang-li, where they have a magnificent palace, to which a great number of people flock from the neighbouring provinces, to procure remedies for their diseases, or to learn their destiny, and what is to happen during the remainder of their lives; they there receive a billet filled with magical characters, and return home well satisfied without complaining of the sum they pay for this singular favour.

We shall now give an account of the sect of Fo, or Foë. The ambassadors sent to the West, as already mentioned, having transported the idol Fo into China, and with it a corruption of the fables with which the Indian books are filled, that religion spread through the empire.

Fo lived and died in India, where he was first worshipped as a god, and his doctrines spread through all the East. The Chinese call his priests Hochang, the Tartars, Lamas; the Siamese, Talapouns, and the Japanese, Bonzes. His disciples did not fail to disperse a great number of fables after his death, and easily persuaded the simple and credulous, that their master had been born eight thousand times; that his soul had successively passed through different animals, and that he had appeared in the figure of and ape, a dragon, an elephant, &c. Thus this pre-

tended god was worshipped under the shape of various animals, and the Chinese built several temples to many different idols.

The bonzes of China say, there is a great difference between good and evil, and that after death the good will be rewarded and the wicked punished; that man ought not to kill any living creature, or take what belongs to others, not to be guilty of impurity, to forbear lying, and to drink no wine. But especially they must be kind to the bonzes, procure them the necessaries of life, build them monasteries and temples, that by their prayers and penances the sins of the people may be expiated. At the funeral obsequies of your relations, say they, burn gilt and silver paper, and garments made of silk, and these in the other world shall be changed into gold, silver, and rich habits: by this means your departed relations will enjoy every thing necessary, and be able to reconcile the eighteen guardians of the infernal regions, who, without these bribes, would be inexorable. If you neglect these commands you must expect nothing after death but to become a prey to the most cruel torments; while your soul, by a long succession of transmigrations, shall pass into the vilest animals, and you appear in the form of a mule, a horse, a dog, a rat, or some more contemptible creature.

The many Chinese, who believe the doctrine of the transmigration of souls, are dupes of the bonzes, who find this opinion of great use in raising charitable contributions, and enlarging the revenues; and from this they find means to practise many frauds upon the people. Le Comte says, that two of those bonzes seeing in the yard of a rich peasant two or three large ducks, prostrated themselves on their faces before the door, and sighed and wept bitterly. The good woman seeing them from her chamber window, came down to learn the cause of their grief. We know, said they, that the souls of our fathers have passed into the bodies of those creatures, and our fear lest you should kill them, will certainly make us die with grief. I own, said the woman, we intended to sell them, but since they are your fathers, I promise to keep them. This was not what the bonzes wanted. But, continued they, perhaps your husband will not be so charitable, and then if any accident should happen to them, you may be sure it will kill us. At length, after a long discourse, the good woman was so far moved with their pretended grief, that she committed the ducks to their care. They took them with great respect, prostrated themselves before them twenty times; but that very evening made a feast of them for some of their society.

As they cannot trick people every day in this manner, they endeavored to get money from them, by doing public acts of penance, for which they are highly esteemed by the people, who shew them much pity and compassion: some drag after them a long iron chain fastened to the neck or legs; crying at every door, thus we expiate your faults, and sure this deserves an alms. Others in public places beat their head against a stone till they are almost covered with blood. They have several other acts of penances, but that which follows appears most extraordinary.

One day, says the last mentioned author, I met in the middle of a town a young bonze, whose genteel and modest look might excite any one's compassion. He stood upright in a kind of a sedan, the inside of which was full of nails with their points sticking towards him, so that he could not move without being wounded. Two fellows carried him from house to house, while he endeavoured to move the compassion of the people, by telling them he was shut up in that chair for the good of their souls, and was resolved never to leave it till they had bought all the nails, which amounted to above two thousand, at six-pence apiece; but that the very smallest of them would bring incomparable blessings on them and their families. That by buying them they would do an action of distinguished virtue, since these alms were not bestowed on the bonzes, to whom they might find other opportunities of being charitable, but on the god Fo, to whom they were going to build a temple.

As I then happened to pass by, he told me the same story, upon which I exhorted him to leave his prison and go to the temple of the true God in order to be instructed in heavenly truths; but he calmly replied, he was much obliged to me for my good advice, and would still be more so if I

would buy a dozen of his nails, which would certainly procure me a good journey. Here, hold your hand, said he, and take these upon the faith of a bonze, they are the very best in my sedan, for they prick me the most; yet you shall have them at the same rate as the others. He spoke these words in such a manner as would on any other occasion have made me laugh, but his blindness filled me with compassion, and I left him.

Some of these wretches are so far from being penitents that they are guilty of the most detestable crimes and horrid murders. The wisest part of the people are upon their guard against them, and some of the magistrates look upon them with an eye of suspicion. A governor of a town passing through the highway with his train, and seeing a great company of people, had the curiosity to send in order to know the occasion of this assembly. The bonzes were solemnizing an extraordinary festival, and had set a machine upon a stage, at the top of which a young man looked over a small rail that surrounded the machine. His arms and his body were concealed, and nothing seemed at liberty but his eyes, which he rolled about as if distracted. Below the machine an old bonze stood on the stage, who told the people that the young man was going to sacrifice himself by plunging headlong into a deep river which ran by the side of the road. He cannot die, added the bonze, if he would, because at the bottom of the river he will be received by charitable spirits, who will give him a kind reception. This is the greatest happiness that can befall him; an hundred persons have desired to sacrifice themselves in his stead, but on account of his zeal and other virtues we preferred him before the rest.

The mandarine observed that the young man had great courage, but he wondered that he himself did not tell the people of his resolution; and bid him come down that he might talk with him. The bonze was confounded and strove to hinder it, protesting the whole sacrifice would be ineffectual if he spoke a word, and that for his part he could not answer for the mischief it might bring upon the whole province. As for the mischief, replied the mandarine, I will be answerable for that, and then ordered the young man to come down, but he gave no other answer than by his frightful looks, and various distortions, his eyes rolling as if they would start out of his head. You may from hence, said the bonze, judge of the violence you offer him by this command; he is already almost distracted, and if you insist upon his coming down you will make him die with grief. Upon this the mandarine ordered some of his retinue to go up and bring him down. They found him tied and bound on every side, with a gag in his mouth, and they had no sooner untied him, and taken out the gag, than he cried out aloud, O my Lord, revenge me of those assassins who are going to drown me! I am a student, and was going to the court at Pekin to assist at the examinations, but yesterday a company of bonzes seized upon me by violence, and early this morning bound me to this machine, and took from me the power of crying out or complaining; for this evening they intended to drown me, and were resolved to accomplish their cursed ceremonies at the expence of my life.

He no sooner began to speak than the bonzes moved off, but the officers of justice, who attended the governor, stopped several of them. He who had just before pretended that the young man could not be drowned was immediately thrown into the river, where he instantly perished, and the others were carried to prison, and afterwards received the punishment they deserved.

These wretches to preserve their sect purchase children of seven or eight years old, instruct them in their mysteries, and make them young bonzes; but they are generally very ignorant, and there are few who understand the doctrines they profess.

The bonzes are of different degrees; for besides those employed in collecting alms, a small number of them gain the knowledge of books, speak politely, and employ themselves in visiting the learned, and insinuating themselves into the favour of the mandarines. Though they have not a regular hierarchy, they have their superiors, whom they call great bonzes, and this rank adds to the reputation they have acquired by their age, gravity, meekness, and hypocrisy.

In every province are certain mountains on which are idol temples that have greater credit than the rest. The people go far in pilgrimage to them, and when they are at the foot of those mountains prostrate themselves at every step they take in ascending. Those who cannot go on pilgrimage, desire some of their friends to purchase a large printed sheet of the bonzes. In the middle of the sheet is the figure of the god Fo, and upon his garment and round about it are a multitude of small circles. The devotees also hang on their necks, and round their arms, a kind of bracelet composed of an hundred beads, and eight large ones. On the top is one of an extraordinary size. When they turn these beads upon their fingers, they pronounce these mysterious words, O mi to Fo, the signification of which they themselves do not understand. They make above an hundred genuflexions, and then draw one of these red circles upon the paper. From time to time they invite the bonzes to come to the temple to pray and to authenticate by their seal the number of circles they have drawn. This they carry in a pompous manner to funerals in a small box sealed up by the bonzes, and call it a passport for travelling from this life to the next. This passport costs them a considerable sum; but they say they ought not to complain of the expence, because they are sure of a happy journey.

In some cities are several societies of ladies, who are commonly of a good family, and advanced in years, and consequently have money to dispose of. They are superiors of the society in turns, and it is generally at the superior's house that the assemblies are held. Whenever they meet, a bonze pretty well advanced in years is president of the assembly, and sings hymns to the god Fo, the devotees join in the concert, and after having several times cried O mi to Fo, and beaten some small kettles, they sit down to table and regale themselves.

On solemn days they adorn the house with idols placed in order by the bonzes, and with grotesque paintings represent the torments of hell. The prayers and feast last seven days, during which their principal care is to prepare and consecrate treasures for the other world. For this purpose they build an apartment with paper painted and gilt, containing every part of a perfect house: this they fill with a great number of pasteboard boxes, painted and varnished, in which are represented ingots of gold and silver, made of gilt paper. Of these there are several hundreds designed to redeem them from the dreadful punishments which the king of the infernal regions inflicts on those who have nothing to give him; and a number of them by themselves, to bribe his officers, the rest, as well as the house, are for lodging, boarding, and buying some office in the other world. All these little boxes are fastened by padlocks of paper, and then shutting the doors of the paper house, they secure it with locks of the same substance. When the person who has been at the expence happens to die, they burn the house with much ceremony, and afterwards both the keys of the house and of the little chests, that the good woman in the other world may be able to open them, and take out the gold and silver after the paper is turned into those metals.

All that has been hitherto mentioned relates only to the exterior doctrine of Fo, but as to the interior very few of the bonzes themselves are capable of understanding its mysteries. They teach that a vacuum or nothing is the beginning and end of all things; that from this nothing all things were produced, and to it shall return; and that all beings, both animate and inanimate, differ from each other only in their form and qualities. In order to live happily we must continually strive, say they, by meditation and frequent victories over ourselves, to become like this principle, and to that purpose must accustom ourselves to do nothing, to wish for nothing, and to think of nothing. The nearer a man approaches to the nature of a stone, or the trunk of a tree, the greater is his perfection. In short it is in indolence and in inactivity, and in a cessation of all desires, and annihilation of all the faculties of the soul, that virtue and happiness consist. When a man has once attained this state, all his transmigrations are at an end, he has nothing to fear, because properly he is nothing, or, if he is any thing, he is happy.

The greatest part of the learned, and particularly the disciples of Confucius, have warmly attacked this doctrine,

proving that this apathy, or rather monstrous stupidity, overtuned all morality; that man is raised above other beings only by his thinking and reasoning faculties, and by his application to the knowledge and practice of virtue; that to aspire after this foolish inactivity is renouncing the most essential duties; abolishing the necessary relation of father and son, husband and wife, prince and subject; and that if this doctrine was followed it would reduce all the members of the state to a condition much inferior to that of the brutes.

Though the mandarines are men of letters, and detest the idols of Fo and Tao; yet when there is a great drought, too much rain, or the country is ravaged by locusts, they endeavour to please the people by having recourse to these idols; and do not omit paying solemn visits to the temples, which, contrary to their custom, they perform on foot, sometimes negligently dressed, and their shoes made of straw. They are accompanied by the subordinate mandarines and principal persons of the city; but on their arrival at the temple; they only light up two or three small sticks of incense, and then sitting down, drink tea, smoke, and having spent an hour or two in chatting, retire.

Thus they treat the image with little ceremony; but if the favour they want be too long delayed, they sometimes cause the idol to be well cudgelled. In the province of Chan-si, an idol being long addressed in vain to send rain, they became exasperated at its obstinacy, and it was beat to pieces by order of the officers; but afterwards having wet weather they made another image, which they might easily do, as they are made of clay, or a kind of mortar, and taking it in triumph to the temple, placed it in the room of the idol they had destroyed, and presented their offerings before it.

The viceroy of a province acted with little less ceremony; for being exasperated at the idol's paying no regard to his reiterated prayers, he sent an inferior mandarine to tell the image from him, that if there was no rain by such a day he would drive it out of the city, and level its temple with the ground. The viceroy intending to keep his word, forbade the people to carry their offerings to the idol, ordered the temple to be shut up, and the gates secured. This was immediately done, but the rain falling a few days after, the viceroy's anger was appeased, and the senseless image permitted to be worshipped as before.

Indeed there are no marks of contempt, which, on these occasions, both the mandarines and the people do not shew to these impotent gods. Le Compte observes, that they sometimes address them in the most rude and reproachful terms, crying, "Thou dog of spirit, we give thee a lodging in a magnificent temple; we gild thee; we present thee food; we offer thee incense; yet after all thou art so ungrateful as to refuse to grant our requests." Then tying the image with cords they pluck it down, and drag it along the streets through all the mud, to punish it for all the expence of incense they have thrown away upon it; but if, in the mean time, they obtain their requests, they instantly, with much ceremony; wash the idol clean; carry it back, and replace it in the niche where it stood before: then falling down before it, apologize for what they have done. "Indeed, say they, we were a little too hasty, and thou wert too long in bestowing thy favours. Why dost thou bring this treatment on thyself? But what is done cannot be helped; let us therefore think of it no more: if thou wilt forget what is past, we will once more cover thee with gold."

How amazingly stupid! How unworthy is this conduct of rational beings! What absurd, what contemptible ideas do they entertain of the pretended gods to whom they offer up their adorations! But when reason is laid aside, man ceases to be rational.

We shall now mention two other foreign religions, of a very different nature, that have long been tolerated in China.

At Kay-song-fu, the capital of Ho-nan, is a synagogue of Jews, who have been settled many centuries in China: they were visited in the year 1704, by a missionary named Cozani, who had a long conference with them. They shewed him their religious books, and permitted him to enter the most secret place of the synagogue, reserved only for the ruler, who never goes into it, but with the most profound

found reverence. In the midst of the synagogue was a very handsome pulpit, which stood very high, and had a cushion richly embroidered; there they every Saturday read in the book of the Pentateuch. There was also a tablet, on which was written the emperor's name; but there were no statues or images. There were likewise a censer, a long table, and some candlesticks. On several other tables were thirteen tabernacles, in the form of an ark, with curtains before them; twelve represented the tribes of Israel, and the thirteenth Moses, whose Pentateuch was shut up in each of them. On leaving the synagogue Cozani entered a large saloon, in which were only a great number of censers; and they told him, this was the place in which they honoured the great men of their law. From thence he was conducted to the hall of guests, in order to discourse with them; and here, on comparing his Bible with their Pentateuch, he found both the chronology and the descents of the patriarchs, with their ages, exactly agree. This synagogue looks to the west, to which they turn whenever they pray to God, whom they worship under the names of Creator of all things, and Governor of the universe. They call the law the law of Israel, the ancient law, and the law of God. Cozani prevailed on the ruler to let the curtains of one of the tabernacles be undrawn, and to unfold one of the books, they being written on long pieces of parchment and rolled round a piece of wood. The character was very distinct and clear; but one of the books having narrowly escaped an inundation when the Yellow river overflowed its banks, it happened to get wet, and some of the characters being half effaced, the Jews caused the above-mentioned twelve copies to be transcribed from it. They want several books of the Old Testament, and some they are not at all acquainted with.

Cozani was surprized to find that their ancient rabbies had blended several ridiculous tales with the facts related in Scripture; for besides the Bible they have several other books, composed by the antient rabbies: some of these, which contain the most extravagant stories, comprehend their ritual and the ceremonies they now use.

They still retain some of the ceremonies of the Old Testament; in particular they practise circumcision, and observe the seventh day, the feast of unleavened bread, and of the paschal lamb. They make no fires, nor dress any provision on their sabbaths; and whenever they read the Bible in their synagogue, they cover their face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered: they also abstain from blood, and cut the veins of the animals they kill that it may all flow out.

Yet, notwithstanding this, they pay the same honours to Confucius as the Chinese literati. They join with them in the ceremonies performed in the halls of their great men, pay the honours due to their ancestors in the hall contiguous to the synagogue, and offer them the flesh of animals, except swine, with sweet-meats and incense, prostrating themselves on the earth. They used only censers, without either inscriptions or images, in the houses and halls of their ancestors. When Cozani spoke to them of the life and actions of the Messiah, they seemed greatly surprized, and said that they had never heard of any Jesus, except the son of Sirach mentioned in their Bible; they also told him, that their ancestors first appeared in the empire of China, in the dynasty of Han, which began two hundred and six years before the birth of Christ, and ended two hundred and twenty after the Christian era. There were once many families of them, but they are now greatly reduced.

There are also many Mahometans, who have been settled above six hundred years in several provinces, where they have their mosques, and are never disturbed, because they live peaceably without opposing the customs or religion of the country.

S E C T. XIV.

Of the Money, Weights, Measures, and Trade of China.

SILVER and copper are the only metals current in China in purchasing necessaries and in trade. Gold is not considered there as money, but is like precious

stones in Europe; for it is bought like other merchandize, and the Europeans draw considerable profit from this article of commerce.

Even silver is not coined, but is cut into great or small pieces as occasion requires; its value being determined by the weight, and not by the image of the prince. The Chinese generally carry with them a pair of small scales in a Japan case, not unlike the Roman balance: they are composed of a small plate, an ivory or ebony beam, and a sliding weight. The beam, which is divided into small parts, upon three different faces, is suspended by a string of silk at one of its ends, that they may easily weigh all sorts of weight. These scales are very exact, for the thousandth part of a crown piece will sensibly turn the scale.

Their silver is not equally fine, but is divided into an hundred parts, just as we account twenty-four carats to be the finest gold. Eighty is reckoned the basest alloy, and will not pass without augmenting the weight in proportion to the value of the commodity; but that from ninety to one hundred, which is the finest sort, passes currently.

The Chinese are very skilful in forming a judgment by the sight of the fineness of the silver, and are seldom deceived. The difficulty lies in purchasing small matters; for sometimes they are forced to put it in the fire, and beat it thin with a hammer, that they may the more easily cut it into little pieces, and give the price agreed upon; whence they are always longer in making the payment than the purchase.

They are sensible that it would be more convenient to have money coined of a determined value, but they are afraid that it would be a temptation to clippers and coiners; whereas there is now no danger, because they cut the silver as they have occasion to pay for what they buy.

Copper money is the only sort that has any character stamped upon it; but it has not the impression of the emperor's head, it being deemed disrespectful to the majesty of that prince for his image to be perpetually passing through the hands of tradesmen and the dregs of the people. The inscriptions on this coin are generally the pompous titles given by the emperor to the different years of his reign: as *The supremely peaceful*; *The eternally shining*; *The glorious*. These little pieces are of use in buying things of small price. It is in little round pieces, with a square hole in the middle, which they put on strings by hundreds and sometimes a thousand on one string. The metal is neither pure nor beaten, and six of the pieces are worth about a half-penny.

These small pieces have always been the current money of China, and the curious preserve some that were coined in the first dynasties of the empire, and have either passed from family to family, or have been found in the ruins of houses and cities.

It is easy to judge, that if the silver was coined in China as well as the copper, it would be greatly debased, since their small pieces of copper are often counterfeited. Those who follow this trade mark the counterfeit coin with the same characters that are seen upon the true; but the metal they use is of a baser sort, and the weight less. If they happen to be discovered the crime is capital, but some princes have been contented with cutting off the hand of the offenders, and others with sending them into banishment.

There were antiently much smaller pieces of money, which are now no longer in use; but those who happen to get any of them into their possession, beat them with a hammer till they are as broad as the current coin, and putting them upon a string among the rest they pass unperceived by the merchant: nay some, it is said, have gone so far as to cut pasteboard in the same form and to mix them with the rest upon a string, and the deceit is not discovered till the pieces are taken off.

Mr. Hamilton, in his New Account of the East Indies observes, that though these are the only coin, accounts are kept in tayals, macies, and condereens; ten condereens to a macie, and ten macies to a tayal; and that the value of the small brass coin above-mentioned often rises, and falls.

For the better understanding the value of money, it must be observed, that the Chinese divide their pound into sixteen leang or ounces; the leang into ten parts, called tlien; the tlien into ten fuen, and the fuen into ten li of silver.

silver. The beam of the Chinese scales carries these divisions no farther; and yet in relation to gold and silver of a considerable weight, the divisions extend in the same decimal proportions to imperceptible parts: on which account it is scarce possible to convey a just idea of them in our language; they divide the li into ten wha; the wha into ten se; the se into ten sou; the sou into ten tchin; the tchin, which signifies a grain of sand, into ten ya; the ya into ten miao; the miao into ten mo; the mo into ten tium; and the tium into ten fun.

Measures are said to have been invented as early as the reign of the third emperor. A grain of millet was taken to determine the dimensions of a line, or tenth part of an inch; and ten inches to a foot: but these grains being of an oval form, the various ways of ranging them have occasioned a diversity in the measures of different provinces.

At present there are three sorts of measures: 1. The foot of the palace is to the Paris foot, as ninety-seven and a half to an hundred of the feet used in the tribunal of the mathematics. 2. The foot of the tribunal of public works, used by workmen, is shorter by one line than the Paris foot. 3. The taylor's foot, which is also used by the mercers, is seven lines larger than that of the tribunal of public works.

The first being the measure constantly used by the missionaries in surveying the empire, Thomas, the Jesuit, found a degree to be two hundred lies, or Chinese furlongs, each consisting of one hundred and eighty Chinese fathoms of ten feet.

We shall now take a view of the trade of China, where the riches peculiar to each province, and the facility of conveying merchandize by means of the rivers and canals, have always rendered the domestic trade of the empire extremely flourishing and immensely great. Du Halde says, that it is much greater than that of all Europe. "That might be, says the baron De Montesquieu in his Spirit of Laws, if our foreign trade did not augment our inland commerce. Europe carries on the trade and navigation of the other three parts of the world; as France, England, and Holland, do nearly that of Europe."

As to its foreign trade, if compared to this, it is very inconsiderable, for by sea they never pass the Straights of Sunda, their farthest voyage that way being to Batavia; on the side of Malacca it never extends beyond Achen; and the limits of their navigation northwards is Japan.

They commonly sail to this last country in June or July at farthest; but first carry goods to Camboya, or Siam, and freight themselves there with such as are in request at Japan, making two hundred per cent. by the voyage. If they sail directly thither from the ports of Canton, Emouy, or Ning-po, they export ginseng, birthwort, rhubarb, mirabolans, buffelo and cow hides, areca bark, and white sugar; gaining by the last sometimes a thousand per cent. All sorts of silk, chiefly sattins, taffeties, and damasks of different colours, but principally black; silk strings for instruments, eagle and sandal wood, which is in much request among the Japanese for perfumes, as they frequently offer incense to their idols, and European cloths and camblets.

The Chinese traders in return bring from Japan pearls, by which they sometimes gain a thousand per cent. fine copper in bars, also wrought copper, as scales, basons, chafing-dishes, incense-pans, &c. flowered paper, beautiful porcelain, Japan cabinets, and other goods; gold, which is very fine, and a certain metal called tombac, by which they gain fifty or sixty per cent. at Batavia.

They carry to Manila a great deal of silk, particularly striped and flowered sattin of different colours, embroidery, carpets, cushions, night-gowns, tea, China-ware, Japan works, drugs, &c. by which they generally gain fifty per cent. and bring back only piasters. The trade they most regularly carry on is that to Batavia, to which they carry fine green tea, China-ware, leaf-gold, and gold thread made of gilt paper. Some of this is sold by hand in small scanses, and is dear, because covered with the finest gold; but that brought by the Chinese to Batavia is sold only by weight, and is made up in parcels, with large hanks of red silk put in to set off the colour of the gold and increase the weight of the parcels. This the Dutch sell to the Malaysians for great profit. Toutenack,

a metal between tin and iron, that yields an hundred, and sometimes an hundred and fifty per cent, drugs, particularly rhubarb, copper vessels, as large as kettles, chafing-dishes, basons, &c.

From Batavia they import silver in piasters, nutmegs, cloves, pepper, and other spices; tortoise shells, of which the Chinese make very neat toys, as snuff-boxes, after the fashion of those in Europe; pipes, knife-handles, cups, boxes, and combs; sandal wood and black wood for making cabinet work, and Brazil wood for dying; agate stones ready cut, yellow amber, and European cloth, which they afterwards sell at Japan.

This is the principal foreign trade carried on by the Chinese; they sometimes sail to Achen, Malacca, Ihor, Potana, Ligor, Cochin-china &c. The trade they carry on at Ihor is the most easy and gainful; from thence they export cinnamon, pepper, birds-nests, rice, camphire, ratran, torches made of the leaves of certain trees which burn like pitch, gold, tin, &c.

As for the trade carried on by the Europeans in China, they have the liberty of scarce any port but that of Canton; nor do they sail up the river as far as that city, but cast anchor at Hoang-pou, about four leagues below it, where the river is crowded by a multitude of vessels; but there is no trading to advantage with any thing but silver in China, where considerable profit may be made by purchasing gold with it.

The gold bought at Canton comes partly from the provinces of China, and partly from foreign countries, as Japan, Cochin-china, and other places. The goods purchased there of the Chinese are silks, japaned works, and in much greater quantities all the different sorts of tea drank in Europe; and China-ware, hanging paper, fans, drugs, &c.

We shall conclude this description of China with an extract of the character given of the Chinese by the ingenious author of Commodore Anson's Voyage round the World; which we choose to insert here, both on account of our thinking it extremely just, and as it will serve as a summary of the whole, and, in one view, afford a just idea of that people. After which we shall describe the isles of Formosa and Hainan, which are in part under the subjection of China, and are the only islands subject to that empire that are worthy of a particular description.

"That the Chinese are a very ingenious and industrious people, is sufficiently evinced from the great number of curious manufactures which are established amongst them, and which are eagerly sought for by the most distant nations; but though skill in the handicraft arts seems to be the most valuable qualification of this people, yet their talents therein are but of a second rate kind; for they are much outdone by the Japanese in those manufactures which are common to both countries; and they are in numerous instances incapable of rivalling the mechanic dexterity of the Europeans. Indeed, their principal excellency seems to be in imitation; and they accordingly labour under that poverty of genius which constantly attends all servile imitators. This is most conspicuous in works which require great truth and accuracy; as in clocks, watches, fire-arms, &c. for in all these, though they can copy the different parts, and can form some resemblance of the whole; yet they never could arrive at such a justness in their fabrick, as was necessary to produce the desired effect. If we pass from those employed in manufactures to artists of a superior class, as painters, statuaries, &c. in these matters they seem to be still more defective; their painters, though very numerous, and in great esteem, rarely succeeding in the drawing or colouring of human figures, or in the grouping of large compositions; and though in flowers and birds their performances are much more admired, yet even in these some part of the merit is rather to be imputed to the native brightness and excellency of the colours, than to the skill of the painter; since it is very unusual to see the light and shade justly and naturally handled, or to find that ease and grace in the drawing which are to be met with in the works of European artists. In short, there is a stiffness and minuteness in most of the Chinese productions, which are extremely displeasing: and it may perhaps be truly asserted, that these defects in their arts are entirely owing

“ to the peculiar turn of the people, amongst whom nothing great or spirited is to be met with.

“ If we next examine the Chinese literature, (taking our accounts from the writers who have endeavoured to represent it in the most favourable light) we shall find, that on this head their obstinacy and absurdity are most wonderful; since though, for many ages, they have been surrounded by nations to whom the use of letters was familiar, yet they, the Chinese alone, have hitherto neglected to avail themselves of that almost divine invention, and have continued to adhere to the rude and inartificial method of representing words by arbitrary marks; a method which necessarily renders the number of their characters too great for human memory to manage, makes writing to be an art that requires prodigious application, and in which no man can be otherwise than partially skilled; whilst all reading and understanding of what is written is attended with infinite obscurity and confusion, as the connection between these marks, and the words they represent, cannot be retained in books, but must be delivered down from age to age by oral tradition: and how uncertain this must prove in such a complicated subject, is sufficiently obvious to those who have attended to the variation which all verbal relations undergo when they are transmitted through three or four hands only. Hence it is easy to conclude, that the history and inventions of past ages, recorded by these perplexed symbols, must frequently prove unintelligible; and consequently the learning and boasted antiquity of the nation, must in numerous instances, be extremely problematical.

“ However, we are told by many of the missionaries, that though the skill of the Chinese in science is confessedly much inferior to that of the Europeans, yet the morality and justice taught and practised by them are most exemplary: so that, from the description given by some of these good fathers, one should be induced to believe, that the whole empire was a well governed affectionate family, where the only contests were who should exert the most humanity and social virtue. But the behaviour of the magistrates, merchants, and tradesmen at Canton, sufficiently refutes these jesuitical fictions. Besides, as to their theories of morality, if we may judge from the specimens exhibited in the works of the missionaries, we shall find them frequently employed in recommending a ridiculous attachment to certain frivolous points, instead of discussing the proper criterion of human actions, and regulating the general conduct of mankind to one another, on reasonable and equitable principles. Indeed, the only pretension of the Chinese to a more refined morality than their neighbours, is founded not on their integrity or beneficence, but solely on the affected evenness of their demeanor, and their constant attention to suppress all symptoms of passion and violence. But it must be considered, that hypocrisy and fraud are often not less mischievous to the general interests of mankind, than impetuosity and vehemence of temper: since these, though usually liable to the imputation of imprudence, do not exclude sincerity, benevolence, resolution, nor many other laudable qualities. And perhaps, if this matter was examined to the bottom, it would appear, that the calm and patient turn of the Chinese, in which they so much value themselves, and which distinguishes the nation from all others, is in reality the source of the most exceptionable part of their character: for it has been often observed by those who have attended to the nature of mankind, that it is difficult to curb the more robust and violent passions, without augmenting, at the same time, the force of the selfish ones: so that the timidity, dissimulation, and dishonesty of the Chinese may, in some sort, be owing to the composure and external decency so universally prevailing in that empire.

“ Thus much for the general disposition of the people: but I cannot dismiss this subject without adding a few words about the Chinese government, that too having been the subject of boundless panegyric. And, on this head, I must observe, that the favourable accounts often given of their prudent regulations for the administration of their domestic affairs, are sufficiently confuted by their transactions with commodore Anson; as we have seen

“ that their magistrates are corrupt, their people thievish, and their tribunals venal and abounding with artifice. Nor is the constitution of the empire, or the general orders of the state, less liable to exception; since that form of government, which does not in the first place provide for the security of the public against the enterprizes of foreign powers, is certainly a most defective institution: and yet this populous, this rich and extensive country, so pompously celebrated for its refined wisdom and policy, was conquered about an age since by a handful of Tartars; and even now, through the cowardice of the inhabitants, and the want of proper military regulations, it continues exposed, not only to the attempts of any potent state, but to the ravages of every petty invader.”

SECT. XV.

Of the Island of FORMOSA.

Its Situation, Climate, Vegetables, and Animals. The Treachery of the Chinese. A Description of the Part possessed by that Nation, and of the Persons, Dress, Manners, and Customs of the Natives under their Subjection. Of the Settlement made there by the Japanese, afterwards by the Dutch, and at length by the Chinese, who obliged the latter to leave the Island.

THE island of Formosa is situated to the east of China, near the province of Fo-kien, and is divided into two parts by a chain of mountains, which runs through the middle, beginning at the south coast and ending at the north. That part of the island which lies to the west of the mountains belongs to the Chinese, and is situated between 22 degrees 8 minutes and 25 degrees 20 minutes north latitude.

The word Formosa signifies beautiful, and the island well deserves the name, it being a very fine country. The air is pure and always serene, and that part possessed by the Chinese produces plenty of corn, rice, and other grain, and is watered by many rivers that descend from the mountains; but the water is not very good. Most of the fruits that grow in the Indies are to be found here, as oranges, papayas, goyavas, ananas, bananas, cocoes, &c. Besides peaches and apricots, pomegranates, grapes, figs, chestnuts, and other European fruits. The inhabitants also cultivate a kind of water-melons, much larger than those of Europe: some of these consist of a white and others of a red pulp, and contain a cool luscious juice; very grateful to the Chinese. Sugar and tobacco grow here extremely well, and all the trees in that side of the island are so agreeably ranged, that when the rice is, as usual, transplanted in lines and squares, the whole southern part resembles a vast garden.

There are no tigers, leopards, bears, wolves, nor wild boars to be met with here as in China. Horses, sheep, goats, and even hogs are very scarce; but deer and asses are seen in herds. They have abundance of oxen, which, for want of mules and asses serve for common riding, and, being disciplined betimes, go as good a pace as the best horses in the country. There are but few birds, the most common are the pheasants, but those the fowlers will scarce suffer to multiply.

The inhabitants of the eastern part of the island are described by the Chinese as barbarians; yet they acknowledge that they are chaste, of a sweet and gentle disposition, loving and mutually assisting each other; disinterested and setting little or no value on their gold and silver, of which they are said to have several mines. But with these good qualities they are like other uncivilized nations, extremely revengeful. They are said to live without any regular laws, and to eat only fish and the flesh of beasts, without shewing any signs of worship or religion.

The Chinese knowing there were gold mines in the island before they conquered it, and being unable to find any in that part under their subjection, would not venture to cross the mountains; but sent a small ship to the eastern parts, where they made no doubt they should find them. They met with an hospitable reception from the inhabitants, who generously offered them lodgings, provisions, and assistance; but gave them no information concerning the

the mines, possibly through jealousy of their power. After eight days search, they discovered only some ingots in the cottages, on which these innocent people seemed to set but little value.

The friendly natives having assisted them to equip their vessel in order for their return, the Chinese, whose avarice was inflamed at the sight of these ingots, invited their benefactors to a great entertainment, and having made them all drunk, cut their throats, and sailed away with the ingots. The news of this cruel act of more than savage ingratitude, was no sooner spread through the eastern part of the island, than the inhabitants took up arms, and made an irruption into the western part, where, without mercy, they put man, woman, and child to the sword, and set fire to their dwellings. Since that time the two parts of the island have been almost continually at war.

The lands possessed by the Chinese in the isle of Formosa, are divided into three subordinate governments that depend upon the capital of the island, and each of these governments has its particular magistrates, subject to the governor of the capital: and the governor himself is subject to the viceroy of the province of Fo-kien.

The capital, which is called Tai-ouan-fou, is very populous, and equal to most of the great cities of China. Every thing that can be desired may there be had in great plenty, not only what the island itself furnishes, but China and India cloths, varnish, China-ware, silk, and the several manufactures of Europe: there are but few mulberry-trees in the island, and consequently but little silk is made in the country. The emperor keeps there a garrison, consisting of a thousand men for the security of the settlement, and no Chinese can remove thither with his family without a passport.

Almost all the streets of the capital are drawn in a line, and covered seven or eight months in the year to defend the people from the heat of the sun. They are from thirty to forty feet in breadth, and some of them are near three miles long. Almost all of them are lined with shops of China-ware, silk, and other commodities in admirable order, in which the Chinese excel, and it would be exceeding pleasant to walk in them, were they better paved, and less crowded by passengers.

The houses are all thatched, and generally built of clay and bamboo; however, the disagreeable meanness of these buildings is concealed by the tents that cover the streets, so that nothing is to be seen but the shops.

This city has neither walls, or any other kind of fortifications, for the Tartars do not love to confine their courage within a rampart, but chuse to fight on horseback in the open field.

The harbour is sheltered from every wind; but the entrance into it becomes every day more difficult. There were formerly two entrances into it, but one of them is choaked up with sand, and the other, which has a rocky bottom, is not above nine or ten feet deep at high water.

The Chinese have three cities and many villages under their subjection; but their government and manners being the same as in China, we shall not tire the reader with a repetition of them. Those of the natives who are subject to the Chinese, are divided into forty-five towns, or plantations, thirty-six in the north, and nine in the southern part. The towns of the north are very populous, and the houses but little different from those of China; but those in the south are only a heap of round cottages made of clay and bamboo, in the form of a funnel inverted, and thatched at the top. They are from fifteen to forty feet in diameter, and some of them are separated by partitions; but in these huts are neither tables, chairs, benches, beds, nor any other furniture. Their beds are the fresh leaves of a particular tree, very common in the country, which they gather, and spread upon the ground, or on a board in their cottages, and there lie down to sleep. In the middle of the house is a kind of stove raised two or three feet from the ground where they dress their vicinals.

They are very slovenly at their meals, using neither dishes, plates, spoons, knives nor forks, but place what is provided upon a piece of board or mat, and use their fingers to eat with. They eat flesh half raw, and the less it is roasted the better they like it.

Their common food is rice, millet, and any game

they can take, which they either do, by killing them with their arrows, darts, and javelins, or overtake them by running, for they are so swift as to outstrip horses in their full speed, which the Chinese attribute to the custom of binding their loins and knees exceeding tight, till they are fourteen or fifteen years of age. They hurl their javelins seventy or eighty paces with the utmost exactness; and, though their bows and arrows are very ordinary ones, they kill pheasants flying.

The persons of the original inhabitants are not at all like their neighbours the Chinese. They are of a low stature, and have a large head, and high forehead, a wide mouth, high cheek bones, and a short flat chin, with very little beard. Their neck is small and long, their body short and square, and their arms and legs long, small, and ill-shaped.

Their whole apparel is a single piece of cloth two or three feet long, tied round the waste, and reaching down to the knees. Yet pride, which takes deep root in the human heart, is here indulged even in nakedness, and gives these people more pain and trouble than those who are more civilized feel, to procure the richest habits; for some of them imprint grotesque figures of trees, animals, flowers, &c. on their skin. But this privilege, which is allowed only to such as excel in running and hunting, costs them dear, and puts them to such violent pain, that the operation might endanger their lives was the whole to be performed at once; they therefore employ several months, and sometimes a whole year about it. However, all persons are at liberty to wear in their ears rings, and on their heads and necks coronets, and necklaces, consisting of several rows of small grains of different colours. These coronets are terminated with a plume of cocks or pheasants feathers; they also blacken their teeth, and wear bracelets above their elbows, and on their wrists. If we imagine a man with an olive complexion, a fine slender shape, with his hair hanging negligently on his shoulders, and adorned with those fantastical ornaments, with no other garments but a piece of cloth round his waste, and at the same time armed with a bow and arrows, we shall have a just idea of a beau of the south part of the isle of Formosa.

In the north part of the island, where the climate is cooler, they cover themselves with the skins of the deer they kill in hunting, and make them into a sort of coats without sleeves. They wear a bonnet in the form of a cylinder, made of the stalks of Banana leaves, which they adorn with coronets placed one above another, and tied with fillets and bands of different colours, having on the top a plume like those before mentioned.

When a man is desirous of marrying, he goes several days successively with music to the door of the house where the object of his affections resides, and if he be agreeable to her she goes out to meet him, and then they settle the terms between themselves; after which they speak to their parents, and desire them to prepare the wedding feast. This is made at the house of the bride's father, and there the bridegroom continues. Hence they place their good fortune, not in having boys, but girls, who procure them sons-in-law to be the props of their old age.

Though the islanders in this division are entirely subject to the Chinese, they still preserve some remains of their ancient government. Every town makes choice of three or four old men, most distinguished for their probity, to be their judges; these determine all differences, and if any one refuses to submit to their decision, he is instantly driven out of the town, without the least hope of ever returning, and no other town will receive him.

To regulate the tribute which they pay in grain, deer, skins, and other things easily procured in the island, there is in every town a Chinese who understands the language; and is interpreter to the mandarines; but instead of preventing these poor people from being oppressed, they behave like petty tyrants, and exercise the patience, not only of them, but of the mandarines themselves, who are forced to continue them in their employments to avoid greater inconveniences. There were formerly twelve towns in the south under subjection to the Chinese; but three of them revolted, drove out the interpreter, and united themselves to those of the eastern part of the island.

The

The Chinese themselves acknowledge, that amongst these people there is no cheating, robbing, or quarrelling, except with their interpreters, and that they practice all the duties of equity and benevolence. Whatever is given to any of them, they will not receive till those who shared the labour, partake of the wages.

In the year 1620, a Japanese squadron coming near Formosa, the commander was so pleased with the view of the country, that he resolved to settle a colony in the island, and therefore left some of his men on shore with orders to get information of every thing necessary to the execution of his design. Soon after a Dutch vessel was forced by a storm into the same harbour, and found the Japanese in no condition to oppose them. They thought the country extremely beautiful, and well situated for commerce, and therefore pretending to want refreshments, and to be under a necessity of refitting their vessel, which was damaged by the storm, they stayed on shore; and some of them made an excursion into the country, in order to view it more narrowly, which having done, they returned on board, and began to refit the vessel. They now desired the Japanese, whom they were unwilling to offend, for fear of injuring their trade to Japan, to allow them to build a house on the brink of the island at one of the entrances into the harbour, which they alledged would be of use to them in going and coming to Japan. The Japanese at first denied their request; but the Dutch pressing them to give their consent, and assuring them they desired no more ground than what could be encompassed with an ox's hide, the Japanese at last agreed to their request.

The Dutch then taking a large hide, cut it into small thongs, and tying them together, encompassed a spacious piece of land. The Japanese were at first a little vexed at this artifice; but were soon pacified, and laughing at the stratagem, suffered the Dutch to build a fort, to which they gave the name of the castle of Zealand. This fort gave the Dutch the command of the harbour, and made them masters of the only passage by which large vessels could enter it. The Japanese, either disgusted at the new fort, or not finding their account in staying in the island, soon after quitted it, and returned home. The Dutch, by this means, became sole masters of Formosa; for the inhabitants were unable to oppose them. They therefore strengthened themselves by building a fortification, consisting of four half bastions on the other side of the harbour, opposite to the fort of Zealand.

China was at this time all in a flame; the king of the Tartars was seated on the throne, and several of the provinces opposed him by a vigorous war, which was carried on with various success, till at length one of the Chinese generals being defeated, and driven out of China, he turned his views towards Formosa, resolving to drive the Dutch from thence, and erect a new kingdom there. The Dutch who apprehended no danger, had neglected to strengthen themselves with supplies of men from their other settlements, and there were only eleven of them to defend the fort and harbour of Formosa, the rest of the garrison being composed of Indians, and of the inhabitants of the country. Notwithstanding the great inequality of forces, the Dutch resolved to defend themselves, which they did with the utmost bravery. The Chinese general entered the harbour with a fleet composed of nine hundred sail, and landed part of his men, in order to attack the fort of Zealand both by sea and land. The siege lasted four months, in which the Dutch defended themselves with their great guns with more success than they themselves had expected. The Chinese general was enraged at meeting such opposition from a handful of Europeans against a numerous army: and as the Chinese had not the use of cannon, he had no hopes of reducing them, but by famine, which would require a long time, and in the mean while they might be relieved by ships from Batavia, or by those that trade to Japan. He therefore resolved to make use of his utmost efforts against the Dutch, who had four ships in the harbour, and had put on board each of them one of their own men, with some Indians, to guard it, the other seven Dutchmen remaining in the fort of Zealand.

The Chinese general finding no other method of injuring the Dutch, turned a few of his vessels into fire-ships,

and having the advantage of a high wind drove them upon the Dutch ships, and burnt three of them. Having thus succeeded in this attempt, he summoned the Dutch to surrender, offering them leave to depart with all their effects, and threatening if they refused to allow them no quarter. The Dutch, having now only one ship left, gladly accepted the offer, and having put on board all their effects, delivered the place into the hands of the Chinese, and departed. Some years after the Chinese in Formosa, taking advantage of a general amnesty, submitted to the emperor; this happened in the year 1683, and this island has ever since been subject to the Tartarian princes seated on the throne of China.

S E C T. XVI.

Of the Island of HAINAN.

Its Situation, Extent, and Climate. Its Soil, Minerals, Vegetables, and Animals. Of the Persons, Dress, Manners, and Customs of those of the Natives who have preserved their Freedom; and of the Government of that Part of the Island, which is subject to the Chinese.

HAINAN, which signifies South of the sea, is a large island, bounded on the north by the province of Quang-si, which, in clear weather, may be seen from the coast; on the east, by the Chinese sea; on the south by the coast of Cochinchina, and on the west by part of that kingdom, and part of the province of Quang-tong.

Its greatest length, from east to west, is between sixty and seventy leagues, and its breadth from north to south between forty and fifty, containing near one hundred and sixty leagues in circuit. The climate on the northern part is very unhealthy, chiefly on account of the water, for the inhabitants are obliged to boil in the morning all they propose to drink in the day.

The soil of that part of the island is a plain that reaches from the sea-side about fifteen leagues into the country; but the southern and eastern parts are very mountainous: yet there are some vallies in the center of the island, which are well cultivated, and produce two crops of rice every year; but the mountains for the greatest part are barren. In the midst of the island are gold mines, and in the northern part mines of lapis-lazuli.

Among the trees of the island are those which yield dragon's blood, and many others of different sorts, which, on an incision made in the bark, yield a white juice, which, as it hardens, turns red, but has not the consistence of gum: this matter being thrown into the fire burns slowly, and diffuses a smell weaker, but more agreeable than incense. Among the other trees are those called by the Europeans eagle-wood, and rose, or violet-wood, which is thus named, on account of its scent. There is also a yellow wood that is very fine, and in a manner incorruptible. Columns made of it are sold at a high price, and are kept for the sole use of the emperor.

The island not only produces the various fruits that grow in China, but sugar, tobacco, cotton, and indigo; they have also areca nuts and rattan canes.

Among the animals is a remarkable kind of large black apes, that very much resemble the human species, and have features well made; but these are very scarce. There are others that are grey and very ugly. All sorts of game are very plentiful, particularly deer, hares, and a kind of wild boars.

The partridges and quails are inferior to those of Europe; but snipes, teal, and all sorts of water fowl, are very good. The woodcocks here are excellent, and turtle-doves, and wood-pigeons, are in great plenty.

There are likewise several sorts of curious birds, some of which are of the size of a linnet, with feathers of a beautiful red, and others of a bright gold colour: these two sorts of birds are always together. There are ravens with white rings about the neck, starlings, with a little moon on their bills, and a bird of the shape and size of a black-bird, but is of a deep blue, with yellow ears about half an inch long. These birds talk and whistle to perfection.

In the island are also found snakes of a monstrous size, but so timorous, that they are frightened at the least noise, and

and are far from being dangerous, as the natives travel barefoot both by day and night through the plains and thick woods without being hurt.

This island is subject to China, except the middle part, where the natives have retired to the mountains, and live independent of the mandarines. They formerly traded with the Chinese, with whom they exchanged gold, which they dig out of their mines, China-wood, and Calamba-wood, for other commodities, which brought immense profits to the mandarines: but these islanders scarce ever appear unless it be to surprize some of the neighbouring villages; yet they are such cowards, and so ill disciplined, that it is said fifty Chinese would defeat some hundreds of them. However, a part of them pay tribute to the emperor, and are suffered to possess villages on the plain. Many others, particularly in the east and southern parts of the island, are in the service of the Chinese; these keep their sheep and till their lands, but they are generally deformed, very short and of a redish complexion.

Both the men and women wear their hair in a ring on the forehead, and on their heads a hat made of straw or rattan, and tied under their chin. The men wear only a piece of calicoe, which is either black or of a deep blue, and covers them from the waist to the knees. The women wear a kind of waistcoat of the same stuff, and also paint their faces from their eyes downwards with blue streaks made of Indigo. Both sexes wear gold and silver

ear-rings, with pendants made in the form of a pear and well wrought.

Their arms are bows and arrows, in the use of which they are not very skilful. They have also a kind of hanger, which they carry in a little basket fastened to their girdle behind. This is the only instrument they use for doing their carpenters work and clearing their way through the forests.

This island is in the district of the province of Quang-tong. Its capital, which is named Kiun-tcheou, is built on a promontory, and ships lie at anchor under its walls. 'Tis governed by two sorts of mandarines: those of the mandarines of learning, and those of arms. There are three cities of the second order, and ten of the third; all of them near the sea-side, and under the jurisdiction of the capital.

In the north of the island is the port to which the barks of Canton resort. It is formed by a wide river, the entrance of which is defended by two small forts; though it has but ten or twelve feet water. The capital is situated within two leagues of this port, and between them is a large plain, in which are many Chinese sepulchres. In the south part of the island is a fine port at the bottom of a great bay, where there is near twenty feet water: by the shore of this port are abundance of maritime plants and madrepores of all kinds.

C H A P. III.

Of K O R E A.

S E C T. I.

Of the Situation, Extent, Climate, and Soil of Korea. Its Vegetables and Animals. The Dress, Manners, and Customs of the Koreans. Their Houses described, and their Hospitality to Travellers.

THOUGH the kingdom of Korea, or Corea, be only tributary to China, yet as it is situated on the eastern extremity of Asia, we shall give a description of it before we treat of that part of Tartary that is immediately subject to the emperor.

Korea is called both by the Chinese and the natives Kaoli; and is a peninsula of Asia, that extends from about the thirty-fourth to the forty-third degree of north latitude, it being about four hundred and fifty miles in length from north to south, and two hundred and twenty-five in breadth from east to west. It is bounded on the north by the country of the Manchew Tartars: on the west by the province of Leao-tong and the Yellow sea; on the east it is bounded by the sea of Corea, which separates it from Japan; and on the south by the ocean. The coasts being inclosed with rocks and sands, strangers cannot approach them without danger.

On the north are long and high mountains, where the cold is so intense, that the rice and the cotton-plant will not grow. The poor people there feed on barley, while the rich have meal brought from the south. The mountains are, during the winter, covered with deep snow, and the people in order to walk upon it, wear pieces of boards under their feet, to prevent their sinking.

The most considerable rivers of Korea are the Yalou and the Towmen, both of which rise in the same mountain, which is one of the highest in the world. One of them flows to the east, and the other towards the west. They are both pretty deep, and moderately rapid; and the water is very good.

All the southern part of the country is extremely fertile, and produces all the necessaries of life, especially rice, wheat, millet and other sorts of grain. The ginseng, a root so highly esteemed by the Chinese for its medicinal virtues, is also found here, though not in such quantities as in the country of the Manchews. They have also

tobacco, hemp, and cotton; and most of the trees found in the northern parts of China.

They have plenty of horned cattle, which they use in tilling the land. They have also swine, dogs, and cats; of the wild kind, there are tygers, bears, wolves and fables, deer, foxes, and many others. The rivers are often pestered with alligators or crocodiles, and the land with abundance of snakes and other venomous creatures.

The country abounds with fowl, and there are plenty of herons, woodcocks, pheasants, pigeons, swans, geese, ducks, and all sorts of poultry; with eagles, storks, kites, magpies, daws, and lapwings; besides some sorts unknown in Europe.

Korea is divided into eight provinces, containing three hundred and sixty cities and towns, with many forts and castles on the mountains.

The Koreans are generally well shaped, and of a mild and tractable disposition; they are lovers of learning, and fond of music and dancing. The northern provinces produce the stoutest men and the best soldiers, but they are said to be in general very effeminate, and possessed of little courage: they are even not ashamed of cowardice, and lament the misfortune of those who are obliged to fight. They are terrified at the sight of blood, and fly whenever they meet with it. They are also much afraid of the sick, particularly of those who have contagious diseases, whom they remove into little straw hovels in the midst of the fields, where their friends look after them, and give notice to passengers to keep at a distance; but when the sick have the misfortune to have no friends, others will rather suffer them to die for want of attendance than come near them. When a town or village is infected with the plague, the avenues to it are shut up with hedges of briars, and some are placed on the tops of the infected houses, that people may know them. Though many medicinal plants grow in the country, the people are unacquainted with them, and most of the physicians are employed by the grandes; so that the poor, who are unable to be at the expence of having recourse to them, apply to a set of people whom they esteem conjurors.

Adultery and theft are but little known amongst them, and they have such little reason to be suspicious, that it is not usual for them to shut their doors at night. Indeed

the revolutions of government have made them deviate a little from their primitive innocence, yet they may still be considered as a pattern to other nations.

Their dress is a gown with long and wide sleeves, a high square fur cap, with a girdle about their loins, and boots of leather, linen, or fatten. The quality usually dress in purple-coloured silk, and the literati are distinguished by wearing two feathers in their caps. The cloth worn by persons of distinction on public occasions, is made of gold and silver brocade; however, the poor wear only skins and cloth made of cotton or hemp. Their arms are cross-bows and long sabres.

The houses of the Koreans of quality make a stately appearance, but those of the common sort are mean, nor are they allowed to build as they please, for no man must cover his house with tiles without leave; on which account they are generally thatched with straw or reeds. These houses are small, consisting of one story and a garret over it, in which they lay up their provisions; but they have seldom more furniture than is absolutely necessary. They are built with wooden posts fixed in the ground, and the spaces between filled up with stone to the first story. The rest of the structure is of wood, plastered without, and covered on the inside with white paper; the floors are vaulted, and in winter they make a fire underneath, so that they are always as warm as if in a stove.

The nobility have always an apartment in the front of the house in which they receive their friends and divert themselves; and there is generally before their houses a large square with a fountain, or a fish-pond, and a garden with covered walks. Tradesmen and the chief citizens have generally a ware-house adjoining to the building in which they dwell; and there they treat their friends with arrack and tobacco, for there are few of either sex but what smoke. The children of four or five years of age are also fond of smoking. The women's apartment is in the most retired part of the house, where none must approach them. Some wives, however, are allowed the liberty of seeing people and going to feasts, but they sit by themselves facing their husbands.

In the country are abundance of houses for pleasure, to which the Koreans resort to see women dance, sing, and play upon musical instruments. In summer they enjoy this recreation under the cool shade of a pleasant grove. They have no inns for the entertainment of passengers, but he who travels sits down at night near the pales of the first house to which he comes. Those within soon bring him boiled rice, and dress meat for his supper. He may stop at as many houses as he pleases; but in the great road to Sior there are houses where those who travel on public affairs have lodging and diet, at the expence of the public.

SECT. II.

Of their Marriages, the Education of their Children, and their Mourning at the death of a Parent. Of their Language, and different Manners of Writing.

KINDRED are not permitted to marry within the fourth degree. As the girls are married at eight or ten years of age, they are never courted by their future husbands. They no sooner change their state, than they remove to their father-in-law's house, where they reside till they have learned to get their living, or to govern their family. The marriage-ceremony is very simple: the man only mounts his horse, and riding about the town, attended by his friends, at last stops at the bride's door, where he is received by her relations, who soon after conduct her to his house, where the marriage is consummated without any other ceremony.

A man has the liberty of keeping as many women abroad as he can maintain, and may at any time repair to them without scandal; yet none lives with him but his wife. Noblemen indeed have two or three women besides in the house, but they have nothing to do with the management of the family. The Koreans use their wives little better than slaves; and though a woman has borne her husband many children, he may put her away on the slightest pretence whenever he pleases and take another: but what is

still more unjust, he can compel her to take and maintain the children.

Parents are indeed very indulgent to their offspring, and in return are much respected by them; but the case is very different with the slaves, who shew but little regard for their children, because they know they will be taken from them as soon as they are able to work. If a freeman lies with a female slave their children are slaves, and those whose father and mother are both slaves are the property of the mother's master.

The nobility and freemen in general are very careful of the education of their children, and put them while young to learn to read and write. The masters use no rigour in their manner of teaching, but manage all by fair means. They inspire their scholars with emulation by giving them an high idea of learning, and mentioning the worth of those of their ancestors, who by study have acquired great wealth. By such exhortations they make them improve in expounding the writings they give them to read, in which all their learning consists. There are besides in every town a house where the nobility, according to ancient custom, assemble the youth to make them read the history of their country and the trials of those who have suffered death for their crimes.

Assemblies are also annually held in two or three towns of each province, to which the youth assemble to get employments either by the pen or sword.

The governors of towns send thither able deputies to examine them, and choose the best qualified; and, according to the report made to them, write to the king, who bestows employments on those who are esteemed worthy of them. The old officers, who have had only civil or military commissions, at this time endeavour to increase their revenue by obtaining both; but their aspiring to these honours is often attended with ruin from the presents they make, and the treats they give to obtain votes.

When a freeman dies his children mourn three years, during which time they are incapable of any employment; and those who enjoy any posts are obliged to quit them: it is not even lawful for them to lie with their wives; and should they have any children born during the mourning they would be accounted illegitimate. The mourning-robe is a long hempen cloak, without any thing under it but what is made of sackcloth. On their caps, which are of green reeds interwoven, they wear a hempen cord instead of a hatband. They never go without a great cane or stick in their hand, which serves to distinguish who they are in mourning for; the cane denoting the father, and the stick the mother. During the whole time of mourning they never wash, and consequently appear extremely nasty. As soon as any one dies his kindred run about the streets shrieking and tearing their hair. They take particular care to bury him honourably in some part of a mountain chosen by a fortune-teller. Every corpse is inclosed in two coffins, each of which is two or three fingers thick; these are put one within the other, and painted and adorned according to the ability of the person who purchases them. They generally bury their dead in spring and autumn. Such as die in summer are placed in a thatched hut raised on four stakes, till the rice harvest is over. When they intend to bury them they bring them back to the house, and set out at break of day with the body, the bearers singing and keeping time as they go, while the relations and friends of the deceased make the air resound with their cries. Three days after the latter return to the grave, where they make some offerings, and eating all together are very merry. The great men have sepulchres of stone, on which are cut their names, qualifications, and employments; but the common people have only graves five or six feet deep. Every full moon they cut down the grass that grows on the grave, and offer new rice upon it, that being their greatest festival next to the beginning of the new year.

The children having performed this duty to their parents, the eldest sons take possession of the house, with all the lands belonging to it; and the rest is divided among the sons, the daughters being said to have no share on account of their having no fortunes to give their husbands, except their cloaths. When a father is fourscore years of age he declares himself incapable of managing his estate, and resigns it up to his children; upon which the eldest taking

taking possession, builds a house at the common expence for his father and mother, where he lodges with them, and supports them, treating them with the greatest respect.

Their language is very copious, and their way of writing and arithmetic are very hard to learn. They have three sorts of writing. The first consists of large broad strokes, like that of China, and is used in printing: The second is a kind of running hand used by the great men and governors, in answering petitions. The third, which is a ruder scrawl, is used by women, and the common people; it being easier to write in this character than in the other two, names and things never before heard of.

All these kinds of writings are performed with a hair pencil. They have abundance of old books, both printed and manuscript, which are preserved with the utmost care. Copies of them are deposited in several towns, that in case of fire they may not all be destroyed. They print from blocks of wood, like the Chinese; and keep their account of time by moons.

S E C T. III.

The Respect paid to the Chinese Ambassadors, who come to receive the Tribute. The Power of the King, and the Form of the Government. His Revenue, Military Officers and Soldiers, with the Punishments inflicted on Criminals.

AS Korea is tributary to the eastern Tartars, who conquered it before they subdued China, an ambassador comes three times a year to receive the tribute which the people pay in ginseng. The king, with his whole court, goes out to meet him, and waits upon him to his lodging. This ambassador is treated with such extraordinary respect that he seems to be more honoured than the king himself. He is preceded by musicians, dancers, and vaulters, who endeavour to divert him, and during the whole time he remains at court, all the streets from his lodging to the palace, are lined with soldiers, standing within ten or twelve feet of each other. Two or three men have no other employment than to pick up notes thrown out of the ambassador's window, in order to be carried to the king, who is solicitous to know whatever he is doing, and studies every possible method of pleasing this officer, that he may make a favourable report of him to the emperor of China.

The king of Corea has however an absolute authority over his own subjects. None of them have any property in the lands, and the revenues of the nobles arise out of those estates they hold of his majesty during pleasure, and from the number of their slaves. The chief officers by sea and land compose the king's council, and meet every day at court, but they must wait till their advice is asked before they give it, and till they are appointed to manage any business, must not interfere in it. These have the first places about the king, which they enjoy till fourscore years of age, provided their behaviour is unexceptionable. The same is practised in the inferior employments at court, which no man quits unless it be to rise. The governors of places, and subaltern officers, are removed every three years, but seldom serve out their time; they being frequently cashiered for misdemeanors on the accusation of the spies kept by the king in all parts of his dominions.

When his majesty goes abroad he is attended by all the nobles of his court, who wear their respective badges, consisting of a piece of embroidery before and behind, on a garment of black silk with a very broad scarf; a great body of soldiers following. He is preceded by a body of foot and horse, some carrying colours and banners, others playing on warlike instruments: They are followed by the life-guards, composed of the principal citizens. The king is in the middle, carried under a rich gold canopy. When he passes by the great men, or soldiers, they must turn their backs to him without offering to look; or so much as cough. Just before him goes a secretary of state, or some great officer, with a little box: into this he puts all the petitions and memorials, which private persons either present on the end of a cane, or hang along the walls, or pales; so that they cannot see who

prefers them. These, which are brought him by men appointed to gather them, are laid before the king, on his return to the palace; and whatever he orders relating thereto, is immediately put in execution. All the windows and doors of the houses in the streets, through which his majesty passes, are shut, and no person whatever dares presume to open them.

The king keeps a large number of soldiers, whose chief business is to guard his person when he goes abroad. The provinces are likewise obliged to send all their freemen, once in seven years by turns, to guard him for two months.

Every province has a general, with four or five officers under him; every one of whom is governor of some town or strong hold; insomuch that there is not a village, where a corporal commands, but has under him tithing men, or officers over ten men. These corporals are obliged once a year to deliver to their captains a list of what people are under their jurisdiction.

Their cavalry wear cuirasses, head-pieces, bows and arrows, swords, and whips, with small iron points. The foot likewise wear a corselet, a head-piece, a sword, and half pike. The officers carry nothing but bows and arrows. Every town, in its turn, is obliged to furnish a number of religious men, to guard and maintain, at their own expence, the forts and castles which are situate in narrow passes, or on the sides of the mountains. These are esteemed the best soldiers; they obey officers chosen out of their own body, and observe the same discipline as the other troops. Those turned of sixty are rendered incapable of duty, and their children supply their places.

The far greatest part of Korea being encompassed by the sea, every town is obliged to fit out and maintain a ship. These have generally two masts, and about thirty oars, to each of which there are five or six men. They carry some small pieces of cannon, and also artificial fireworks. Every province has its admiral, who once a year takes a view of these vessels, and gives an account of what he observes to the high admiral, who is sometimes present at these reviews. If, when he is present, any of the admirals, or officers under them, commits a fault he is punished with banishment or death.

The revenue for the support of the king's household and his forces arises out of the duties paid for every thing produced in the country, or brought by sea. In all towns and villages there are store-houses for the fruits of the earth, which the farmers of the revenues take upon the spot in harvest time. Those who have employments under the government receive their salaries out of the revenues of the place where they reside, and what is raised in the other parts of the country is assigned for the payment of the sea and land forces.

Justice is severely administered among the Koreans; whoever rebels against the king is destroyed with all his race; a proceeding equally contrary to justice, and shocking to humanity: his houses are thrown down, and no man dares ever rebuild them: all his goods are forfeited, and sometimes given to private persons. Nothing can save the man from punishment, who endeavours to intercede for the guilty, or to expostulate on the cruelty of this sentence.

If a woman murders her husband she is buried alive up to the shoulders in a high way, and an ax being laid by her side, all passengers, who are not noblemen, are obliged to give her a stroke upon the head till she expires. The judges of the town, where this crime is committed, are suspended from the execution of their office, and the place being deprived of a governor is made subordinate to another town, or at best only a private gentleman is left to command in it. The same penalty is inflicted on such towns as mutiny against their governor, or send false complaints against him to court.

It is lawful for a man to kill his wife for adultery, or any other heinous crime, on proving the fact. But if the woman thus killed was the slave of another person, he must give three times her value to her owner. Slaves who murder their masters are cruelly tormented, till they expire; but they think it no crime for a master to kill his own slave upon a slight provocation.

Murderers

Murderers are punished in the following manner. After they have long trampled upon the criminal, they pour vinegar, in which they have washed the putrified carcase of the person murdered, through a funnel down his throat, and when he is full, beat him on the belly with cudgels till he bursts.

Robbers are trampled to death.

If a single man be found in bed with a married woman he is stripped till he has nothing upon him but a pair of drawers, then daubing his face with lime, they run an arrow through each ear, and fasten a little drum on his back, which is beat through the streets, in order to expose the offender, whose punishment ends with his receiving forty or fifty strokes with a cudgel on his bare posteriors; but the woman receives them with drawers on. The men are so jealous that they seldom allow their best friends to see their wives.

If a married man be caught lying with another man's wife, he is to suffer death. This chiefly happens among people of rank. The criminal's father, if living, or else his nearest relation, is obliged to be the executioner; but the offender is to chuse his death. The man generally desires to be run through the back, and the woman to have her throat cut.

Those who, at an appointed time, do not pay their debts are beaten twice or thrice a month on the shin-bones, which is continued till they find means to discharge them; but if they die before they satisfy the creditor, their nearest relations must pay it for them, or suffer the same punishment.

The slightest punishment in this country is being bastinadoed on the buttocks, or calves of the legs, which they consider as no disgrace, it being so very common, that they are often liable to it for speaking a word amiss.

When a person is bastinadoed on the shin-bones, they tie the criminal's feet together on a small bench four fingers broad, and laying another under his hams, which are bound to it, they strike on the shins with a sort of lath of oak, or alder, two inches broad, about the thickness of a crown-piece, and as long as a man's arm. They are not to give above thirty strokes at one time, and two or three hours after they repeat them, till the whole number be complete according to the sentence.

When they are to be beaten on the calves of the legs, it is done with wands as thick as a man's thumb. This punishment is inflicted upon women and servants, and while it lasts the criminals make such lamentations as are very painful to the spectators.

When an offender is to be bastinadoed on the soles of the feet he is seated on the ground, and his feet being bound together by the great toes, are placed on a piece of wood, and beat with a cudgel, as big as a man's arm, and three or four feet long.

The bastinado on the posteriors is thus performed: the men being stripped are laid with their faces to the ground, the women have a pair of wet drawers left on, and in this posture they beat them with a larger and longer lath than that beforementioned. An hundred strokes are equivalent to death, and many die before they receive fifty.

SECT. IV.

Of the Religion of the Koreans, and of their Priests, Monastics, and Nuns.

THE Koreans appear to have very little religion. The people at their festivals repair to the temple, where every one lights a piece of sweet wood, and putting it into a vessel, place it before the idol, and making a low bow, depart. This appears to be all the religious worship they pay to their gods. They are of opinion that the virtuous shall be rewarded, and the wicked punished, but as they have no religious mysteries, nor preaching, they are free from all disputes about matters of faith; and ignorance and uniformity of sentiment is preserved throughout the kingdom.

The priests offer perfumes before the idols twice a day; and on festivals, they all make a noise with their kettles, basons, and drums.

The temples and monasteries erected by the contributions of the people, are very numerous, and are generally

built on mountains. Some of these houses of retirement contain five or six hundred religious, and within the liberties of some towns there are at least four thousand of them. They are divided into companies of ten, twenty, and sometimes thirty. The eldest governs, and if any one neglects his duty, he has the power of ordering the others to punish him with twenty or thirty strokes on the posteriors; but if he is guilty of any heinous offence, they deliver him up to the governor of the town to which they belong. As every man is at liberty to embrace a religious life, Korea swarms with those of this profession, which they are the more ready to embrace, as they may quit it whenever they please. However, these monastics are generally held in as little esteem as the slaves, on account of the taxes they are obliged to pay, and the work they are forced to perform.

Their superiors are highly esteemed, especially when they are men of some learning; for they are considered as grandes, and being called the king's religious men, wear the badge of their order over their cloaths. They pay their visits on horseback, shave both their heads and beards, are forbid to converse with women, and to eat any thing that had life. The breach of these rules is punished with seventy or eighty strokes on the buttocks, and with being banished the monastery. When they are first shaved they impress a mark on their arm, which never wears off. The inferior priests work for their living, or follow some trade, but some of them spend their time in begging, yet all of them have a small allowance from the governor. They educate children in their houses, teaching them to read and write, and if any of the boys consent to be shaved, they retain them in their service, and receive what they earn, but when their master dies they become free, and heir to all his goods, and therefore they are obliged to mourn for him as if he had been a father.

There is another sort of religious men, who, like the former, abstain from flesh, but are not shaven, and are allowed to marry.

'Tis remarkable, that they have a tradition that mankind had originally only one language; and that the design of building a tower to ascend up into the heavens, caused the confusion of tongues.

The nobles frequent the monasteries to divert themselves, either with the common women they find there, or with others they take with them, for they are delightfully situated: they all afford the finest prospects, and have very beautiful gardens, so that they seem rather to be pleasure-houses than buildings formed for the service of the temples.

In the city of Sior are two convents of religious women, one of maids of quality, and the other of those of the inferior sort. These religious women are all shaved, and observe the same rules as the men. They are maintained by the king and the nobles; and are not confined for life, but have leave to marry.

SECT. V.

Of the Trade of the Koreans.

THE Koreans have scarce any trade but with the Japanese, and the people of the island of Ceuxima, who have a storehouse in the south part of the town of Poufang. They supply Korea with pepper, fragrant wood, allum, buffaloes horns, goats, and buck-skins, and, in exchange, take the produce and manufactures of the country. The Koreans also carry on some trade with the northern ports of China in linnen and cotton cloth; but it is attended with great expence from their being obliged to travel many leagues on horseback. None but the rich merchants of Sior trade to Pekin, and they are always three months at least on the road.

There is only one sort of weight and measure used throughout the kingdom, but it is very much abused by the traders, notwithstanding all the precautions of the governors. They have no money, but pieces called casies, which only pass on the frontiers of China. They pass silver by weight, in small ingots, like those brought from Japan.

They cast accounts with little sticks, as some other nations do with counters: but have very little knowledge in arithmetic.

C H A P. IV.

OF EASTERN TARTARY; or, the Country of the MANCHEWS,

S E C T. I.

Of Tartary in general, and particularly of Eastern Tartary. Its situation, Extent, and Climate. The Province of Mugden and its Capital described. The Road formed for the Emperor of China from Pekin to that City, and the Manner in which that Prince amuses himself with hunting in his Journeys.

WE shall now proceed farther to the north, and view the desert regions of Tartary, a country of vast extent, which taken in its utmost limits, reaches from the Eastern Ocean to the Caspian Sea; and from Korea, China, and the two Bockarias, to Siberia and Russia; including all the middle part of Asia. This prodigious extent of country, inhabited by Tartars of different denominations, and different manners, is situated between the fifty-fifth and one hundred and forty-first degrees of longitude from London, and between the thirty-seventh and fifty-fifth degrees of latitude. Whence it is three thousand six hundred miles in length, and nine hundred and sixty in breadth; but in the narrowest part it is not above three hundred and thirty miles broad.

Above half of this extensive country either belongs to the emperor of China, or is tributary, or at least under the protection of that monarch; and a very considerable part of Western Tartary has been conquered by the Russians. We shall here only treat of the former; and in the descriptions of those desolate countries, which afford little entertainment to the reader, shall be as concise as possible.

The country of the Manchew Tartars is situated in the north of Laotong, the most eastern province of China, and from south to north extends from the forty-first to the fifty-third degree of north latitude; from west to east from about the one hundred and fourth degree of longitude from London to the Eastern Ocean: and is bounded on the north by the great river Saghalian-ula, on the south by the province of Laotong and Corea, on the east by the Eastern Ocean, and on the west by the territory of the Mongals.

Though the extent of this country is so very large it was always thinly peopled, especially since the emperors of China drew many of its inhabitants to Pekin. The air, notwithstanding its situation, is extremely cold, and the country mountainous and full of forests. The Tartars chiefly inhabit the banks of the rivers, where they build their huts, and divide their lives between hunting and fishing; for as they have plenty of game and fish the inhabitants of a great part of this country seek no other subsistence.

As this was the country from which the present emperors of China received their origin, it is intirely under the Chinese government, and is divided into three provinces, Mugden, Kirin-ula and Tsitsikar.

The province of Mugden is about two hundred and seventy miles long, and one hundred and twenty-five broad. It is inclosed by a wooden palisado seven or eight feet high, more fit to mark its bounds, and exclude petty robbers, than to prevent the entrance of an army. The gates are as weak as the rest of this trifling fortification, and are only defended by a few soldiers. The land is in general very good, and produces plenty of wheat, millet, roots, and cotton. The inhabitants feed numbers of oxen and sheep, which last are seldom seen in China. They have also plenty of apples, pears, nuts, filberts, and chestnuts, even in their forests.

The capital of the country is also named Mugden. The Manchews consider it as the metropolis of their particular nation; and therefore since their possession of China have not only adorned it with several public edifices, and stored it with magazines, but have settled here the same sovereign tribunals as those of Pekin, except the first and chief, which is called Ly-pou; these consist only of the

native, and all their public acts are written in the Manchew language, which is extremely copious.

This city is also the residence of a Tartarian general, who keeps there his lieutenant-generals, and a considerable body of soldiers. Near the gates of the city are two burying-places of the first princes of the reigning family: these are built according to the Chinese architecture, and several Manchew mandarines are appointed to take care of them; and, at particular times, to perform the same ceremonies there as if the princes were still living.

The city of Fong-whang-ching is the most populous, and has a very considerable trade from its being in a manner the key of the kingdom of Korea. This has drawn thither a great number of Chinese merchants, who have handsome houses in the suburbs. The principal merchandize is paper, made of cotton, which is very strong and durable, but neither very white nor transparent.

From Pekin to Mugden, which is by the Chinese called Shing-yang, a road has been made, near eleven hundred miles in length, for the emperor and his retinue, when he visits his Tartarian dominions. It is about ten feet broad, and as strait and even as possible. On the sides run a sort of little causeways, a foot high, exactly even, and parallel. This road, especially in fine weather, is as clean as a threshing floor, men being appointed for that purpose. Another road is made for the emperor at his return. In these roads they have endeavoured to level mountains; and have built bridges over torrents. When he approaches, these are lined on the sides with mats painted with animals, that have the same effect as the tapestry with which the streets are hung when processions are made.

But in these journeys the emperor and his nobles usually quit these roads, and as they pass along spend their time in hunting, which is thus performed: three thousand of the emperors guards, with their captains and the lords of the court, all armed with bows, arrows, and darts, disperse themselves on every side, and form a circle at least three miles in diameter: then approaching step by step, without breaking their order, they reduce this great circle to one of about three hundred paces in diameter; when all the beasts surrounded in the first are taken in the last; for the men draw up so close as to leave no room for them to escape, and keep up so brisk a chase, that the poor creatures, spent with running, are easily killed, or lie down at the hunter's feet. Verbiest, a missionary, who attended the emperor in one of these expeditions, saw two or three hundred wild horses thus taken in less than a day; besides a great number of wolves and foxes killed. Another time he saw above a thousand deer thus inclosed, and several bears, wild boars, and above sixty tygers slain.

S E C T. II.

Of the Province of Kirin-ula: its Extent and Climate. The Face of the Country. The Manner in which the Emperor's Soldiers search for the valuable Root Ginseng. Of the Yupi Tartars, their Dress, Manners, and Way of Life. Of the Kecheng Tartars.

THE second province, called Kirin-ula, is bounded on the west by the palisado of Laotong, on the east by the Eastern Ocean, on the south by the kingdom of Korea, and on the north by the great river Saghalian-ula; and is seven hundred and fifty miles long and six hundred broad; yet this extensive province is so thinly peopled that it has only three cities, which are very ill built, and inclosed with mud walls.

This country extends to the fifty-third degree north latitude, and is exceeding cold, and the winter begins much earlier than with us, the rivers being frequently frozen over in September. This is by some attributed to the extensive woods with which the land is covered. The

country to the north of Mugden rises in steep mountains, then sinks into deep vallies, and is sometimes spread out into desert plains, where the traveller for several days meets no human being, nor any friendly cottage. The hills, particularly towards the east, are covered with huge oaks, and forests uncut for ages past. Indeed the whole country appears like a wilderness, and nothing is seen all around but hills, vales, and the dens of bears, tygers, and other savage beasts; scarce a house is seen except some pitiful huts by the sides of the rivers and torrents: yet in the southern parts the eye of the traveller is sometimes delighted by his unexpectedly finding, amidst these desert tracts, a fine valley watered with rivulets, whose banks are enamelled with a variety of flowers, like those in the gardens of Europe, particularly roses and yellow lillies of the most lively colours.

The inhabitants raise oats, which, though scarce in China, are here so plentiful as to be given to the horses; but they have little wheat and rice. The plant most esteemed is the ginseng, or jingseng, called by the Manchews the queen of plants. It is highly prized for its virtues in curing several diseases, and particularly all decays of strength proceeding from excessive labour of body or mind. Hence it has ever been the principal riches of Eastern Tartary; and is so much valued, that at Pekin an ounce of it sells for seven times its weight in silver.

The Chinese use to go into this country among the crowds of mandarines and soldiers continually passing and repassing, and then getting the ginseng return with it to Pekin; but in 1709 the emperor, chusing that the Manchews should reap this advantage, ordered one thousand of his Tartarian soldiers, encamped without the great wall, to go and gather all the ginseng they could find, on condition that each should present him two ounces of the best, and take an equal weight of fine silver for the remainder; and thus the emperor that year procured twenty thousand pound weight of it for less than a fourth part of the price at which it is sold at Pekin.

The herbalists sent on this expedition undergo great hardships. On beginning their search they quit their horses, and carry neither tent nor bed with them, nor any other food but a bag of parched millet; and at night lodge upon the ground, either under a tree or in a slight hut formed with boughs. The officers who encamp at a distance, in places that afford pasture for their cattle, inform themselves of their diligence by persons they from time to time send to them with beef or the game they kill. Their chief danger is from wild beasts, especially tygers, against which they are obliged to be continually on their guard. If after the signal for the return of the troop any one be missing, they conclude that he is devoured; and, after having sought him a day or two, remove to another place, and continue their search with the same ardour as before. This fatigue and danger is in a manner inevitable, the plant only growing on the sides of mountains covered with woods, among the clefts of the rocks, or on the high banks of rivers.

The ginseng is easily distinguished from the other plants by which it is surrounded, frequently by a cluster of round fruit of a red colour, supported by stalks that shoot above the branches.

The root alone is used in medicine, and has this remarkable quality, that it shews the number of its years by the remains of the branches it has sent forth. Its age enhances its value, for the largest and firmest of these roots are the best.

The river Ufuri, which falls into the Saghalian, is the finest in the country, both for its clearness and the length of course. The Yupi Tartars live in villages on its banks, and its fish serve the inhabitants both for food and raiment. These Tartars are skilled in dressing skins, which they dye of three or four colours, and sew them so neatly that one would imagine they made use of silk, till on ripping a stitch or two is seen an exceeding fine thong, cut out of a very thin hide. They wear the same dress as the Manchews and Chinese; only the bottom of their long robes has commonly a red or green border, on a white or grey ground. The women also hang little bells or small pieces of brass coin at the bottom of their mantles, which, by their glingling, give notice of their approach. Their hair, which is parted into several tresses, falls upon their

shoulders, and is covered with rings, bits of looking-glasses, and other baubles, which they esteem as jewels.

Their manner of life is no less extraordinary. They spend all the summer in fishing, and lay up one part of what they catch to make oil for their lamps; another part serves for their daily food; and the rest, which they dry in the sun without salting, is laid up for their winter provisions, and of this both the men and beasts feed when the rivers are frozen. These people seem to have great strength and vigour, and yet the animals used for food are very scarce and extremely ill tasted. When the rivers are frozen they travel upon them in sledges drawn by dogs, which on that account are highly valued.

The missionaries, in passing through the province of Kirin-ula, met a lady of Ufuria coming from Pekin, where her husband, who had been general in chief of this nation, was lately dead; she told them, that she had an hundred dogs for her sledges, one used to the road went before, and was followed by those in harness to the end of the stage, where they were relieved by others from the spare pack. She assured them, that she had often run an hundred Chinese furlongs, or ten leagues, without resting. Instead of bringing the missionaries tea, which is customary among the Chinese and Tartars, her attendants served up small pieces of sturgeon upon a neat rattan salver.

This lady, who understood Chinese, had a very different air and manner from these Yupi Tartars, who are generally of a peaceable disposition, but heavy, unpolished, and without the least tincture of learning, or any public religious worship; the Chinese idols themselves not having as yet been introduced among them. This the Jesuits attribute to the poorness of the country; and the Bonzes not being willing to enter a place where the people sow neither wheat nor rice, but only a little tobacco near each village on the banks of the river. All the rest of their country is covered with a thick and almost impenetrable wood; whence they are annoyed with a cloud of musketoes, which they are obliged to drive away with smoke.

Almost all the kinds of fish taken in these rivers are to be found in Europe, but no European river can furnish such quantities of sturgeon. This is the principal fishery of the nation; they call the sturgeon the king of fishes, and eat certain parts of it raw, in order to partake of the virtues they attribute to it. Next to the sturgeon they highly prize a fish that is unknown to us, but is one of the most delicious that can be eaten: it is almost of the shape and size of a small tunny, but the flesh is intirely red: it is however very scarce, and the missionaries could never meet with it above once or twice. They have small boats formed of the bark of trees, so well sewed as to keep out the water. The natives commonly spear the large fish, and take those that are small in nets.

The language of the Upi Tartars seems to be a mixture of that of the Manchews, their neighbours on the south and west, and that of the Kecheng Tartars on the north and east. They have no king or sovereign, but every company chuses its own chief, whom they obey much like the Indians in America.

The same must be said of the country of the Kecheng Tartars, which extends one hundred and fifty leagues along the Saghalian-ula to the ocean: in all which space nothing is to be seen but ordinary villages, mostly seated on the banks of that great river. They do not shave their heads like the subjects of the empire of China, but wear their hair tied behind. Those who live at the mouth of the river are frequently visited by boats from the islands, which are very numerous near the entrance, where it is near three leagues over, and every where deep and navigable, so that the largest vessels may sail up it at least five hundred leagues.

Beyond the Saghalian-ula is only a few villages inhabited by the Kecheng Tartars; and the rest of the country, being wild and desert, is only frequented by sable hunters. It is crossed by a chain of mountains, and is watered by several rivers. The Tuhura-pira springs from another chain of mountains in the fifty-fifth degree of north latitude, and is the point whence the rivers flow contrary-ways: thus the Udi-pira directs its course towards the Northern sea, and belongs to the Russians, while the Silimfi-pira passes southward into the country of the Kecheng Tartars.

But

But the river most celebrated in the history of the Manchews is the Songari-ula, which abounds with fish, and is large, deep, and navigable, without danger throughout its whole course; it being but moderately rapid, even at its confluence with the Saghalian-ula.

The mountain whence it springs is the highest in all Eastern Tartary, and may be seen at a vast distance, one half of it covered with woods, and all the upper-part white with sand, whence the Chinese imagine that it is always covered with snow. On the top are five exceeding high rocks, that resemble so many broken pyramids, and are continually wet with the fogs and vapours peculiar to this country. Between them is a steep lake, whence flow the stream from which the Songari takes its rise.

S E C T. III.

Of the Province of Tsitfikar, and the Cities of Tsitfikar, Saghalian-ula, and Merghen. Of the Solon Tartars, who are expert at hunting Sables, of the Pearl Fisheries on the Coast, and of the Language of the Manchews.

THE third province of Eastern Tartary is that of Tsitfikar, which is bounded on the west and on the side of Russian Tartary by two rivers, both of which fall into the Saghalian-ula. The capital of this province is also named Tsitfikar, and is situated in forty-seven degrees twenty four minutes north latitude, near the Nonni-ula, a considerable river that falls into the Songari, and is inclosed by a strong palisado that is not very high, but is lined with a pretty good rampart. The garrison chiefly consists of Tartars; but most of the inhabitants are Chinese, who are settled there for the sake of trade, or have been banished thither for their crimes. The houses of both nations are without the palisado, which incloses little besides the tribunals and the palace of the Tartarian general: they are built of earth, ranged into pretty wide streets, and are all inclosed by a mud wall.

The jurisdiction of the government of Tsitfikar extends over the new cities of Merghen and Saghalian-ula. Merghen, which is about forty leagues from Tsitfikar, is much thinner of people than that city, and is inclosed with a simple wall. The lands belonging to the two last cities are sandy and barren, but those of the Saghalian-ula yield good crops of wheat.

The city of Saghalian-ula stands on the south side of the river Saghalian, and is as populous and as rich in commodities as Tsitfikar. The lands about it have several Manchew villages and large forests in which fables are hunted.

The skins of the fables caught in this country are highly esteemed by the Tartars for their wear and service. The Solon Tartars who hunt them are more robust, brave, and skilful than the other inhabitants of these parts; and even their women, who ride on horseback, draw the bow and hunt stags and other game. Many of these Tartars reside at Nierghi, a considerable town not far from Tsitfikar and Merghen. The missionaries saw them set out from thence, on the first of October, to hunt sables, when they were clothed in short straight jackets made of wolf skins, with a cap of the same, and their bows hung across their shoulders. They had some horses loaded with sacks of millet, and with long mantles of fox and tyger skins, in which they wrap themselves against the cold, especially in the night. Their dogs being trained to the exercise, climb well, and are acquainted with all the wiles of the fables. Neither the severity of winter, which here freezes the greatest rivers, nor their fear of the tygers, with which they are frequently obliged to combat, or the death of their companions, can deter them from annually returning to this painful and dangerous exercise, which they would certainly never do, if all their wealth did not consist in the furs they obtained. The finest skins are for the emperor, who pays a fixed price for a certain number of them. The others are very dear even in that country, and also extremely scarce, they being immediately bought up by the mandarines of those parts and the merchants of Tsitfikar.

In some of the rivers which fall into the Saghalian-ula are considerable pearl-fisheries, which are carried on without

much art. For as the water of these rivers is but shallow, they throw themselves in without fear, and taking the first oysters they can find, return with them on shore. The pearls are highly valued by the Tartars, and the emperor has several strings of them, a hundred or more on each. These pearls are very large, and exactly alike, but they are chose out of many thousands.

The language of the Manchew Tartars is very different from that of the Chinese, and there is not a Tartar of this country who does not think it the most elegant and copious in the world. They have the advantage too of the Chinese in having an alphabet, by which they can with ease express their thoughts in writing; in which they commonly use an hair pencil, though some make use of a kind of pen made of bamboo, cut almost like those used by us.

S E C T. IV.

Of the Islands that lie to the East of the Country of the Manchews, particularly of the Land of Jesso, and other of the Kurilski Islands that extend in a Chain from the North of Japan to the Southern Promontory of the Peninsula of Kamtschatka.

OPPOSITE to the mouth of the Saghalian-ula; which falls into the sea at the point of a large bay, in fifty-two degrees fifty minutes north latitude, is a great inhabited island, which extends four degrees thirty minutes from the north-east to the south-west; but its produce and the manners of the people are yet unknown.

On the west side of it, near the main land, are many small islands; and between the fifty-fourth and fifty-fifth degrees of latitude lie the Shantar islands, the most considerable of which is Shantariskoy, which abounds not only in wood, but in many different animals, particularly foxes, fables, ermines, and bears. The principal fowl are swans, ducks, and geese. Several sorts of fish are found in the bay, and different kinds of berries in the fields.

The rest of the isles on this coast are very inconsiderable, except the Kurilski islands, which extend north-east from Japan, and reach to the most southern promontory of Kamtschatka. The exact number of these islands is unknown, but they are supposed to amount to twenty-two; yet by the account of captain Spanberg, a Russian, who sailed from Kamtschatka to Japan, there appears to be many more. The islands lying nearest to Japan, and consequently in a more favourable climate, are the most fruitful, and abound with trees of various kinds, among which are lemons, bamboo, Spanish canes or reeds, and poisonous herbs, whose roots are as yellow as saffron, and as thick as rhubarb, and are well known to the inhabitants of the farthest Kurilski island, who formerly purchased them of the natives, in order to poison their arrows with the juice.

The first of these islands which is almost circular, and extends from the forty-first to the forty-second degree of latitude, is divided from Japan by a small channel less than twenty miles broad, and by one still narrower it is separated from the south-east of Eastern Tartary. In this island, which is named Matma, the Japanese have a strong guard at the south-west point, probably to defend the country from the Chinese and Koreans. Not far from thence, upon the shore of the channel which separates Matma from Japan, is a Japanese city, of the same name with the island, where are kept muskets, cannon, and ammunition for its defence, and where was lately built new fortifications. Most of the Japanese settlements upon this island were made by people banished thither. The channel between the island and Japan is extremely dangerous, on account of the rocky capes projecting into it from both sides, and from the rapidity of the flood at ebb and flow.

This island and Kunatir, which is separated from it only by a small channel, together with two others, named Eturpu and Urupe, according to the new discoveries made by the Russians, constitute the land of Jesso, or Jedso, which has been so variously laid down in the European maps.

Upon the island of Kunatir are great numbers of pine, larch, and fir-trees; but there is a scarcity of good water. There are here wild animals in abundance, particularly bears, whose skins are used by the inhabitants for cloaths.

The

The natives also wear long silk cloaths, like the Chinese, and have long beards; but pay little regard to cleanliness. They feed on fish and whales fat, and lie upon the skins of wild goats, of which there is great plenty in the island. Though they live near Japan, they acknowledge no sovereign. The Japanese come to them every year in their small craft, bringing all sorts of iron-ware, copper pots, japanned waiters and bowls, leaf tobacco, and silk and cotton stuffs, which they exchange with them for the skins of foxes and whales fat. The natives of Kunatir bid the Russians who come thither beware of the inhabitants of the island of Matma, because they had cannon; asking them, at the same time, whether they came from the north, and if they were those who are famous for their armies, and able to wage war with and conquer every nation.

The Eturpu and the Urupe islands are situated next to Kunatir, and are called by Spanberg the Green and Orange Islands. The natives, who call themselves Keek-Kuriles, resemble those of Kunatir. There is safe anchoring in the mouths of the rivers for large ships, particularly in the island Eturpu. To these two islands Japan silk, cotton stuffs, and utensils, are brought by the natives of Kunatir, who purchase them from the inhabitants of Matmar. On the other hand, the natives of Eturpu and Urupe make cloth of nettles, which they sell to the Japanese: they also sell to them all sorts of furs, which they have among themselves, and which are also brought to them from the islands near Kamtschatka; likewise dry fish and whale's fat, and these are said to be carried to Japan.

Of the other islands we find nothing remarkable, till we come near to Kamtschatka, except that the uninhabited island named Araumakuran has some burning mountains: we shall therefore only describe the two nearest to that peninsula. These are Schumtschu and Paromusir.

The former of these islands is divided from the northern extremity of Kamtschatka by a channel fifteen versts, or Russian miles, in breadth, and is situated within the fifty-first degree of north latitude, extending in length from the north-east to the south-east fifty versts, and in breadth about thirty. Schumtschu is full of mountains, from which, and the small lakes and marshes, flow many little rivers into the sea. In some of these are found different kinds of salmon and other fish, but not in such plenty as to furnish the inhabitants with provisions for winter.

Paromusir is twice as large as Schumtschu, from which it is separated by a channel not two miles broad; but no vessel can lie in it without danger, there being no good anchorage, and the shore is steep and rocky. This island is also mountainous, and has as many lakes and rivulets as the other; but on both is no other wood than the slanetz and ernick, which are used by the inhabitants for fuel; and they build their huts with different kinds of trees, which they find thrown on the shore by the waves from America and Japan. Between the inhabitants of these two islands, and those nearest Japan, a commerce was formerly established, when those of the remote islands brought to them all sorts of varnished wooden-ware, scymitars, silver rings, which they wear in their ears, and cotton cloth; and from them they chiefly took in return eagles feathers, which were used in pluming their arrows.

Both these islands are subject to frequent and terrible earthquakes.

For this account of the Kurilski islands we are obliged to the History of Kamtschatka, translated from the Russian tongue by James Grieve, M. D. a work of singular merit, which contains many important discoveries and many entertaining particulars.

CH A P. V.

Of the Country of the MONGOLS and KALKAS.

SECT. I.

1. Of the Country of the MONGOLS.

Its Situation and Extent. The Climate, Soil, and Animals. The Persons and Dress of the Inhabitants. Their Tents, Food, Manners, Customs, Government, Trade, and Religion.

THE country of the Mongals, Mongols, or Monguls, called by some of our European geographers Mongolia, is divided into several different tribes of Tartars; but we shall here only treat of the Mongols, properly so called, and of the Kalka Mongols. The territories of the former are bounded on the east by the country of the Manchews, on the south by the wall of China, on the west by the desert of Kobi and the country of the Kalkas, from which it is separated by the limits fixed by the emperor of China, and on the north by the Kalkas and part of Eastern Tartary. This is a country of very great extent, it being situated between the thirty-eighth and forty-seventh degrees of latitude, and between the eighty-eighth and one hundred and forty-second degree of east longitude from London; so that it is three hundred leagues in length from east to west, and about two hundred in breadth from north to south.

This part of Tartary has been the scene of the most extraordinary actions, for here the great empire of Jenghiz-Khan and his successors had its rise and seat: here were founded the empires of Kitay and Kara-kitay: here all the riches of Southern Asia were carried and dissipated; and here many populous cities flourished, of which there are now scarce any remains, and in them the arts and sciences were once cultivated.

The country inhabited by these Tartars is extremely cold, even in the places under the same latitude as France; for in winter the ground is frozen eight or nine months together, which Gerbillon attributes to its elevated situation, there being a continual descent from Tartary towards

China, which fully appears from the rapid course of the rivers; this is doubtless the principal reason, though, as he justly observes, other circumstances may contribute to it, as the great quantity of salt and salt-petre mixed with the sand in the country of the Mongols and in the territories of the Kalkas, the great number of mountains covered with wood, and the immense space of desert and uncultivated land that reaches from the North Sea to the borders of China.

The country is in general unfit for tillage; but there are some fertile spots, which to all appearance would richly reward the labour of the husbandman; and, at the same time, afford the most beautiful landscapes. Here are mines of excellent tin, with large forests of fine timber, which is sent even to Peking for the use of building; hence the river which runs to that city is generally in a manner covered with large rafts of fir wood.

The inhabitants wander from place to place with their flocks, encamping where they find most convenience for themselves and cattle: in summer they commonly choose the open country near some lake or river; or for want of these, encamp about some wells: but in winter they retire to the sides of the hills and mountains, or behind some eminence, where they may be sheltered from the north wind; and at that time the snow supplies them with water.

Agriculture is not only neglected by them, but even condemned as useless; for when the missionaries asked the natives, why they would not at least cultivate some little herb-gardens, they replied, "Herbs are for the beasts of the field, and the beasts for men."

There are several medicinal plants in this country, and particularly rhubarb.

Their tame cattle consist of camels, horses, cows, and sheep, whose tails are about two feet long, and near as much in compass, commonly weighing between ten and eleven pounds, and each is almost one entire piece of fat; the

the bone being no larger than that of other sheep: but these are not peculiar to Tartary, they being found in many other countries. The natives breed no beasts but what eat grass.

In this country are hares, pheasants, and all the sorts of game common in Europe. The deer, which multiply exceedingly in the deserts and forests, differ in colour, size, and in the shape of their horns; but some of them resemble those of Europe.

The stag-call is a diversion that has been much admired by some of the emperors of China when they came into this country, and is thus performed: the huntsmen taking some stags heads repair into the forest before sun-rise, and counterfeit the cry of the hind; upon which the largest stags advance near the place where they hear the cry, and stopping, look around, till at length perceiving the stags heads they tear up the ground with their horns, and instantly run forwards; but are immediately shot by some who lie in ambush.

Yellow goats appear in the plains, but are seldom seen except in large herds; they are extremely swift, and of the shape and size of common goats; but their hair is yellow, and not so smooth.

Wild mules appear in small herds, but are not like the tame ones, nor can be brought to carry burdens; their flesh is very different and of an agreeable taste, and the Tartars, who feed much upon it, are of opinion that it is as nourishing as the wild boar's. This last animal, which frequents both the woods and plains, is traced by the earth it turns up to come at the roots on which it feeds.

The wild dromedary and horse resemble the tame; the latter is so fleet, that the swiftest hunters can seldom reach it with their arrows. These wild horses appear in large herds, and when they meet with those that are tame, surround and drive them away.

There are here a kind of elks bigger than the largest ox; but they are found only in particular districts and in boggy grounds in which they delight, and where they are most easily killed, their great weight hindering their flight.

The chalon, or chelason, is about the size of a wolf, and seems a kind of linx. The skin is much valued at Peking, where they make use of it for their upper garment. It has long soft hair of a greyish colour.

The tygers are the fiercest of all the animals of Tartary: their howling alone strikes terror into those who are unused to it. Those of this country are very large and nimble: their skins are commonly of a fallow red, and striped with black lists. Though these animals are so fierce, they seem in great fear when they find themselves surrounded by the hunters presenting their spears; and while the deer driven along fly from side to side, in order to escape, the tyger squats on his tail, in the spot where he first sees his enemies, and for a long time bears the barking of the dogs and the blows he receives from blunted arrows; but at length, thoroughly provoked, he springs forward with such rapidity, that he seems to make but one leap to the hunters on whom his eyes are fixed; but those who are near them are ready with their spears pointed, and plunge them into his belly the moment he offers to seize one of their companions; and indeed the emperor's hunters are so quick, that an accident very seldom happens.

The intrepidity of the Tartarian horses when encountering the tygers is very surprising, and yet this only proceeds from use; for they are at first as fearful of them as other horses. The Mongols are very expert in training them, and have a great number of every colour. They are particularly dexterous at catching them when running, with a cord made into a slip-knot; and they are also very expert in breaking of them: they likewise understand their distempers, but generally use such remedies as would be far from agreeing with our horses. They prefer strength and hardness to largeness and beauty. The Tartarian horses are indeed not small, but rather of a middle size, and amongst such vast numbers many are found as large and handsome as the European.

The paus are a kind of leopards, with whitish skins, adorned with red and black spots; but they have the head and eyes of a tyger, though they are not so big, and have a different cry.

There are plenty of squirrels, foxes, and a creature as small as an ermine, of whose skins mantles are made at Peking to keep out the cold. There are a kind of land rats, very common in some of the territories of the Kalkas; these live in companies, and dig in the earth a range of as many little holes as there are males among them, one of whom always keeps watch, but flies under ground at any one's approach: yet they cannot easily escape the hunters, who, on discovering the place where they burrow, surround it, and opening the earth in two or three places, throw in flaming straw to frighten them out, and thus great numbers are taken.

In some of the rivers is found an amphibious creature resembling the otter; but the flesh is tender, and almost as delicious as that of the roe-buck.

In the plains of Grand Tartary are a great number of birds of extraordinary beauty, particularly a kind of heron, found in the country of the Mongols towards the frontiers of China. It is all over white except the wings, tail, and beak, which are of a very fine red; the flesh is very delicate, and in some measure resembles that of the woodcock.

The fishery of the Mongols is inconsiderable, for their rivers do not abound with fish like those of the Manchews.

As to the rational inhabitants, they are of a middle size, but strongly made, their faces are very large, their complexion sun-burnt, their eyes black and full, and their noses flat. They have very little beard, and yet their black hair is as strong as that of a horse; but they cut it pretty close to the head, and preserve only a tuft at the top, which they suffer to grow the natural length.

They wear very large shirts and drawers made of calicoe; and their habits, which are also made of calicoe, or some other light stuff, reach as low as their ankles, and are lined with sheep skins. Sometimes they wear entire garments of lamb and sheep skins, with the wool next the body; and this is indeed their usual cloathing: these garments they fasten about their limbs with great leather straps. They have very large boots made of Russia leather, and small round bonnets, with a border of fur four fingers broad. The women dress in much the same manner, only their garments are longer, their boots generally red, and their bonnets flat and adorned with some little ornaments.

Though they know how to dress and whiten these skins, as also those of wild goats and deer, which serve the rich for under garments in the spring; yet as soon as you come near them they smell so strong, that they go under the name of stinking Tartars, and their very tents are extremely offensive.

Their arms consist of a bow and arrows, the sabre, and pike; and they always go to war on horseback.

They live in tents, or little moveable houses, a number of which are frequently placed together in a valley, and resemble a village. Each tent is a sort of cage, made of a circular form of pretty small sticks, and are about thirteen or fourteen feet in diameter. Some are greater and others less; but they are generally of about this size. In the middle the tent is about eight or nine feet high; and the roof begins at about four feet from the ground, and ends in a point like the top of a round tower or a pigeon-house. These tents are covered with different pieces of felt, made of wool pressed and matted together. When they make a fire they take away a piece of stuff from the top of the tent, directly over the place where the fire is to be lighted. They are warm enough while the fire lasts, but soon grow cold; and in winter the Mongols would, without care, freeze in their beds. To lessen this, and other inconveniences, their tent-door is very narrow, and so low that they cannot enter in, without stooping.

Gerbillon, a French missionary, who entered one of these tents, saw upon the fire three or four pieces of flesh, but of what kind he could not tell; however, the sight of it turned his stomach. The whole furniture was three or four boards, on which they lie, with a piece of the same felt with which the tent was covered, that served both for bed and coverlet; a bench, a sorry press, and a few wooden dishes.

Their diet is very simple; in summer they feed on milk, using indifferently that of cows, mares, ewes, goats, and camels. Their drink is water boiled with the worst sort of Chinese tea, in which they put cream, butter, or milk. They also draw a spirituous liquor from sour milk, especially

cially mares, which is distilled after fermentation; into this sour milk the rich put mutton while it is fermenting. With this spirituous liquor they are fond of being intoxicated. They also smoke a great deal of tobacco.

They eat their flesh almost raw, and, as they do not understand tillage, they eat with it neither bread nor rice.

In short, they are naffy and slovenly both in their food, their tents, and cloaths, and unpolished in their manners; living amongst the dung of their cattle, which serves them for fuel; for in great part of their country not a tree nor a bush is to be found. They are excellent in horsemanship and hunting, and very dexterous in drawing the bow, either on foot or on horseback; and therefore prefer grazing and hunting to the fatigue of tilling the land.

The utmost ambition of the Mongols is to preserve the rank of their families. They value things only for their use, having no great regard to their scarceness or their beauty. They are naturally of an easy cheerful temper, always disposed to laughter, and never depressed by care and melancholy. Indeed they find little occasion for inquietude; for they have neither lords to please, nor enemies to fear; they know none of the perplexities that attend the management of difficult affairs; and have no business to transact, nor any constraint put upon their desires. Their sole employment is attending their herds and flocks, and their principal diversion is hunting, fishing, and other bodily exercises, at which they are very expert.

Though the Mongols, the Kalkas, and other Tartars, are distinguished into different nations, yet they have all one language, called the Mongul tongue: they have several dialects indeed, but they understand each other. We are informed by Regis that the characters upon the monuments of the ancient Mongols are the same with those now in use; but differ from the Manchew. They have not the least resemblance to the writing of the Chinese, and are no more difficult to learn than the Roman. They are written on tables with an iron pencil, and therefore among the Mongols a book is a great rarity. In order to please them, one of the emperors had a translation of some of their authors printed at Peking. The chief book among them is the Chinese Kalendar, engraved in Mongol characters.

As to the government of the Mongols, they are divided into forty-nine ki, or standards, each of which has a separate tract of country, and a particular prince or leader. Every prince is obliged to keep within the bounds of his own dominions; for neither he nor his subjects are permitted to pass with their flocks and herds into those of another, since that would be esteemed an act of hostility; but in their own territories they encamp where they please, and where they find it most convenient on account of water and pasture.

Their princes have a politeness that distinguishes them from their subjects, who, notwithstanding their calling themselves their slaves, are not treated with severity, but have free access to them on the slightest occasions. This familiarity, however, does not diminish their respect; for they are taught from their infancy, that they are born to obey, and their masters to command.

Though polygamy be not forbidden, the Mongols have usually but one wife.

They burn their dead, and then inter the ashes on some eminence, piling a heap of stones over the grave, on which they place a number of little flags or standards.

With respect to commerce, the Chinese resort to those of the Mongols, who are situated near that empire, bringing them ordinary bohea tea, rice, tobacco, coarse cotton cloth, and other ordinary stuffs, with several sorts of household utensils; and as the Mongols are not acquainted with the use of money, they give cattle in exchange for these commodities.

The Mongols are said to be worshippers of the idol Fo, and pay an implicit obedience to their lamas, or priests, to whom they present the best things they have. These priests are commonly ignorant; and those of them are esteemed very learned who can read the sacred books in the language of Tibet. They are indeed the only persons capable of giving instructions to their countrymen; but

they find it more for their advantage to go from tent to tent, repeating certain prayers, for which they have a salary, and to practise physic, in which they pretend to have great skill. The Mongols therefore wanting masters, very few of them have an opportunity of learning to write or even to read. Several of the lamas themselves scarce understand their prayers which they sing in a solemn, yet harmonious manner. The people often kneel bare-headed before them, and do not rise till they have laid their hands upon them. They do not believe the transmigration of the soul into brutes, and therefore eat flesh; but though they have large flocks of tame cattle, they mostly feed on the wild beasts they take in hunting.

The Mongols are remarkably devout, and almost every one of them wears a string of beads about his neck, on which he repeats his prayers. There is scarce a Mongol prince but has a temple, though he has no other house in his territory. Gerbillon saw the ruins of one of them at about two hundred and fifty leagues from Peking: and, notwithstanding the distance, it was erected by Chinese workmen hired on purpose; and the tiles, which were enamelled with yellow, were brought from that city.

One of the Mongol princes, well versed in the history of his ancestors, informed Gerbillon, that in the reign of the emperor Cublay there came lamas into the country of the Mongols, and planted their religion: and that they were men of learning and irreproachable lives. Gerbillon thinks it probable that those lamas were Christian monks, who came from Syria and Armenia, and preached Christianity both to the Mongols and Chinese; but that the communication with their countries being afterwards cut off, the bonzes blended their superstitions with the customs introduced by these monks, and by degrees introduced the religion of Fo. This, he says, is the more probable, as these lamas have many ceremonies and customs like those observed among Christians. They have holy water, a singing service, and pray for the dead; they use beads, and wear a mitre and cap like bishops. Nor to mention their grand lama, to whom they pay a veneration at least as great as is paid by the Roman church to their sovereign pontiff.

At the head of these Mongol lamas is a deputy, under the name of the Kalka lama of Tibet, and is called the Khutuktu.

SECT. H.

Of the KALKA MONGOLS.

The Rivers on which they dwell. Their Government and Religion.

OF all the Mongol nations that depend on the emperor of China, the most celebrated, as well as the most numerous, are the Kalkas, who obtained their name from the river Kalka. They extend above two hundred leagues along the country, from east to west, on the banks of the finest rivers in this part of Tartary. They dwell beyond the Mongols, and have the Kalnucks on the west; and from north to south extend from the fiftieth and fifty-first degree of latitude to the southern extremity of the great desert of Kobi, which belongs to them, and affords fine pastures, woods, springs, and rivulets; though in some parts it is quite bare, without trees, grass, or water, except some ponds and marshes made by the rains and a few wells, the water of which is very bad.

The river Kalka is not much frequented by the Kalkas, though they take their name from it. It flows from a famous mountain called Siolki, sixty-four leagues from Tshikar, and runs into a lake called Puir. The other rivers are,

The Kerlon, which is almost every where fordable; it is about sixty feet in breadth, and washes the richest pastures in all Tartary. The waters of this river are good, and abound with trout and other fish.

The Tula runs from east to west, and in most places is larger, deeper, and more rapid than the Kerlon. It has more woods and finer meadows, and on its north side are mountains covered with large firs that afford at a distance an agreeable prospect. This river, having joined the Or-gon, which comes from the south-west, runs towards the north,

north, and after increasing its stream by the addition of others rivers, as the Selinga, at length falls into the Paykal, which belongs to the Russians, and is the greatest lake in all Tartary.

The waters of the Twi, which are clear and wholesome, after a long course through fertile plains, sink into the ground near a small lake, and appear no more.

The Selinga issues from a lake called by the Mongols, Koso, and proceeding from south to north, through very fertile plains, is enlarged by many rivers on both sides, and at length discharges itself into the lake Paykal. Its waters are very good and light, but have few fish.

The river Siba has its spring in the mountains towards the frontiers of the Kalmucks, and running east-north-east loses itself north of the desert of Kobi.

The Dsumuran has its source in the mountains which cross the desert of Kobi, and running south-east falls into the Whangho on the frontiers of Tibet. Two petty khans of the Mongols, under the protection of the emperor of China, reside on its banks.

The river Argun rises in a lake of the country of the Mongols, and having pursued its course towards the north-east, runs above one hundred leagues, and at length falls into the great river Sagalian-ula.

The persons, manners, customs, and way of life of the Kalkas, are nearly the same as those of the Mongols; but the Kalkas pay obedience to one khan, who was once the great khan or emperor of all the Mongols. Indeed since the Manchews have given emperors to China, the khan is fallen from his ancient grandeur; yet he is still very powerful, as he can easily bring into the field an army of sixty thousand horse; and though he puts himself under the protection of the emperor of China, instead of paying him tribute, he annually receives from that emperor presents of skins.

The Kalkas, as well as the Mongols, have a high priest called the khutucktu at the head of their religion; but he is not subject to the dalay-lama. This prince of the lamas dwells in tents, in the largest of which he sits on a kind of altar, and receives the homage of many nations, without returning the salute of any person whatever. All consider him as something more than man, and pay him the same kind of adoration as to Fo himself. The people are so infatuated, that they believe he knows all things, and can absolutely dispose of the favours of Fo. Regis, who saw the person who then assumed this character, was told, that he had already been born fourteen times, and would be born again when his present time was expired. The missionaries pretend, that they reproached him, in the presence of several Mongol princes, for being the object of a foolish idolatry, and threatened him with the judgments of God and eternal torments; but he heard all with great coolness, and continued to receive the adorations that were offered to him.

The high opinion the Mongols entertained of him at that time drew crowds of people to Iben-pira, where he had resided near twenty years. The place resembled a large city formed of tents, and the hurry was much greater there than any where else in that part of Tartary. The Russians of Selinghinshoy traded thither; there were also bonzes from Indostan, Pegu, Tibet, and China; Tartars from the remotest countries, with multitudes of lamas

of all ranks: for they are of different degrees, though they all acknowledge as their chief the great lama of Tibet.

Bentinck observes, that this khutucktu was formerly sent by the dalay-lama to the Mongols and Kalmucks of the north to keep up his authority in those parts, on account of their being too remote from his usual place of residence; but this deputy having once tasted the sweets of spiritual command, made bold to set up for himself, which he did with such address, that some time after scarce any mention was made among the Mongols of the dalay-lama; and the authority of the khutucktu became so well established, that whoever dared to doubt of his divinity would be held in abhorrence by all that nation.

The court of China had indeed a great hand in this new apotheosis, in order to divide the Mongols from the Kalmucks, and therefore under-hand supported the khutucktu against the dalay-lama.

Whenever the khutucktu removes his camp he is surrounded by a great number of lamas and armed Mongols, who flock from all parts with their families to meet him on the road, and receive his benediction, on paying the fees. None but the heads of tribes, and other persons of distinction, dare presume to approach him. He gives them his benediction by applying his hand shut upon their forehead, in which he holds a string of beads.

The vulgar are persuaded, that he grows old as the moon declines, and young again with the new moon. At the sacred ceremonies he appears at the sound of instruments, that resemble trumpets and cymbals; in a magnificent pavilion, covered with China velvet, and open in front. He is seated cross-legged, after the Tartar fashion, upon a large velvet cushion, having on each side a figure representing an idol. The lamas of distinction are seated on both sides on cushions, from the place where he sits to the entrance of the pavilion, each reading in a book they hold in their hands.

The khutucktu is no sooner seated than the instruments of music cease, and all the people assembling before the pavilion prostrate themselves on the earth, uttering exclamations in honour of the divinity and in praise of the khutucktu. Some lamas afterwards bring censers of odoriferous herbs, and offer incense first to the idols, then to the khutucktu, and lastly to the people. Afterwards laying the censers at the khutucktu's feet, they bring China-bowls with liquors and sweet-meats, seven of which they set before each representation of their god, and seven others before the khutucktu, who tastes them; and having eaten a little, causes the rest to be distributed among the heads of the tribes who are present, and then retires with the sound of instruments into his tent.

The khutucktu, to preserve his independency on the dalay-lama, makes presents of furs to the emperor of China's favourites; and as the court at Peking finds that the khutucktu and his lamas, are necessary to keep the Mongols of the West in their duty, they take care to treat him on all occasions with marks of great respect. The khutucktu also strives to cultivate a friendship with the Russians, by favouring the subjects of Russia in their little quarrels that sometimes happen between them and the Mongols on the frontiers.

C H A P. VI.

O F S I B E R I A.

S E C T. I.

Of Siberia in general. Its Situation, Extent, Climate, and Face of the Country, particularly of the Eastern Part. Its principal Rivers and Minerals with a Description of a very remarkable Kind of Ivory found in the Banks of the Rivers.

ON the north of the countries last described is Siberia, a region of prodigious extent, that reaches from the river Saghalian-ula, which bounds it on the south, in the latitude of fifty-five degrees, to the Frozen Sea, which bounds it in the north; and on the west is parted from Russia by the mountains of Werkhotauria, which form a chain that may be considered as a branch of Mount Caucasus: these commence to the southward, and separate Asia from Europe quite to the Frozen Sea. From these mountains, which are in about fifty-eight degrees of east longitude, Siberia extends to the Eastern Ocean, which in some places washes the coast in one hundred and forty-eight degrees of east longitude from London; but farther north the country stretches out (according to the late discoveries made by the Russians) above forty degrees farther to the east, as if to meet the new discovered coast of America, which is found to reach almost to Siberia. In short, this vast country is above three thousand miles in length from east to west, and about seven hundred and fifty miles in breadth from north to south. But it is extremely cold and barren, and every where thinly peopled. A very accurate description of a region so widely extended, and so little known to the Russians themselves, cannot be justly expected. We have, however, made use of the latest and best discoveries; and have not only consulted the account of this country given by Mr. Strahlenberg, a Swedish officer, who was thirteen years captive in those parts, but the late journey into Siberia by the Abbé Chappe d'Aute-roche, for observing the transit of Venus over the sun, and the curious and judicious discoveries and observations made by some of the learned of Russia on the nations near the coast of the Eastern ocean, which have been lately examined with great attention, particularly by Mr. Steller and Mr. Krascheninickoff, who have given a judicious description of the peninsula of Kamtschatka.

The face of the country, especially towards the north-west, is as disagreeable as can be imagined, it being covered with large and almost impenetrable woods, with high and frozen mountains covered with everlasting snow, and with fens, lakes, and marshes. The climate is therefore in general cold, but more moderate in the southern part, and where the lands do not rise a considerable height above the level of the sea, which is frequently the case even of extensive plains. To these dreary countries the czars of Muscovy send the great men who are so unhappy as to displease them; and hither Peter the Great, in particular, sent many of the brave Swedes who had the misfortune to be taken prisoners by that monarch. These set up schools, and introduced the arts and sciences amidst nations of savages.

The horrors of part of these solitary regions have been described in very strong and lively colours by the Abbé Chappe d'Aute-roche. The chain of mountains called Werkhotauria, which form the western boundary of Siberia, are, says he, no higher than from fifty to eighty fathoms; but the declivity is very steep, and the summit is covered with pine, fir, and birch trees. The road over these mountains is very frightful, and by night extremely dangerous; for should the sledge in which the traveller is seated deviate ever so little from the beaten tract, he will inevitably be buried in a gulph of snow; which, when the Abbé passed this way, was ready to melt, and yet the tallest firs were so loaded with it as to bend under the weight. Every where upon the ground it was seven feet thick, and there was no sign of the returning spring, not

so much as by the flight of a bird; for the very pyes and crows, which abound through all Russia, abandon these horrid deserts, where nature herself seems benumbed, and it is only by the traces of the sledge that the country is known to be inhabited. The gloom of desolation spreads on every side, and the horrid silence is never broken but by the outcries and complaints of those that suffer from the perils of the way.

The inhabitants are shut up in their huts nine months in the year; for the snow falls on the mountains in the beginning of September, and such a quantity soon descends as to leave upon them scarce any traces of a habitation. It seldom begins to thaw there till the middle of April; but this happens somewhat sooner in the plains, yet it does not entirely disappear till the end of May; so that the severity of winter is suspended only three months. The Abbé crossed these mountains, which extend forty-five leagues in breadth from east to west, and then descending into a large plain, found the climate so much altered, that in some places the snow scarcely covered the surface of the ground; the thaw was already begun on the rivers, and on the tenth of the same month the ice broke.

In this country are several rivers of prodigious extent, the principal of which are the Oby, the Jenisai, and the Lena.

The Oby issues from the lake Altin, in Calmuc Tartary, and running north, is joined by the Irtish, and at length, after traversing a tract of above two thousand miles, it discharges itself into a bay of the Frozen Sea. This river abounds in fish; it is navigable almost to its source; and, through a great part of its course, is between five and six hundred yards broad.

The Jenisai, or Jeniskoi, is a very large river, which towards its mouth overflows its banks every spring for several miles. It has its course from some lakes near the mountains south of Siberia, and, after running a course of sixteen hundred miles, forms a large lake or bay, which contains several islands, and at length falls into the Frozen Ocean to the east of the Oby.

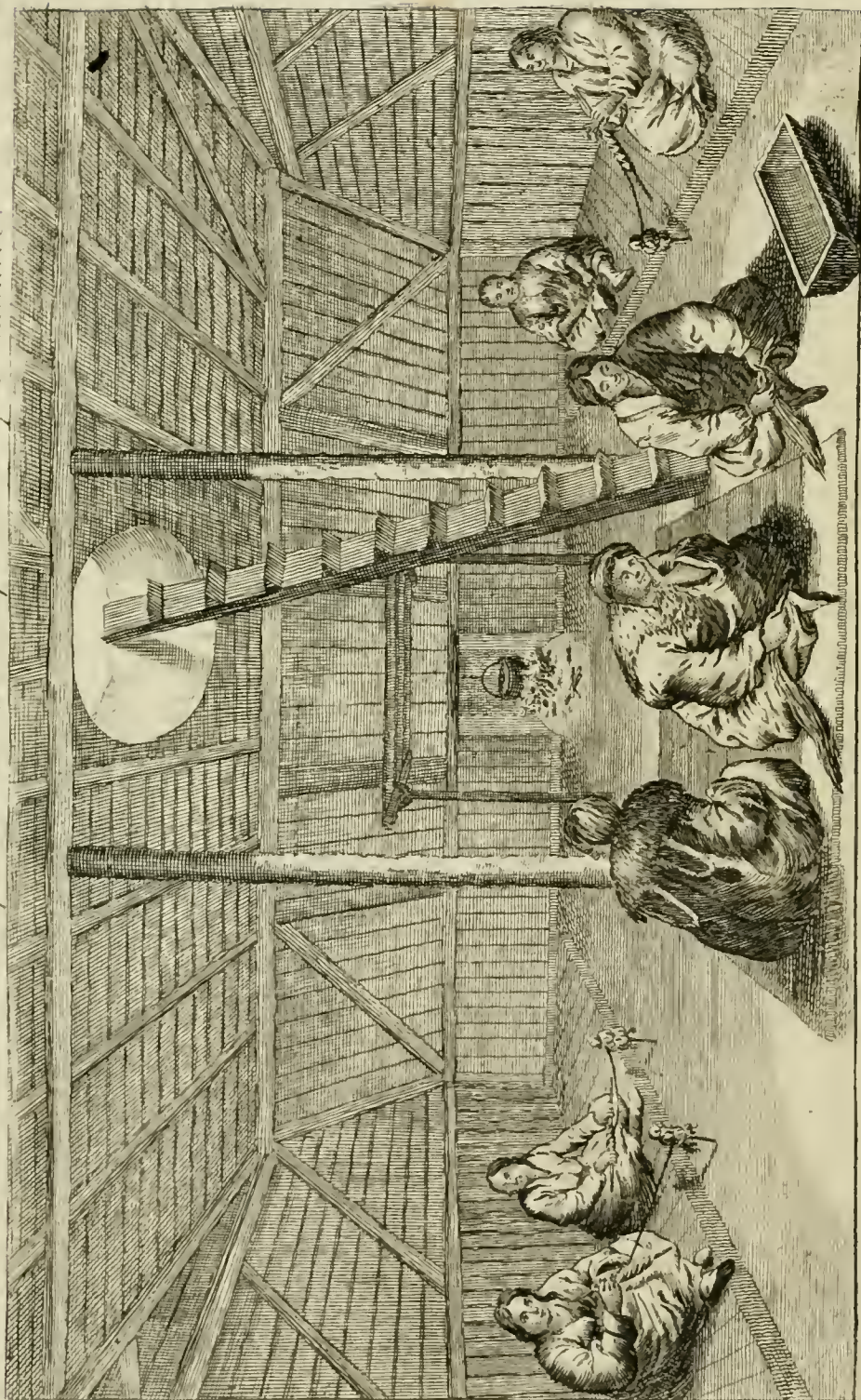
The Lena is a large river on the eastern part of Siberia. It issues from the north side of the lake Baikal, and, after traversing a vast tract of country, divides itself into five branches, three of which continue their course to the westward, and the other two to the eastward; after which they all fall into the Frozen Sea.

In this country are mines of gold, silver, copper, and excellent iron; also jasper, lapis lazuli, and loadstones.

But the most surprising production of Siberia is a kind of large teeth, found near the mouths of the rivers Oby, Jenisai, and Lena; and also in the banks of many other rivers. They are of different sizes; Mr. Strahlenberg says, he has seen some of them above four Russian ells long, and at the thickest part nine inches in diameter. They resemble elephants teeth, only are somewhat more crooked; and, on being cut, can only be distinguished from ivory by their being somewhat more yellow, which only happens when they have lain a pretty while exposed to the air. Sometimes they are brown, and sometimes of a bluish black, which proceeds from the same cause; and then if they are sawed into thin leaves, and polished, you may observe upon them landscapes, in which appear trees, men, and beasts; and the more they are decayed, the greater variety or figures are found upon them. They make of them snuff-boxes, combs, and a thousand other things that are usually made of ivory; thin leaves, made of the part that is not quite mouldered way, serve to inlay and cover small boxes and little cabinets; and a considerable number, which are white, are carried into China, where they are sold at a good price.

Many are the conjectures that have been formed in relation to these bones; some suppose them to be the real elephants teeth that have lain there ever since the general deluge; others imagine them to be the teeth of the sea-horse,

Inside View of a Winter Quilt of the Kamptochadale.



horse, or other amphibious animals that may have come from Greenland, and been driven up the rivers; and, at the fall of the waters, left in the mud.

In short, Siberia has many animals unknown in Europe, and is inhabited by many different nations, that have different manners, customs, languages, and religions. We shall now therefore be more particular, and give a more perfect description of these extensive regions, beginning at the East.

S E C T. II.

Of KAMTSCHATKA.

Of its Situation, Extent, Climate, burning Mountains, and Minerals.

WE are now entering upon the dominions of Russia, and shall give a particular description of the great peninsula of Kamtschatka, which forms the boundary of Asia to the north-east, and extends from north to south about seven degrees thirty minutes. The southern part of this peninsula is situated in fifty-one degrees north latitude, and its longitude from Peterbourg is found, by the best observations made upon the spot, to be one hundred and twelve degrees east of Peterbourg, and consequently in the longitude of one hundred and forty-three degrees sixteen minutes east of London. The figure of this peninsula is somewhat elliptical. It is bounded on the east by the Eastern Ocean, which separates it from America; on the west by the Penschinska, which begins near the southern point of the Cape of Kamtschatka, and runs northward between the western coast of Kamtschatka and the coast of Ochotskoy above one thousand versts, or Russian miles. A range of hills extend from north to south through the peninsula, dividing the country into two almost equal parts, and from these hills others extend to the sea, between which are the courses of the rivers.

The Russians give the name of Kamtschatka to the whole peninsula, though among the inhabitants it has no general appellation; but every part of the country receives its name from the natives, or something remarkable observed in it; and even the Russian Cossacks settled there understand by Kamtschatka, only the country situated near the river of that name, and distinguish the other parts of the country by the following appellations:

The southern part is called the Kurilski Country, from the Kuriles its inhabitants.

What is termed The Coast, extends along the western shore from the Bolscheretsk, or the Great River, to the Teghil.

Awatscha extends from the Bolscheretsk to Fort Awatscha, by the Bay of St. Peter and Paul, on the Eastern Coast.

Koreka is thus named from the Koreki, its inhabitants, and extends from the north of the Kamtschatka to the Teghil.

Ukoi is the Eastern Coast from the river Ukoi.

Teghil is the Western Coast from the river Teghil.

The principal rivers are the Kamtschatka, the Great River, the Awatscha, and the Teghil, on all which the Russians have settlements.

There are also several lakes of considerable extent.

In this country the time of harvest and winter take up above half the year, for the spring and summer scarcely last four months; the trees usually begin to bud at the end of June, and some of them begin to drop their leaves in August. The winter is however moderate and constant, and the frosts are neither extremely severe, nor the thaws sudden. The weather in spring is pleasanter than in summer, for though it sometimes rains, yet there are now and then fine clear days. But the force of the sun reflected from the snow in this season is so very great, that the inhabitants are as swarthy as the Indians, and have their eyes spoiled by it. To prevent these inconveniences as much as possible, they generally wear something over their face filled with small holes or nets of black hair, to lessen the number of the rays that would otherwise fall upon their eyes. This is owing to the great winds, which drive the snow so close, that it is almost as hard and solid as ice; and, instead of allowing the rays of the sun to

penetrate it, reflects them with prodigious force on the delicate and sensible nerves of the retina.

The weather in summer is generally disagreeable, and for the most part rainy and cold, owing to the neighbouring mountains being covered with perpetual snow. In places distant from the sea the weather is very different, it being fine and clear from April to the middle of June: the rain does not begin till after the summer solstice, and continues till the end of August.

In the winter are deep snows, but seldom high winds; and when these happen, they are of short continuance. The weather is generally clear and agreeable in autumn, except at the end of September, when there are usually storms; and as the rivers have a very swift current, they are seldom frozen over before the beginning of November.

There are three burning mountains in Kamtschatka, which for many years have thrown out a continual smoke, but do not often burst into flames. The mountain of Kamtschatka, which rises from two rows of hills somewhat in the form of a sugar-loaf to a very great height, usually throws out ashes twice or thrice a year, sometimes in such quantities, that for three hundred versts round the earth is covered with them: the last conflagration began on the 25th of September, in the year 1737, and continued burning a week with such violence, that the mountain appeared to those who were fishing at sea like one red hot rock, and the flames that burst through several openings with a terrible noise, resembled rivers of fire. From the inside of the mountain were heard thunderings, cracking, and blowing like the blast of the strongest bellows, shaking all the neighbouring country: the nights were most terrible; but at last the conflagration ended, by the mountain's casting out a prodigious quantity of cynders, and ashes, among which were porous stones and glass of various colours. The country is also very subject to earthquakes, which sometimes produce dreadful effects.

There are likewise several hot springs, and some rivers that never freeze.

Copper and iron ores have been found in several places, and native sulphur is gathered in different parts of the country: the sulphur brought from Olontofski, where it drops from the rocks, is fine and pellucid. On the mountains are sometimes found small crystals of a bright red; yellow pellucid stones, like corals, and semi-pellucid ones that are whitish are found near the springs of some of the rivers; and near Tomskoy are plenty of hyacinths.

S E C T. III.

Of the Vegetables and Animals of Kamtschatka, particularly of the Glutton, the Manati, or Sea-Cow, Seals, Sea-Cats, and Sea-Beavers.

THE most useful wood is that of a kind of cedar, white poplar, and larch tree, which are used both in building houses and ships. There are also the juniper, the pine tree, and many birch trees, which, upon the banks of a small river named the Bistroy, are so large, that captain Sponburg built a sloop with their wood, in which he made several distant voyages at sea; but the people in general make little use of them, except for building sledges. They have also the service-tree, the cherry-laurel, and the dog-briar. Among the shrubs and plants are the honey-suckle, cranberries, worrle-berries, barberries, bramble-berries, and bilberries.

Among the plants which serve for food is the shelmina: its root is blackish without and white within, and from it grow two or three stalks of about the height of a man; the leaves grow on long branches all over the stalk, their upper part is green and smooth, and underneath they are rough, and have reddish veins. At the top of the plant is a flower, like that of the service-tree. The root, stalk, and leaves are very astringent; but both the Russians and Kamtschadales eat them in the spring, and preserve the root for the winter, when they pound and boil it with water for a kind of gruel. It resembles in taste the pistacho-nut.

The utchichley has leaves like hemp; but the flowers resemble those of the ragwort. The leaves being dried

and boiled with fish, give the broth the same taste as if the flesh of the wild goat was boiled in it: they fry the root in the fat of seals, and esteem it very delicate food.

Bistort grows in plenty both on the hills and in the valleys; they eat it either fresh or dried, and pounded with caviar. It is not so astringent as that in Europe, but is juicy, and has the taste of a nut.

The kotkonja grows in great plenty on the banks of the rivers. Its root is as thick as one's finger, black on the outside, and white within. Two or more stalks arise from it of the thickness of a goose quill, and about ten inches high. On the top three oval leaves spread like a star, from the center of which rises a short stalk, which supports the flower. The cup consists of three oblong green leaves, and the flower of as many white ones. In the midst of the flower is the pistil, which is of a yellow colour. The fruit, when ripe, is soft, fleshy, as big as a walnut, and of an agreeable taste like a good apple. The fruit must be eaten as soon as gathered, for it spoils if kept one night. The root is eaten by the Kamtschadales, both fresh and dried, with caviar.

Barley and oats have been sowed in this country, and yielded very good crops; but cabbages and lettuces never grow to any head; and peas continue in flower till late in the harvest without yielding pods: but turneps and radishes grow very well.

They have several medicinal plants, which they use with success in several diseases. But we ought not to omit the zgate, which contains a poison of prodigious strength; for with the juice, squeezed from the root of this plant, they anoint the points of their darts and arrows, which renders the wounds they give incurable, unless the poison be immediately sucked out: if this be neglected, the wound turns blue and swells, and the patient dies within two days. Whales of the largest size, on being slightly wounded with a poisoned weapon, are unable to bear the sea; but soon throw themselves on shore, where they expire in great agonies, making a most terrible bellowing.

On the sea-shore grows a whitish plant resembling wheat, of which they make mats of different colours: these serve for coverings and curtains, and also for cloaks. They also make baskets and bags of it of different sorts. It likewise serves for thatch. The natives mow it down with a scythe, formed of a shoulder-blade of a whale, which they bring to a good edge by grinding it upon a stone.

A plant grows in the marshes resembling the cyperoides, which they dress with a double-toothed comb of bone, and then use it instead of linen to wrap up their children in the room of swaddling cloaths. It supplies the place of stockings, by being rolled about the legs; and, from the opinion that its warmth promotes fruitfulness, the women wrap it round their bodies. On their solemn festivals they bind garlands of it round the heads and necks of their idols.

But no plant is of more general use than nettles, of which they make thread and form their nets for fishing.

The grass grows here above the height of a man, and so fast, that it may be mowed thrice in a summer. This makes but a coarse sort of hay; yet the cattle are large and fat, and have plenty of milk, both in summer and winter.

Besides these plants the Kamtschadales have many others, to all which they give names; and are so well acquainted with their several properties, with the different degrees of virtue they derive from the various soils and situations in which they grow; with the proper times of gathering the several fruits and other produce, as is surprising in such a nation of barbarians: hence they have this advantage above other people, that they can every where find food and medicine; and, from their knowledge and experience, are in little danger from the noxious plants.

The domestic animals of Kamtschatka are cows, horses, rein-deer, and dogs.

The riches of the country consist in furs, for the wild beasts are very numerous; among these are the rein-deer, wild and tame, sables, foxes, hares, ermines, marmottas, weazels, &c. Among the foxes are most of the different species found in other places, as the black, red, fiery, blue-breasted, or marked with a black cross, the chefnut, black chefnut, and sometimes white foxes. The most valuable foxes are the most cunning, as the blue-breasted, the black chefnut,

and the fiery coloured; so that the Kamtschadales, and even the Russians, find great difficulty in catching them. The sables of this country excel those found in any other place, both in largeness, thickness of hair, and brightness. Their furs are sold at a great price in China, and few of them are brought into Russia. The inhabitants esteem the flesh very delicious eating. These animals are in greater plenty here than in any other country in the known world.

As the large species of marmottas abound every where in Kamtschatka, their skins are used by the Koreki for cloaths, and esteemed no disagreeable dress, they being both light and warm, and at a distance their back resemble the spotted feathers of birds. When these animals eat, they sit upon their hind legs like squirrels, and hold their food, which is cedar-nuts, berries, and roots, with their fore-feet. They are pretty to look at, and make a loud whistling noise.

People do not think it worth their while to hunt ermines, common marmottas, or weazels, except they meet with them by chance; but there is an animal of the weazle kind, called the glutton, which has a fine fur, so highly esteemed, that when they describe a man richly dressed, they say he is clothed with the fur of the glutton. The women place the white paws of this animal in their hair, and esteem them very ornamental. These creatures are surprisingly dexterous in killing of deer; they climb up a tree, carrying with them some of the moss the deer are used to eat. This they drop from the tree; and if the deer stops to eat it, they throw themselves down upon his back, and fastening between the horns, tear out his eyes, and put him to such pain, that he strikes his head against the trees, either to ease himself or destroy his enemy, till he falls to the ground. No sooner is he brought down than the glutton takes off his flesh from the bones, and hides it in the earth, to prevent its being seized by any other animal. They destroy horses in the same manner; yet are easily tamed, and taught to play several tricks. They are said to eat to such excess, as to be obliged to relieve themselves by squeezing their bodies between two trees, in order to unburthen their bellies of this unsufferable load; but those who are tamed are not so voracious.

Bears and wolves are so exceeding numerous, that they fill the fields and woods like cattle; the bears during the summer, and the wolves during the winter. The bears are neither large nor fierce, and never attack any man, except they find him asleep, and then they seldom kill him; but usually tear the scalp from the back part of the head: but when fiercer than ordinary, they will tear off some of the fleshy parts, but not eat them. It is remarkable, that these bears will not hurt women, but go about with them like tame animals, especially when they gather berries. Indeed they sometimes eat the berries the women have gathered, which is the only injury they receive from them.

In the season, when the fish come in vast shoals into the rivers, the bears come down from the mountains and settle in places proper for catching them; when they take such quantities, that they only eat the heads, neglecting the bodies; and when the fish have retired back to the sea, they are glad to eat what they formerly despised. It is not unusual for them to steal fish from the fishing-huts of the Cossacks, though a woman is always left to watch them; but they never hurt her.

The Kamtschadales esteem the flesh and fat of the bears their most delicious food; of their skins they make their beds and coverings, caps, gloves, and dogs collars. Sometimes they fasten them to the soles of their feet, to prevent their sliding on the ice, and with their shoulder-blade-bones made sharp they cut grass. In summer they use the guts to cover their faces to keep off the sun.

The wolves resemble those in other places, and their furs are much esteemed for cloaths; but by their cunning and fierceness they do the inhabitants more injury than their furs are worth; for they not only kill the wild deer, but herds of the tame, though they are always guarded.

The deer and stone-rams are the most useful of all the animals in this country, their skins being most used in cloathing. The deer live in mossy places; and the wild rams upon the most lofty mountains: these resemble goats, but their hair is like that of the deer. The horns of those that are of full age weigh each from twenty-five to thirty pounds:

pounds: they run with great swiftness, throwing their twisted horns back upon their shoulders, springing over the rocks, and skipping along the narrow ridges of the precipices. The fat upon their haunches equals that of the deer, and the flesh is most delicious food. Cloaths made of their skins are very warm. Of the horns are made spoons, ladles, and other utensils; and when the Kamtschadales travel, they stick an entire horn in their girdles, which serves for a bottle.

The dogs of this country resemble the village dogs of Europe, and are white, black, spotted, or grey, like the wolves; but brown or other colours are very rare: these dogs are esteemed swifter and longer-lived than those of other countries, which may be attributed to their food. In the spring they run at liberty, feeding upon what they get in the fields, where they scratch up the ground for mice, and catch fish in the rivers. The Kamtschadales call them home in October, and they are tied up till they lose much of their fat, in order that they may be lighter for the road; when nothing is to be heard night nor day but their howling. In the winter they are fed with fish-bones and opana, which is thus prepared: they pour water into a large trough, into which they throw some ladlefuls of rotten fish, prepared in pits for that purpose, adding some fish-bones, and heating the whole with red-hot stones till the fish and bones are boiled. They are fed only at night, which makes them sleep well; but they never give them any in the day when they are to travel, because it would render them heavy and lazy; though if they are ever so hungry, they will not eat bread.

Dogs are absolutely necessary in Kamtschatka for drawing the sledges over the snow; for had they plenty of horses, they could seldom be used in winter, on account of the great depth of the snow and the number of hills and rivers. Besides, in the greatest storm, when a man cannot see the path, or even keep his eyes open, they seldom miss their way; and if they should, they soon find it again by their smell.

Those bred to hunt the deer, fables, foxes, and wild rams, are sometimes fed with jackdaws, which are thought to make their scent the stronger in smelling out birds and wild beasts. Their skins are also used for cloaths, particularly those of the white dogs, with which all their garments are trimmed.

There are three sorts of rats, those in the huts, where they run about without fear, and live upon offals; another sort live in the fields, and, like the drones among the bees, steal their food from the third kind, which also live in the fields, woods, and high mountains, in a kind of community, having very neat nests, which are large, and divided into different apartments spread with grass; in some of which they store up roots of several kinds, which they gather with great labour in summer, and lay up against winter; dragging them out in dry sun-shiny weather, in order to dry them. All the summer they live upon berries and such other food as they can find, never touching their winter-provisions while any is to be procured in the fields.

These change their habitations, and sometimes they all leave Kamtschatka, which the Kamtschadales imagine forebodes a rainy season, and a bad year for hunting; but when they return, they expect a fine one, and a good year for the chase, and therefore expresses are sent to all parts with the good news.

They always depart in the spring; first assembling in great numbers. They steer their course due west, crossing rivers, lakes, and even arms of the sea; and when they reach the shore, spent with fatigue, they lie as if dead upon the banks, till recovering their strength, they again pursue their march. They have nothing to fear on the land; their greatest danger is, lest some ravenous fish should devour them. The Kamtschadales, on finding them weak on the banks, give them any assistance in their power. From the river Penguin they march southward, and about the middle of July usually reach Ochotska and Judoma. Their troop is sometimes so numerous, that travellers are obliged to wait two hours for their passing by. They usually return to Kamtschatka about the month of October. It is extremely surprising that such small animals are able to pass over such an immense tract of land; and nothing

can be more admirable than the order and regularity they observe in their march.

The amphibious animals of Kamtschatka are of many different kinds. The manati, or sea-cow, never comes upon the shore, but lives constantly in the water. Though this animal has the name of sea-cow, it resembles the cow only in its snout, and has neither horns, straight ears, nor hoofs. It is an animal like a seal, only it is incomparably larger; it being about twenty-eight feet long, and some of them weigh eight thousand pounds. Its skin is black and thick like the bark of an aged oak, and so tough and hard, that it can scarcely be cut with an ax. Its head is small in proportion to its body, and falls off from the neck to the snout, which is white and rough, with white whiskers about nine inches long. Instead of teeth, it has two flat white bones, one above, the other below. Its nostrils, which are near the end of the snout, are within rough and hairy. Its eyes, which are placed nearly in a line with the nostrils, are black, and no larger than those of a sheep, which is remarkable in a creature of so monstrous a size. It has neither eye-brows nor eye-lashes, and its ears are only small openings; its neck can scarcely be discovered, the head and body being so closely joined: but there are some vertebræ which enable it to turn its head, and to hang it down in feeding like a cow. The body is round like that of a seal, and the female has two teats on her breast. The tail is thick and a little bent towards the end, and has some resemblance to the fins of a fish. It has two fins under its neck, about twenty-one inches long; these it uses like hands, with which it swims, and takes hold of the rocks with such force, that, on its being dragged from thence with hooks, it will leave the skin behind: these fins are sometimes divided in two, but this seems to be only accidental.

These animals in calm weather swim in droves near the mouths of the rivers; and though the dams oblige their young to swim before them, they are covered on all sides by the rest of the herd, and constantly swim in the middle. They live in families, consisting of a male, a female (some half grown, and one small calf. They bring forth in harvest, and never have above one at a time.

They are almost continually eating; and, as they seldom lift their heads above the water, any one may go among them in boats, and carry off what he pleases: they feed upon several sorts of sea-weed, and have their backs and sides above water, upon which flocks of crows settle to pick off the vermin they find there.

They are caught with great iron hooks, somewhat resembling the fluke of a small anchor. These are carried by a man in a boat, with three or four rowers; who, on his coming among the herd, strikes the hook into one of them; then about thirty men upon the shore, who hold one end of the rope that is fastened to the hook, draw the manati towards the land; while those in the boat stab and cut the animal till it dies. When one of them struggles to clear himself of the hook, those of the herd that are nearest come to his assistance; some frequently overset the boat by getting under it; and others strive to remove the hook by striking it with their tails, which sometimes succeeds. The male and female have such an affection for each other, that when one of them has in vain used every method in its power to give assistance, it follows the body, after it is killed, to the very shore; and has sometimes been observed to remain by it two or three days.

Their flesh, when thoroughly boiled, has a good taste, and resembles that of beef; the fat of the young eats like that of pork, and the lean like veal.

The number of seals in the seas and lakes of Kamtschatka is so great, that all the islands and sand-banks are covered with them. There are reckoned four sorts of this animal, the largest of which is caught from the fifty-sixth to the sixty-fourth degree of north latitude, and differs from the others only in its bulk, which exceeds that of a large ox. The second species, which is of the size of a yearling bullock, has a skin somewhat like that of a tyger; it having spots of an equal size on the back, with a white and yellowish belly; but the young are as white as snow. The third sort is less than the former, and has a yellowish skin, with large cherry-coloured circles. The fourth is of a whitish colour. No animal has a more disagreeable cry than that of

of the seals, and their noise is incessant. When the tide goes out, they lie upon dry rocks, and in play push one another into the water; but they no sooner begin to be angry, than they wound each other with their teeth.

There are different ways of killing them: on shore, they surprize them asleep, and dispatch them with clubs: in the rivers they shoot them with guns, taking care to hit the head; for a hundred bullets in any other part would have no effect, as they all lodge in the fat with which the body is covered. When they find them asleep with their snout upon the ice, they drive a knife through it, fastened to a long thong, by which they drag out the animal.

Of the skins of the larger sort they make soles for their shoes, and by joining several of them together, make boats of different sizes, some of which are so large as to carry thirty men: these are lighter and swifter than those made of wood. The natives esteem the fat such a delicacy, that they have it at every feast: it also serves for making candles. They dry the flesh in the sun, or boil it when fresh; but when they have great quantities, they bake and smoke it: for this purpose they dig a large pit, and pave the bottom with stones; then filling it with wood, light it below, and continue to add fuel till it is as hot as an oven. Afterwards taking out all the ashes, and laying a layer of green poplar wood at the bottom, they put another of seal's flesh or fat, each separately, and thus alternately wood and flesh till the pit be filled: then they cover it with grass and earth to keep in the heat; and some hours after taking out the fat and flesh, they lay it up for the winter. It is said, that when the flesh and fat is thus prepared, it tastes much better than when boiled, and will keep a whole year without spoiling.

Sea-horses only appear in the most northerly parts of Kamtschatka; their teeth are what is called fish-bone, and their price depends on their size and weight: the dearest weigh about twenty pounds each; but they are seldom so large, and commonly weigh about five or six pounds.

In spring and in September are caught the sea-cats, which are thus called at Kamtschatka, from long hairs standing out on both sides of the mouth like those of cats. Dampier, who saw them in the South Sea, has described them under the name of sea-bears. The largest weigh about eight thousand weight. Most of the females taken in spring are pregnant; and those that are near the time of bringing forth their young, are immediately opened, and the young ones skinned. They breed on the neighbouring coast of America, where they nurse their young three months, and then return with them at the end of the summer. The females give suck with two teats placed between their hinder-legs; but they have seldom more than one at a time. The young see when they are whelped. Their eyes are as large as those of an ox, and they have thirty-two teeth, besides two tusks on each side, which begin to appear the fourth day after their birth. At first their colour is a dark blue, but in four or five days grey hairs begin to appear, and in a month's time their belly is black and grey. The male is larger and blacker than the female, which turns almost blue as she grows up, and has only grey spots between her four legs.

The male and female are so different in their form and strength, that they seem different animals: and besides, the former are fierce, and the latter mild and fearful. The male has from eight to fifty females, of whom he is so jealous, that he will not allow any other to come near them: and though many thousands lie on the shore, every family lives apart, the male with his females, young ones, and those of a year old that have not yet attached themselves to any male; so that the family sometimes consists of one hundred and twenty. Those that are old, or have no mistress, live by themselves, and some lie asleep a whole month without nourishment: these are fiercer than any of the rest. They attack all that pass by, and will rather die than retire. On seeing a man approach them, some rush upon him, and others lie ready to support them. They bite the stones that are thrown at them, and rush with redoubled violence on him that throws them. Even if you strike out their teeth with stones, or put out their eyes, they will not fly; and indeed they dare not, for every step they meet a new enemy; so that if the sea-cat could save himself from man, his own brethren would destroy him;

for if any one seems to be driven back ever so little, others approach to prevent his running; and if he appears to design it, fall upon him. Sometimes they are seen fighting for a mile together, and then one may pass them without the least danger. If two fall upon one, others advance to support the weakest; for they will not allow of an unequal combat. While these battles continue, those that are swimming in the sea raise their heads and look at the combatants, and at length come and increase the number.

When only two of them fight, the battle frequently lasts an hour; sometimes they rest, lying by each other, then both rise at once and renew the engagement. When fighting they hold up their heads, and turn them aside, to escape a blow; for while their strength is equal, they fight only with their fore-paws; but one of them no sooner becomes weak, than the other seizing him with his teeth, throws him on the ground. The lookers on then come to the assistance of the vanquished.

Their most bloody battles are on account of their females, when one endeavours to carry off the mistress of another, or his young females. They also quarrel when one comes too near the place of another.

Though the male is fond of his young, both they and the large females fear him extremely. If a man endeavours to take a young one, the male defends it, and allows the female to escape with the young one; but if she drops it out of her mouth, the male leaves his enemy, and seizing upon her with his teeth, beats her against the stones till she lies down as if dead; but she no sooner recovers, than crawling to his feet, she licks and washes them with her tears that flow in abundance; while the male stalking about, gnashes his teeth, and tosses his head like a bear.

They swim exceeding fast: and when they happen to be wounded at sea, seize the boats of the fishers with their teeth, and drag them along so swiftly, that they seem to fly and not to swim upon the water. The boat is by this means frequently overset, and the people drowned.

The sea-beavers resemble the others only in their downy hair; they are as large as the sea-cats; their head resembles that of the bear, and their shape the seal: their teeth are small; their fore-feet are longer than those behind; their tail is flat, short, and sharp towards the point; and their hair thick and black: but that of the old ones turns grey. This animal is so peaceable, that it never makes any resistance, and only endeavours to escape by flight. The females are fond of their young, and carry those that cannot swim upon their belly, holding them with their fore-feet, and swimming on their back. When pursued by the fishermen, they never quit their young till the last extremity; and should they happen to slip out of their paws, they instantly return to take them up again; therefore the fishers endeavour to kill or catch the young, as the most effectual method of taking their dams.

There are a great number of birds at Kamtschatka, but the natives are not skilled in catching them. Sea-fowl appear in great plenty about the coast of the Eastern Ocean. Among these are the puffins, which are somewhat smaller than a tame duck: the head and neck are of a blueish black, the back is also black, the belly and all below white; its bill and legs are red, and its feet webbed. Another species of them is all black, but has two yellowish white tufts, which lie upon its head like locks of hair.

The cormorants here are of two kinds, and about the size of a goose; they have a straight reddish bill, about five inches long, and four nostrils. Their eyes are black, their legs are covered with hair to the knees, and their toes are of a blueish colour, and are webbed; their tails are eight inches long, and their wings extend above a fathom. They are sometimes speckled. They fly slow when hungry; but when full, cannot rise from the ground: and having eat too much, they ease their stomachs by throwing is up.

The natives have a singular way of catching them: they fasten a hook to a long cord, baiting it with a whole fish, and then throw it into the sea: the cormorants gathering about it in flocks quarrel for the prize, till it is swallowed by the strongest, which is then drawn ashore.

There are other cormorants that frequent the rivers, and have a forked tail like that of a swallow.

The

The glupisha are of the size of the river-cormorants, and are found on high steep places upon the rocky islands. Their colours are grey, white, and black. They are perhaps called glupisha, or foolish, from their frequently flying into the boats. Their bills are crooked and yellowish; their eyes are as large as those of an owl; and they are often spotted with white.

There are great plenty in Kamtschatka of a fowl called urile, and by some writers the sea-raven. It is of the size of a common goose, with a long neck and small head: the feathers on the body are black, but those of the thighs are white, and long white feathers like hairs are scattered on its neck. It has a red membrane round the eyes, a straight bill, black above and reddish below, and its feet are black and webbed. It feeds upon fish, which it swallows whole; and in the night-time these fowls stand in rows upon the edges of the cliffs, from which they frequently fall in their sleep into the water.

Swans are very common here both in summer and winter; the natives hunt them with dogs when they are moulting, and kill them with clubs.

There are several kinds of geese which come to Kamtschatka in May, and depart in October. There are likewise many kinds of ducks.

In this country are also many widgeons, partridges, snipes, larks, cuckows, swallows, ravens, magpies, crows, hawks, and eagles.

As to the fishes, whales frequently come close to the very shore, perhaps to rub off the shell-fish which adhere to their bodies, and are very troublesome to them. These whales are from seven to fifteen fathoms in length. The Kamtschadales obtain many advantages from the whales: they make shoe-soles and straps of the skin; they eat the flesh and fat, and the last they also burn; they make nets of the beard, and also sew their boats with it; they form a kind of sledge out of the lower jaw, and likewise make of it knife-handles and rings. Of the intestines they make vessels, of the nerves they make ropes, and of the vertebræ seats. The most delicate pieces of the whale are the tongue and the fins.

There are also a large kind of salmon, cod, skate, red fish, the humpback turbot, herring, lampreys, and many other sorts, which come from the sea in such numbers, that they frequently stop the course of the rivers, and cause them to overflow their banks; and when the waters retire, a surprising quantity of dead fish remain on the shore, which cause an intolerable stench.

S E C T. IV.

Of the Natives of Kamtschatka. Their Persons, Dress, Huts, Manners, and Customs; particularly their Marriages, the Birth of their Children, their Diseases, and Treatment of the Dead. Their Entertainments, and their Manner of travelling in Sledges drawn by Dogs.

THE natives are divided into three different people, the Kamtschadales, who live upon the south side of the peninsula of Kamtschatka; the Koreki, who inhabit the northern parts on the coast of the Penschinska Sea, and along the shore of the Eastern Ocean, almost to the river Anadir; and the Kuriles, who inhabit the second Kurilskoy island, and the other islands that extend southward to those of Japan. The Koreki are again divided into two nations, one called the fixed Koreki, and the other the Rein-deer Koreki; the former living near the rivers like the Kamtschadales, and the other wandering with their herds. Their languages are different, and they cannot understand each other. The inhabitants of Kamtschatka have three languages, that of the Kamtschadales, the Koreki, and the Kuriles, each of which has different dialects.

The Kamtschadales, like the Mongol Tartars, are of a small stature and swarthy: they have black hair, a broad face, a sharp nose, with hollow eyes, and small and thin eyebrows, and their arms and legs are slender. Though in their appearance they resemble the other inhabitants of Siberia; yet the faces of the Kamtschadales are shorter than those of the other Siberians, their cheeks are more swelling, their mouths are large, and their shoulders broad, particularly those who inhabit the sea coast.

Their cloaths are generally made of the skins of deer, dogs, and several other land and sea animals, and even of the skins of birds; and it is not unusual with them to use those of different animals in the same garment. They commonly wear two coats, the under coat with the hairy side inwards, and the upper with the hair outwards: for these last they choose black, white, or speckled skins. The skirts of some are of an equal length, and those of others are long behind and in the form of a train. The sleeves of the upper coat are very long, so as to hang below the knee; and it has a hood, which, in bad weather, they put over their heads. They border their coat with white dog skin, and upon their backs sew small shreds of different coloured skins or silk.

These garments are worn both by men and women; but the latter commonly wear at home in the house a waistcoat and drawers sewed together. The household habit of the men is a leather girdle, with a bag before and a leathern girdle behind. Their feet and legs are covered with different sorts of skins. During the rains of summer they wear seal-skins, with the hair outwards, but they are generally covered with the skin of the legs of rein-deer. They wear caps, and in summer a kind of hats of birch-bark tied about their heads; and the Kuriles have caps of plaited grass: however, round the Russian settlements the ancient dress is laid aside, and the women wear shifts, ruffles, caps, waistcoats, and ribbons. They even do all their work in mittens; and though they formerly never washed their faces, they now use white and red paint.

But still the distant inhabitants never wash their hands and face, nor cut their nails. They eat out of the same dish as the dogs, and yet never wash it; and every thing about them stinks of fish. They never comb their heads, but both men and women plait their hair in two locks, binding the ends with small cords; and when any hair starts out, they fasten it close with thread: by this means they are so excessive lousy, that they can scrape off the vermin, which they are so nasty as to eat.

Their manners are extremely unpolished, for they never use any civil salutation, never take off their caps, nor bow to each other, and their discourse betrays the most stupid ignorance; yet upon many occasions they appear curious and inquisitive.

They live under ground, where they build their huts in the following manner: having dug a hole about five feet deep, and of a breadth and length in proportion to the number of persons designed to live in it, they fix at the corners four pieces of timber, upon which they place beams, and upon them form their roof or ceiling, only leaving in the middle an opening, which serves both for a window and chimney. This building they cover with grass and earth, so that it resembles a round hillock. The room below is an oblong square, and the fire-place is in one of the long sides. Round these huts they make benches, on which each family lies separately; but there are no benches on the side opposite to the fire, for there they place their kitchen furniture, and dress victuals for themselves and dogs. In some huts instead of benches the place is floored with wood, and covered with mats; the walls are also adorned with mats. These huts are entered by ladders, which are commonly placed near the hearth; so that when there is a good fire, the ladder becomes so hot, and the smoke so thick, that any one not inured to it would be suffocated; but they find no difficulty in going in and out: and though they only fix their toes on the steps of the ladder, they mount like squirrels.

The Kamtschadales live all the winter in these huts, and in summer have others, which serve them also for ware-houses. These are thus made: nine pillars, about four yards long, or more, are fixed in the ground, and bound together with beams laid over them: upon these they form a floor, and from thence raise a sharp roof, rising from each side up to a point in the middle, and thatched with grass. On each side there is a door opposite to each other.

These summer huts thus placed high above the ground, are more convenient in summer than those formed beneath it, on account of the frequent rains, which would spoil all their fish, were it not preserved in such places; and if they were not so high, the wild beasts would plunder them; for, notwithstanding all their care, the bears sometimes climb up, and force their way into these store-houses, especially

especially in the time of harvest, when the fish and berries grow scarce. These are built round their winter habitations.

The southern Kamtschadales generally build their villages in thick woods, at a considerable distance from the sea, and their summer habitations near the mouths of the rivers; but those who dwell on the banks of the Eastern Ocean and the Penschinska sea build their villages near the shore. Their household furniture consists in dishes, troughs, bowls, and cans.

When a Kamtschadale intends to marry, he seeks for a bride in some of the neighbouring villages, seldom in his own; and when he has found one to his mind, he immediately signifies his intention to the parents; at the same time desiring, that he may have the liberty of serving them for some time. After this time is expired, he desires that he may have liberty to seize his bride; which, if he has pleased the parents, is immediately granted: but if he has not, he is dismissed with a present for his services.

As the whole ceremony of marriage consists in his stripping the young woman naked, they strive to render this as difficult as possible; she has two or three different coats, and is swathed round with fish-nets and straps; and all the women of the village are obliged to protect her. The man therefore watches for an opportunity of finding her alone, or with but few women in her company; and as soon as he has found it, rushes upon her, and begins to pull off her straps, nets and cloaths. But he does not always find this an easy task; for though the young woman makes but a faint resistance, the women that are generally in her company fall upon him without mercy, beating him, dragging him by the hair, scratching his face, and using every other method they can devise in order to prevent his accomplishing his design.

If he succeeds in his attempt, he immediately runs from her; and the bride, as a proof of her being conquered, calls him back with a soft and feeble voice; and thus the marriage is concluded. The same night he goes to bed to her, and the next day carries her home. Some time after the bride and bridegroom return to the bride's relations, where the marriage feast is celebrated.

This ceremony only relates to the marriage of a virgin, for with a widow the agreement of the parties is sufficient; but the man must not take her to himself before her sins are done away. This can only be accomplished by a stranger's once lying with her; but as this taking off of sin is considered by the Kamtschadales as extremely dishonourable for the man, it was formerly difficult to procure one to undertake it; but since the Cossacks came among them, the poor widows are in no distress for strangers to take away their sins.

Marriage is only prohibited between father and daughter, mother and son. A Kamtschadale has frequently three wives; but with every maid he is obliged to undergo the above ceremony. The women are far from being jealous, for the wives live together in perfect harmony.

When the women go abroad they veil their faces; and if they meet a man, and cannot get out of the way, turn their backs to him till he has passed by.

They have commonly very easy labours: they are delivered upon their knees in the presence of all the people of the village, without distinction of age or sex. The child is wiped with tow, and the navel-string tied with thread made of nettles, and then cut with a knife of flint. The infant, instead of being swathed in cloaths, is wrapt in tow. The mother, or nearest relation, generally performs the office of midwife.

Some women, to promote conception, eat the navel-string of the child; and others, for the same purpose, eat spiders: some, on the contrary, endeavour by medicines to procure abortion; but though this is a capital crime, yet when a woman bears twins, they are obliged to destroy one of them, as also a child born in stormy weather; though the last may be averted by certain incantations. How amazing is it that the barbarous custom of people's destroying their own offspring should be publicly allowed in many nations! How astonishing is it that parental affection ever suffered such cruel customs to take place!

The Kamtschadales imagine that the diseases with which they are afflicted are brought upon them by the spirits that

inhabit particular groves, for their presuming to cut any of them down. Their principal disorders are the scurvy, jaundice, the venereal disease, boils, palsy, and cancer, which they endeavour to cure by charms and incantations; but yet they do not neglect the use of herbs and roots. The boils are esteemed the most dangerous, and cause the death of numbers. These are often two, and sometimes three inches over, and on their breaking, they open in forty or fifty little holes. It is esteemed very dangerous when no matter proceeds from these openings. They use raw hare skins to bring on a suppuration, and those that recover are sometimes confined, six and sometimes ten weeks to their bed. The palsy, cancer, and venereal disease, are thought incurable; and they say the last was never heard of before the arrival of the Russians. They have also another disease, called the fushutch, which is a kind of scab that encompasses the body under the ribs like a girdle; when this does not suppurate and fall off, it is mortal; and they assert that every one has it once in his life.

Instead of burying the dead, the Kamtschadales drag the corpse out of the hut with a strap fastened round the neck, and then deliver it for food to their dogs. For this custom, so shocking to humanity, and so contrary to the practice of all other nations, they give the following reasons: that those who are devoured by dogs will be drawn in sledges by fine dogs in the other world; and that the corpse is thus used near the hut, that the evil spirits, who are the occasion of the person's death, may be satisfied with the mischief they have done. However, it is not unusual when one has died in the hut to remove to another place, and only leave the corpse behind.

All the cloaths of the deceased are thrown away, not from their imagining that they shall have them in the other world, but from the opinion that whoever wears them will come to an untimely end. This superstition particularly prevails among the Kuriles of the Lopatka, who would not touch any thing that belonged to the dead, though they had ever so great an inclination for it.

After the body has been thus devoured, they use the following purification: they go to a wood and cut some rods, with which they make a ring, and creeping through it twice, carry it back to the wood, and throw it towards the west. Besides, those who dragged out the body must catch two birds, one of which they eat with the whole family, and the other they burn. Before this purification they dare not enter any other hut, nor will any body else enter theirs: it is therefore performed immediately, and in commemoration of the dead the whole family dine upon a fish, and burn the fins in the fire.

When a Kamtschadale seeks the friendship of another, he invites him to his hut, which is made very hot for his reception; and he no sooner enters, than they both strip themselves naked. The master of the hut then sets before his guest great plenty of his best provisions; and, while he is eating, throws water upon red-hot stones, till the heat of the place becomes insupportable. The stranger strives to bear it, and to eat up all the victuals, while the master of the hut endeavours to oblige him to complain of the heat, and to desist from eating. He himself eats nothing, but is allowed even to leave the hut, though the visitor is not suffered to stir till he confesses that he is overcome. They usually eat so much at these feasts, that for two or three days they can scarcely move, or bear the sight of victuals. At length the visitor being unable to eat any more, purchases his dismissal with presents of cloaths, dogs, or whatever the master of the hut likes; and, in return, receives others of no value. But if the man who has obtained this advantage over his friend does not soon return the visit, the guest pays him another, and then it is his turn to make him such presents as he is able; and if he makes him none, it is considered as the greatest affront, the man himself will be his enemy, and nobody else will live in friendship with him.

Sometimes one village entertains another, either upon account of a wedding, or their having had great success in hunting or fishing. The master of the hut endeavours to make his guests sick with eating, and sometimes gives them a liquor made of a large mushroom, prepared with the juice of epilobium or French willow, which intoxicates them in so strange a manner, that they commit a thousand
extravagan-

extravagancies; and if the dose be too large, it sometimes proves fatal; and those who are thus intoxicated die raving mad.

The women never use it, for all their mirth consists in jesting and singing; instead of dancing they spread a mat in the middle of the room, and kneel upon it opposite to each other, holding a little tow in each hand. At first they begin to sing very low, giving a gentle motion to their hands, but by degrees raise their voice and increase their motion till they are fatigued and out of breath. With this uncouth entertainment the Kamtschadales appear highly delighted.

The women, who have generally clear and agreeable voices, compose their love songs, in which they declare their affection to their lovers, their grief, their fondness, and other passions; but though they have an inclination to music, they have no musical instrument except a flute, upon which they play very poorly.

A stranger no sooner comes to Kamtschatka than they give him a new name, and at their entertainments mimic all his actions. They have also professed buffoons, but their wit is intolerably indecent and obscene. They sometimes smoke and tell stories with their friends.

They travel in sledges drawn by four dogs, driving them with a crooked stick four feet long, or a whip of different coloured thongs. They sit upon the right side of the sledge, with their feet hanging down; and it would be thought a disgrace for any one to sit in it, or to have a person to drive them, nobody doing this but the women. A man is obliged to keep an exact ballance to prevent his being overturned, which would be very dangerous, as the dogs never stop till they come to a house, and in going down steep hills run with all their force: therefore, in descending great declivities, they unyoke all the dogs except one, and lead them gently down. They also walk up every steep ascent; for it is as much as the dogs can do to drag up the empty sledge. Upon a tolerable road they can travel with the sledge, filled with provisions and the driver, about thirty versts a day; and in spring, when the snow is hard, and splinters of bone are fixed to the sledge, they can travel without any load one hundred and fifty versts.

There is no travelling with dogs after a deep snow, till a path be made, which is performed by a man going before with snow shoes. These are made of two thin boards separated in the middle, and bound together with thongs; the fore part is bent up a little, and a place made to slip in the foot, to which the shoe is tied with thongs.

If a company of travellers is surprized by a storm, they dig a place of shelter under the snow, and cover the entrance with wood or brambles. They however seldom make these temporary huts, but more commonly hide themselves in caves or holes of the earth, wrapping themselves in their furs; and when thus covered they move with great caution, lest they should throw off the snow, which keeps them perfectly warm; they must only have the convenience of a breathing-place: but if their cloaths are hard girt about them, the cold is insufferable.

SECT. V.

Of the Arts practised among the Kamtschadales.

THE men, besides hunting and fishing, all understand the art of weaving nets, making sledges and boats, building their huts, dressing their provisions, and forming their furniture and warlike instruments.

The women, on the contrary, are the only curriers, dyers, taylors, and shoemakers, for they dress and dye the skins; make all the coats, shoes, and stockings, and are also employed in curing the sick.

The skins of the beavers, deer, dogs, and seals used for cloathing are all thus prepared: taking one of these, they first wet and spread it out, and with stones fixed in wood scrape off all the pieces of fat or veins that remained after flaying; then rubbing it over with caviar, roll it up and tread it till it begins to stick: afterwards scraping it again, they proceed as before till the skin is soft and clean. Those they want to prepare without the hair, they first use in the same manner, then hang them in the smoke for a week,

and afterwards, to fetch off the hair, soak them in water. At last they rub them with caviar, and by frequent treading, and scraping them with stones, render them soft and clean.

The deer and dog-skins used for cloathing are dyed with alder-bark cut and rubbed very small: but the seal-skins used either for cloathing, shoes, or straps for binding their sledges, they dye in a particular manner. Having first cleaned off the hair, they make a bag of the skin, and turning the hair-side outwards, pour into it a strong decoction of alder-bark. They let it lie some time, then hang it upon a tree, and beat it with a stick. This they repeat till the colour has penetrated through the skin. Then picking out the stitches, they stretch it out, dry it in the air, and at last rub it till it becomes soft for use.

They make glue of the dried skins of fishes, and particularly of that of the whale.

Before they were conquered by the Russians, the men made use of stones and bones instead of metals, and of them made hatches, spears, arrows, needles, and lances. Their hatches were sometimes made of flint, and sometimes of the bones of whales or rein-deer: they were in the form of a wedge, and fastened to crooked handles. With these they hollowed out their canoes, troughs, and bowls: but the work was so tedious, that a man would be three years in making a canoe. Hence their wooden bowls, which they were long in making, were more valued by them than vessels of the most precious metals and most curious workmanship are with us. In these bowls they dress their victuals, and heat their broth, by throwing red-hot stones into them.

They made their knives of a greenish mountain crystal, sharp-pointed, shaped like a lancet, and stuck into a wooden handle. Of the same crystals they likewise made their lancets, with which they still continue to let blood. With this crystal they also pointed their arrows and spears. They used to sew their cloaths with thread made of the fibres of deer, which they split till they brought it to the thickness required. Their needles they made of the bones of fables, and with them the women not only sewed their cloaths, but also made curious embroidery.

In order to kindle a fire, they use a board of dry wood, in which are several round holes, and putting the end of a small round stick into one of these, they roll it backwards and forwards with the palms of both hands, till the friction causes the wood to take fire; and instead of tinder they use dry grass beat soft. These instruments are so highly valued by the Kamtschadales, that they are never without them; for they prefer them to steel and flints: they are, however, excessive fond of iron hatches, knives, and needles. At the first arrival of the Russians they considered a piece of iron as a valuable present, and even yet receive it with thankfulness; for they know how to make use of the least bit, either in pointing their arrows, or their darts, which they perform by hammering it out cold between two stones.

Indeed, all the savage inhabitants of these parts are particularly fond of iron; but as some of them delight in war, the Russian traders are forbid to sell them any warlike instruments; yet they are so ingenious as to make spears and arrows out of the iron pots and kettles that are sold to them; and are so dexterous, that when the eye of a needle is broke, they make a new one, which they repeat till nothing remains but the point.

SECT. IV.

Of the Religion and Laws of the Kamtschadales.

THE Kamtschadales have very mean and absurd ideas of the Deity, to whom they pay no religious worship; they call him Kutchu, and frequently reproach him for having made so many steep hills and rapid rivers, for sending so many storms and so much rain. They erect a kind of pillar in a spacious plain, and bind it round with rags. Whenever they pass by it they throw to it a piece of fish or some other victuals, and near it never gather any berries, or kill either birds or beasts; but they offer nothing that

is of use, or which they would not otherwise be obliged to throw away. Burning mountains, hot springs, and particular woods they esteem sacred, and imagine them inhabited by evil spirits, whom they fear and reverence more than their god; for they have filled almost every place with different spirits, to whom they make offerings upon every occasion; and some carry little idols about them, or have them placed in their dwellings. They have no notion that the Supreme Being can dispense happiness or misery, but maintain that every man's good or bad fortune depends upon himself. They believe that the world is eternal, and the soul immortal; that it shall be again united to a body, and live for ever subject to the same troubles and fatigues as in the present life, only that they shall enjoy a greater plenty of all necessary accommodations. They even imagine that the smallest animals will rise again and dwell under the earth; for they believe the earth is flat, and under it another sky and another earth like ours, where, when we have summer, they have winter.

Their religious sentiments are so extravagant, that they pay a kind of solemn regard to several animals from which they apprehend danger. They offer fire at the holes of the foxes and fables; when hunting they beseech the wolves and bears not to hurt them; and in fishing intreat the whales and sea-horses not to overset their boats.

Being chiefly employed about providing what is absolutely necessary for the present, they take no care for the future. They have no notion of riches, fame, or honour; therefore covetousness, ambition, and pride are unknown among them: but, on the other hand, they are careless, lustful, and cruel. These vices frequently occasion quarrels and wars among them, not from the desire of increasing their power, but to carry off their provisions, and more frequently their girls; which is sometimes practised as the shortest method of procuring a wife. They believe every thing lawful that can procure the gratification of their passions; so that they neither esteem murder, self-murder, adultery, oppression, or the like, any crime: but, on the contrary, think it a mortal sin to save any one that is drowning, because they are persuaded that whoever saves him will soon be drowned himself. They also reckon it a sin to bathe in or to drink hot water, or to ascend the burning mountains.

It is a law with them, that if one man kills another, he is to be killed by the relations of the person slain. The thief for the first offence must restore what is stolen, and live without expecting any assistance from others; but they burn the hands of those who are frequently caught thieving. To punish an undiscovered theft, they, with great ceremony, burn the sinews of the stone-buck, imagining that as these are shrunk by the fire, the thief will have his limbs contracted. They never have any dispute about their lands, for each has more than he wants.

Though they are involved in ignorance, and might be thought, from their manner of life, extremely wretched; yet they think themselves the happiest people upon earth, and look upon the Russians who live among them with contempt. This opinion, however, loses ground; for as the old people, who are fond of their antient customs, drop off, and the young ones frequently embrace the Christian religion, they insensibly adopt the Russian customs, and begin to despise the superstition and barbarity of their ancestors.

By the care of the late empress Elizabeth, missionaries were appointed to instruct them in the Christian religion; and since the year 1741 many of them have been baptized, and schools erected in several places, to which the Kamtschadales very readily send their children.

S E C T. VII.

Of their home Trade and Method of bartering, their Ignorance of Numbers, Division of the Year, and little Skill in any of the Sciences.

THEIR trade only tends to procure the necessaries and conveniences of life, by exchanging what they abound with for what they want. This kind of barter is carried on among themselves under a great show of friend-

ship, for if one wants any thing another has, he goes freely to visit him, and without any ceremony tells him what he wants, though he never had an acquaintance with him; and the other is obliged, according to the custom of the country, to give him whatever he has occasion for; but he afterwards returns the visit, and telling what he desires, is also immediately supplied.

They keep no account of their age, though they can reckon as far as an hundred, but they count every thing with their fingers, and it is diverting to see them reckon above ten; for having counted the fingers of both hands they clasp them together, which signifies ten, then beginning with the toes they count twenty, after which they are confounded, and cry, "Where shall I take more."

They divide the year into ten divisions, some of which are longer and others shorter; for they do not make this division from the changes of the moon, but from some particular occurrences that annually return. The first division is named the purifier of sins, from holiday at that time, in which they perform some acts of purification. The second is called, the breaker of hatchets, from the great frost. The third, the beginning of heat. The fourth, the time of long days. The fifth, the preparing time. The sixth, the red fish season. The seventh, the white fish season. The eighth, the Kaiko fish season. The ninth, the great white fish season. The tenth and last, the fall of the leaf. This last continues till the month of November, or of purification, and lasts almost three months. These names, however, are only used by the inhabitants upon the river Kamtschatka; for those of the northern parts give them other names, which are different only on account of their different employments.

They commonly divide our year into two, calling the winter the year, and the summer another. The winter begins in November, and the summer in May. They do not distinguish the days by particular names, nor form them into weeks or months.

When eclipses happen they carry fire out of their huts, and pray the luminary eclipsed to shine as formerly. They know only three constellations, the great bear, the pleiades, and the three stars in Orion. They have no writings, nor hieroglyphics to preserve the memory of any remarkable events; so that all their knowledge depends on tradition, which soon becomes fabulous and uncertain with respect to what is past.

S E C T. VIII.

Of the Method in which the Kamtschadales make War. The Tax they pay to Russia. The Russian Forts erected in the Country, and the Manner in which the Cossacks live at Kamtschatka.

BEFORE the Kamtschadales were conquered by the Russians they did not appear to have the ambition of enlarging their territories, or increasing their power, and yet the quarrels that arose between themselves were so frequent, that a year seldom passed in which some village was not entirely ruined. The motives of these wars were unjust, and frequently trifling: they sought in order to take prisoners, that they might employ them, if males, in doing their laborious work; or, if females, make them either their wives or concubines. At other times neighbouring villages went to war for quarrels that happened among their children, or for neglecting to invite each other to their feasts.

Yet they are such cowards, that unless forced by necessity they never openly attack an enemy, which is the more extraordinary as no people seem to despise life more than they, or are more frequently guilty of self-murder. In the night time they steal into the enemy's village, there being no watch to oppose them, and securing the entrance of the huts, knock down all who come out, and bind them fast. The males especially, if they are of any consequence, are treated with the utmost barbarity, as burning, cutting them to pieces, tearing out their entrails while alive, and hanging them by the feet. Soon after the conquest of Kamtschatka, this was the fate of several Russian Cossacks; and these barbarities were exercised with rejoicing and triumph.

These

These quarrels among themselves rendered it easy for the Cossacks to subdue them; for the natives on seeing them attack one village, were so far from assisting their countrymen, that they rejoiced at their destruction, without considering that they would soon suffer the same fate. They indeed destroyed more of the Cossacks by treachery than by arms; for on their coming to any village to demand the tribute, they were received in the most friendly manner, and the tribute not only paid them, but they had presents made them for receiving it. Thus having lulled them into a state of security, they either cut their throats in the night, or set fire to the huts of their neighbours, and burnt them with all the Cossacks that were with them. The Cossacks are now upon their guard, and are particularly afraid of extraordinary caresses, and always expect some treacherous design when the women in the nighttime leave their huts.

Whenever they hear that troops are marching against them, instead of meeting their enemies, they retire to some eminence, which they fortify as strongly as possible, and building huts there, wait till they are attacked. They then bravely defend themselves with their bows and arrows, and every other method in their power; but if they find the enemy is likely to make themselves masters of the fortresses, they first cut the throats of their wives and children, and then either throw themselves down a precipice, or, with their arms in their hands, rush upon their enemies, and sell their lives as dear as possible.

Their arms are bows and arrows, spears, and, what may be called, a coat of mail: their quivers are made of the wood of the larch-tree, on which is glewed birch bark; their bow-strings are the blood-vessels of the whale, and their arrows, which are about four feet long, are all poisoned, so that whoever is wounded by them usually dies in twenty-four hours, there being no other remedy but sucking out the poison; and their coats of mail are made of mats, or the skins of sea-horses and seals, cut into thongs, and platted together. They put them upon the left side, and tie them with thongs upon the right; behind they fix a high board to defend their head, and another before as a breast-plate.

The taxes they pay to Russia consist of only one skin of such creatures as every man is used to hunt, such as fables, foxes, and sea-beavers; and justice, except in criminal cases, is administered by their own chiefs.

There are five Russian forts in Kamtschatka; these we shall particularly mention; only we shall first observe, that a werst is somewhat less than three quarters of an English mile. The Bolscheretskoi fort stands on the northern bank of the great river, thirty-three wersts from the Penschinska sea. This fort is seventy feet square, and is fortified on the east and north sides with pallisades, as is the south and west with different buildings. Beyond the fort is a church consecrated to St. Nicholas, with a belfrey erected upon pillars. It contains about thirty houses, one public house for selling brandy, and a distillery. It is defended by forty-five Cossacks.

The upper fort of Kamtschatka stands upon the left bank of the river of the same name, two hundred and forty-two wersts from the Bolscheretskoi fort. This building is seventeen fathoms square; the gate fronts the river, and over it is a warehouse. Within the fort are two magazines, the office for receiving the taxes, and a room for keeping the hostages. On the outside is also a church consecrated to St. Nicholas, the commissary's house, a distillery, and twenty-two private houses for the accommodation of the garrison, which consists of fifty-six Cossacks.

The lower Kamtschatka fort is three hundred and ninety-seven wersts distant from the former, and is situated upon the same side of the river, about thirty wersts from its mouth. This fort is a parallelogram made with pallisades: it is forty fathoms broad, and forty-two long. Within it is a church dedicated to the Virgin Mary, the office and magazine for the taxes and stores, and a commissary's house, all built of larch wood. Without the fort are twenty-nine private houses, a public house, distillery, and ninety-two male inhabitants. Game is here in such plenty, that the poorest Cossack seldom dines without a swan, goose, or duck.

The fourth fort is built upon the bay of Awatscha; its

greatest beauty is its church, which is well built in a fine situation.

The fifth fort is erected upon the river Teghil, and is garrisoned with thirty-seven male inhabitants; but we have no account of its form.

The Cossacks who are at Kamtschatka, live much in the same manner as the natives; they feed like them upon fish and roots, and their employments are nearly the same. The only difference seems to be, that the Cossacks live in houses, and the natives in huts under ground. The Cossacks generally eat their fish boiled, and the natives mostly dry. As it is impossible for people to live there without the help of women; who are very necessary to clean their fish, dry their roots, and to make their cloaths, and as the Cossacks first settled there without their wives, it will be proper to observe by what methods they procured them. The Cossacks did not reduce these people without meeting with opposition, and in their wars with the natives they took many women and children, as well as men prisoners, and obliged them to perform all the labour. The care of overlooking these servants was intrusted to those whom they made their concubines, whom they frequently married if they had any children by them; and sometimes the natives offered them their daughters, whom they promised to marry as soon as a priest arrived. Thus it sometimes happened, that the Cossacks had a marriage and a christening at the same time; for there was only one priest in Kamtschatka, who once in a year or two visited the settlements.

The Cossacks, who are themselves extremely rude, were well pleased with this manner of life, and obliged their slaves to furnish them with fables and other furs in abundance, while they spent most of their time in playing at cards. Before there were any brandy shops, they used to meet in the office where the tax was received; there the gamesters brought their furs, and when they had none they brought their slaves, and sometimes played till they had lost both them and all their cloaths. This way of life was attended with great confusion; for the poor slaves were sometimes obliged to change their masters twenty times a day.

The goods demanded in Kamtschatka, besides the natural produce of Russia, are many sorts of European goods, as coarse cloaths of various colours, serges, linen, silk and cotton handkerchiefs, red wine, tobacco, some sugar, and several toys: from the other parts of Siberia unwrought iron, knives, hatchets, saws, and fire-steels; also wax, hemp-yarn for nets, tanned deer-skins, coarse Russian cloth and linen: from Bokaria and the country of the Kalmucks several sorts of cotton stuffs: from China silk and cotton stuffs, coral, tobacco, and needles, which are preferred to those brought from Russia: from the Koreki they buy great quantities of rein-deer skins, both dressed and undressed, which they can always sell in what quantities they please. The goods brought from Kamtschatka consist of furs, as foxes, fables, sea-beavers, and a few otter-skins. As there was formerly no money in the country, they gave furs in exchange for what they wanted; and now they have money, the price is fixed by the skins, reckoning a good fox skin at a ruble. The produce of Kamtschatka, on being carried from thence, pay ten per cent duty, and the fables twelve.

SECT. IX.

Of the KURILES.

Their Persons, Dress, Customs, and Manners; their Hospitality to Strangers; their Method of catching Foxes and Beavers; a ridiculous Way of punishing Adulterers; their Religion and Treatment of their Idols.

THE Kuriles, who inhabit the southern point of the peninsula of Kamtschatka, from their form and external appearance, seem a very different people from the Kamtschadales. They are small of stature, have black hair, a round visage, and are somewhat swarthy; but have better features than any of their neighbours. Their beards are thick, and their whole body is pretty hairy, in which respect they differ from the other inhabitants of Kamtschatka. The men shave their heads as far back as the crown; but behind allow their hair to grow to its full length: a custom they probably borrowed from the Japanese,

nese, with whom they have some commerce. The women cut only the hair over their forehead, that it may not hang over their eyes. The men have their lips blackened about the middle; but those of the women are entirely black: their arms are also stained with different figures as high as the elbow: this is a custom they have in common with the Tchukotskoi and Tungusi. Those of both sexes wear silver ear-rings, which they obtain from the Japanese.

Their cloaths are made of the skins of foxes, sea-fowls, sea-beavers, and other amphibious animals, and are commonly formed of the skins of very different creatures, so that a whole suit is seldom seen of the same sort of skins. The fashion has a nearer resemblance to that of the Tungusi, than to that of the Kamtschadales. But though they pay so little regard to uniformity of dress in the cloathing of their native country, they are very fond of acquiring such as are made of silk, cloth, or serge, particularly those of a scarlet colour; yet when they have them they will wear them when about their dirtiest work.

Their huts resemble those of the Kamtschadales, but they generally keep them cleaner, and cover the walls and floor with mats. Their principal food consists in amphibious animals, and they eat very little fish. During the summer, instead of travelling by land, they coast the country, or sail up the rivers in boats; and in the winter travel with snow shoes. In the summer the women attend their husbands in hunting; and in the winter they are busied in sewing, while their husbands are employed in killing the amphibious animals that approach the shore.

These people are more civilized than those of the neighbouring nations; for they are perfectly honest and peaceable: they have a soft and modest way of speaking: the old they treat with respect, and behave with affection to each other, particularly to their relations. It is impossible to see without pleasure the friendly and hospitable reception they give to their friends who come to visit them from the Kurilski islands. Those who come in boats, and those that leave their huts to receive them, march with great ceremony in all their warlike accoutrements, shaking their spears and swords, and bending their bows as if going to engage an enemy. They thus dance up to each other till they meet, and then embrace, clasping each other in their arms, and shedding tears of joy. The people of the huts then conduct their visitors to their habitation, where, standing around them, they hear them relate all the adventures of their voyage. The eldest man has the honour of making this relation, and he informs them of every thing that has happened since their last meeting; how they lived, how they were employed, where they travelled, what good or ill fortune they have experienced, and the like. This relation sometimes continues three hours; and, when he has ended, the eldest of those who are visited gives him also an account of all that has happened to them. Before he has done the rest must not so much as speak to each other, and then they either condole or join in congratulations, and finish the entertainment with eating, singing, dancing, and telling of stories.

The Kuriles catch foxes in a manner peculiar to themselves: they have a net made of the hair of whales beards, composed of several rings; this being spread upon the ground, they bind a magpye to a ring in the middle, and round the neck draw a cord, the ends of which are held by a man concealed in a pit; who, when the fox springs upon the bird, draws the cord, and gathers the net together, which surrounds the fox as a drag-net does the fish. In order to catch bears, they fasten a snare upon a tree, and place behind it a proper bait; which the bear endeavouring to seize, is held fast by the head or paw. Another method is to lay a board driven full of iron hooks in the bear's track, near which they place something that easily falls. This frightening the bear, he runs with greater force on the board; when finding one of his fore-paws wounded and seized by the hook, he endeavours to free himself by beating the board with the other; and thus both being fixed, he rests on his hinder-legs, which causes the board to rise before his eyes, and so perplexes him, that, growing furious, he beats himself to death.

The Kuriles differ but little from the other Kamtschadales in their courtships, marriages, and the education of their children. Though they have two or three wives, they never publicly sleep with any of them; but steal

to them privately in the night. They have a very extraordinary and ridiculous method of punishing adultery. The husband challenges the adulterer to accept of a match at beating, which is thus performed: when they meet they both strip naked, and the injured challenger gives the other a club about three feet long, and near as thick as a man's arm; and then the challenger is obliged to receive three strokes upon his back from the adulterer, who then returns him the club, and is treated in the same manner. This they perform three times, and it is generally followed with the death of both; but it is esteemed as great a dishonour to refuse this way of fighting, as it is in Europe to refuse complying with a challenge: but if the adulterer prefers his safety to his honour, he must pay the husband whatever he demands, either in provisions, cloaths, skins, or the like.

These people are as ignorant of the Deity as the Kamtschadales. They have idols in their huts made of chips or shavings, curiously curled. They call them Ingool, and are said to pay them a kind of veneration; but whether as good or evil spirits is not known. To them they sacrifice the first animal they catch, but they eat the flesh themselves, and hang up the skin before the image. When they change their huts they leave the skin and the idol behind; but if they make any dangerous voyage, they take the idol with them; and, in case of imminent danger, throw their god into the sea, in order to pacify the storm: yet in all their excursions think themselves safe while they have this protector with them.

The women are said to have harder labours than those of the Kamtschadales; and, if they have twins, one of the unhappy infants is doomed to death. Self-murder is as frequent here as among the Kamtschadales. Such persons as die in summer are interred in the earth, but in the winter they are buried in the snow.

SECT. X.

Of the KOREKI and TCHUKOTSKOI, or TCHUKTCHI.

THE Koreki are divided into the Rein-deer, or Wandering Koreki, and those that are settled in one place, who live in huts in the earth like the Kamtschadales, whom almost in every other respect they also imitate.

The Fixed Koreki inhabit the coast of the Eastern Ocean, from the river Ukoï as far as the Anadir, and along the coast of the sea of Penschina, round the Penschinabay to the ridge of a mountain called Naktchatmnin, out of which rises the river Nuktchan.

The Koreki are from these rivers distinguished by different names. The Wandering Koreki remove to the west with their herds from the Eastern Ocean to the head of the rivers Penschina and Omolona; they ramble towards the north as far as the Anadir, and southward to the rivers Lesnaya and Karaga. They sometimes approach very near to Kamtschatka; but this never happens, except they are in fear of being molested by the Tchukotskoi, who are their most dangerous neighbours. The people they border upon are the Kamtschadales, the Tchukotskoi, the Ukageri, and the Tungusi or Lamuti.

The Koreki differ not only in their behaviour from one another, but also in the form of their bodies. The Wandering Koreki are low of stature, and very lean; they have small heads, and black hair, which they shave every day; their face is oval, their eyes small, and shaded with hanging eye-brows; they have a short nose, a wide mouth, and a black and pointed beard, which they frequently pluck. The Fixed Koreki are somewhat taller and thicker than the former, especially those that live towards the north, who resemble the Kamtschadales and Tchukotskoi.

Besides, there is a great difference in their habits and customs. The Wandering Koreki are extremely jealous, and often kill their wives upon suspicion only; but when any are caught in adultery, both parties are condemned to death. On this account the women seem to strive to render themselves disagreeable; for they never wash their hands and faces, nor comb their heads; and their upper garments are ragged, dirty, and torn, the best being worn underneath. This proceeds from the jealousy of their husbands, who assert, that a woman has no need

to adorn herself, unless she intends to gain the affections of strangers; for her husband will love her without it.

But the Fixed Koreki consider it as the most certain mark of friendship when they entertain a friend, to put him to bed to his wife or daughter; and his refusal to comply would be considered as such an affront, that they are capable of murdering a man for it. The wives of the Fixed Koreki therefore adorn themselves as much as they can, by painting their faces, wearing good cloaths, and endeavouring to set off their persons. They even sit naked in their huts in the company of strangers. The whole nation is rude, passionate, revengeful, and cruel; and the Wandering Koreki are equally proud and vain: they think no people upon earth so happy as themselves, and consider all the accounts given by strangers of other countries as entirely fabulous; for, say they, "If you enjoy these advantages at home, why did you take the trouble of coming to us? You seem to want many things which we possess; while we are satisfied with what we enjoy, and never come to seek any thing from you."

The pride of the Wandering Koreki appears owing to the respectful awe with which they are treated by the Fixed Koreki, who are never known to do them the least injury: this can only be attributed to the respect which the poor generally pay to the rich. Hence the Rein-deer Koreki call the others their slaves, and treat them accordingly, though they are much their superiors in number; but, at the same time, are so afraid of the Tchukotskoi, that fifty of the Rein-deer Koreki would fly before twenty of them; and were it not for the protection of the Cossacks, the Tchukotskoi would have extirpated the whole nation.

The Koreki live in such places as abound with moss for their rein-deer, without concerning themselves about the scarcity of wood or water; for during the winter they use melted snow, and for firing, moss or grass. Their way of life, especially in that season, is even more disagreeable than that of the Kamtschadales; for as they are frequently obliged to change their habitations, the huts to which they remove are frozen; and on their attempting to thaw them with fires made of green shrubs or grass, there arises a smoke that is extremely pernicious to the eyes. Their huts resemble those formed by other wandering nations: in the winter they are covered with raw deer-skins, and in the summer with those that are tanned. They have no floorings or partitions, but only four stakes in the middle, between which is their hearth: to these they generally tie their dogs, which frequently drag the meat out of their kettles while it is dressing. Indeed, a man must be very hungry before he can eat with them; for, instead of washing their kettles or platters, they are satisfied with their dogs licking them; and the very flesh they tear out of the mouths of these dogs, they, without washing, throw again into the kettle.

The Tchukotskoi, or Tchuktchi, live upon the banks of the river Anadir, and extend along the shore to the north and north-east as far as the Cape of Tchukotskoi, which, according to the Russian maps, is in seventy-four degrees north latitude, where the sea turns to the west; one side of that promontory being washed by the Eastern Ocean, and the other by the Frozen Sea. Those who dwell on that promontory keep tame rein-deer, and frequently change their habitations between the rocks, while those who have no rein-deer dwell on the banks of the sea, where the sea-horses usually come on shore; these last live by hunting wild rein-deer, and on the flesh and fat of the whales, sea-horses, and seals, feeding also on roots and herbs. The Tchukotskoi who live to the north of the Anadir, are not subject to Russia; but frequently make incursions upon those that are, killing and making them prisoners, and driving off their herds of deer. During the summer they fish not only in the seas near the mouth of the Anadir, but even come a great way up the river, when those subject to Russia frequently fall into their hands.

When a stranger comes to visit these northern Tchukotskoi, whether he be of their own nation, or of any other, they at the first salutation offer him their wives and daughters, for his bed-fellows; but if they are too disagreeable or too old for the guest, they bring him some from among their neighbours; and the woman he chooses presents him a basin of her own urine, made in his presence, with which

he is obliged, in point of honour, to rinse his mouth; but if he refuses the offer, they esteem him their enemy; and, from his accepting it, conclude him their sincere friend. This circumstance, so contrary to the customs of all nations, is mentioned by the Russians who have been amongst the Tchukotskoi, and was confirmed by the Tchukotskoi themselves at Anadirsk.

The winter-huts of the Tchukotskoi are much warmer and more spacious than those of the Koreki. In the same huts live several families, that have their separate benches covered with deer-skins, on which they sit or sleep. Upon each bench a lamp of fish-oil, with a wick of moss, burns day and night. On the top they have an opening that serves for a chimney; and they are so warm, that in the coldest places the women sit naked; but they are almost as smokey as those of the Koreki.

Their cloaths are made of the skins of rein-deer, in the same manner as those of the Kamtschadales. The rein-deer are so extremely numerous, that some of the rich have ten or twenty thousand; and yet are so penurious, that they are loth to kill them for their own use, and are contented with eating such as die of themselves, or are killed by the wolves, which frequently happens. However, for a particular friend, they will kill one of their own herd.

They never milk the rein-deer, nor do they know the use of milk; they eat their flesh boiled, and what is not immediately consumed they dry with the smoke in their huts. They eat every other animal, except dogs and foxes; and in general eat neither herbs, roots, or the bark of trees; though the poor feed on them in times of great scarcity. They eat berries only fresh in the summer, and save none of them for the winter. Mr. Krascheninoff observes, that he saw one of their chiefs greatly surprised at the first sight of sugar, which he took for salt; but tasting it, was so pleased with its sweetness, that he begged some pieces to carry to his wives; but being unable to resist the temptation of so delicious a rarity, he eat it all up by the way, and when he came home, told them he had tasted salt sweeter than any thing he had ever known; they would not believe him, and insisted, that nothing could be sweeter than cranberries with deers fat and lilly roots.

The Koreki are entirely ignorant of all the rules of civility; they not only make no compliments, but treat strangers with an air of superiority. However, when they entertain their guests, they give them what they have in sufficient plenty, without obliging them to over-eat themselves. Their favourite food is fat meat, for all these savage nations are excessively fond of fat. The Tchukotskoi would lose an eye for a fat dog, and the Jakutski for a piece of fat horse-flesh. The latter know that the stealing of cattle is punished with the loss of all their goods, yet when an opportunity offers they cannot refrain from stealing a fat horse, comforting themselves amidst their misfortunes, with their having once in their lives made a delicious meal.

In their marriages the rich are united to the rich, and the poor to the poor, with very little regard to personal charms, or any other accomplishment. They generally marry into their own family, and with any relation, except their own mother or daughter. Tho' the bridegroom should be ever so rich, he is obliged to serve five, or at least three years for his bride; but during that time they are allowed to sleep together, though the form of catching the bride is deferred till the marriage is celebrated, which is done without much ceremony. They have two or three wives, whom they keep at different places, giving them an herd of deer, and a person to look after them.

They are very fond of their children, whom they inure from their infancy to labour and economy. The old women give the children their names, on which occasion they set up two rods, which they tie together with thread, and between them hang a stone, wrapt in a piece of sheep-skin; they then ask in a muttering voice the name they shall give, and mentioning those of several of their relations, whatever name the stone shakes at, they give to the child. The child-bed woman never shows herself, nor leaves her hut for ten days; and if during that time they remove their habitations, she is carried in a covered sledge. The children suck till they are three years old, but have neither

neither cradle nor swaddling cloaths. Their sick are carefully attended, and their shamans or sorcerers beat a little drum to drive away their distempers. These are their physicians, though they are but little acquainted with the virtues of plants.

When a person is dead they erect a great pile of wood, and having dressed the deceased in his finest apparel, cause him to be drawn by the deer which they imagine were his favourites; then placing the body on the pile, throw upon it his spear, quiver, arrows, knives, hatchets, kettles, and other furniture. They then set fire to the pile, and while it is burning, kill the deer that drew the corpse, and having feasted upon it, throw the fragments into the flames. A year after the person's death all the relations assemble, and taking two young rein-deer that have never drawn a sledge, and a number of horns, which during the whole year, they have collected for that purpose, they go to the place where the body was burned, if it be near, or if it be at a distance, to some other high place, where they kill the deer; and the shaman driving the horns into the earth, pretends that he sends a herd of deer to the deceased. They then return home, and in order to purify themselves, pass between two rods fixed in the ground, while the shaman, beating them with another, intreats the dead not to carry them away.

The Koreki only ride on sledges drawn by rein-deer during the winter, but never mount upon their backs in the summer, as it is said the Tungusi do. Their sledges are about six feet long, and their sides about four inches thick; but rather thinner at the fore part, where they are bent upwards. They yoke two deer before every sledge. They have collars something like those of horses, and also bridles and reins, with four little sharp bones upon the deer's forehead, which are used as bits to pull them in; for these bones, piercing the skin, make them stop. They are only put on the head of the right-hand deer; for if he stops, the other cannot proceed. They drive them forward with a goad about four feet long, that has a sharp bone at one end, and a hook at the other. They prick the deer with the bone to make him go forwards, and with the hook lift up the harness. The rein-deer run much swifter than the dogs, and will go one hundred and fifty versts, or near a hundred miles a day; but care must be taken to feed them frequently. They geld some of the males, by piercing the spermatic vessels, and tying them with thongs. The Settled Koreki have very few rein-deer; and these are only used for drawing; but the Tchukotskoi have great herds, and yet generally feed upon fish and amphibious animals.

The religion of the Koreki is as absurd as that of the Kamtschadales: they seem to have a great respect for evil spirits, which they suppose inhabit the fields and woods; but this respect seems entirely owing to fear. They have no regular times of worship, but whenever they please, kill either a rein-deer or a dog, and fixing its head upon a stake, turn its face towards the east, crying, "This is for you; and may you send us something that is good;" after which they immediately retire. When they are going to pass a river or desert, which they imagine is inhabited by evil spirits, they kill one of their deer, and eating the flesh, fasten the bones of the head upon a pole.

Before they became subject to the Russian empire, they had no magistrates, only the rich had some authority over the poor, nor had they then the form of an oath. At present, instead of swearing upon the gospel, the Cossacks oblige them to hold a musquet by the barrel, threatening that whoever does not observe this oath, will be shot by a ball; which they are so much afraid of, that rather than run the risk of being thus killed for perjury, they will, if guilty, confess their crime.

Their other customs resemble those of the Kamtschadales.

Before we leave the coast of the eastern ocean, we ought not to omit observing, that from the late discoveries of the Russians, it appears that the continent of America is scarce more than two degrees and a half from the cape of Tchukotskoi, from which, and the neighbouring shore of Asia, it seems to have been once separated by an earthquake. The American continent is there known from fifty-two to sixty degrees north latitude. It enjoys a much better climate than the coast in the same latitude on the

north-east side of America; for at sixty degrees the shore is covered with wood.

But it is not for us to dwell here on this new discovered land; our province is at present Asia: we shall therefore leave a farther account of this country, till we have almost encompassed the globe. Mean time those who are impatient to learn a farther account of this part of America, with respect to the land, the animals, and the inhabitants, may obtain satisfaction by having recourse to a very judicious and entertaining work lately published, entitled, *The History of Kamtschatka, and the Kurilski islands, with the countries adjacent*; published in the Russian language by order of her Imperial Majesty, and translated into English by James Grieve, M. D.

SECT. XI.

Of the TUNGUSI.

Their different Tribes, as the Sabatschi Tungusi, the Oleni Tungusi, and the Konni Tungusi. Their Dress and Manner of Life.

THE Tungusi are a most numerous pagan nation dispersed in different tribes through very distant parts of Siberia, and are supposed to amount to seven or eight thousand men; they are distinguished into the Konni Tungusi, or those that make use of horses for riding, and draught: the Oleni Tungusi, or those who use rein-deer for those purposes; and the Sabatschi Tungusi, or those who use dogs.

These tribes are easily perceived not only to spring from the same stock, but to be of the old Scythian or Tartaric extraction, since they seem to retain much of the same customs and inclinations; but they are taller and of more bravery and antiquity than most of the other Siberians. Among the Sabatschi Tungusi, who live between the Lena and the Penschinska sea, both the men and women go naked in summer, wearing only a piece of a skin about a span broad round the waist; but in cold weather they are clothed with the skins of rein-deer with the hair outward, and their stockings, breeches, and coat, are all of a piece, but the cap is generally made of some other fur, according to the fancy of the wearer.

In summer they live on fish, and in winter on the game they kill; for they breed up no other cattle but dogs and rein-deer.

They acknowledge a Supreme Being, but pay their adorations only to some ill-shaped wooden idols of their own making. They hang their dead upon trees till the flesh is rotted off, or devoured by birds, and then bury their bones. The men and women of distinction are known by black spots made on their faces and hands, which they are accustomed to consider as a singular ornament.

The Oleni Tungusi, who dwell near the springs of the Lena and Aldan, north of that of the Sagalian-ula, or the Amur, live much after the same manner; but besides the game and fish they catch, they live upon the milk of their cattle, which they breed up in great numbers, and sometimes feast on their flesh, as well as cloath themselves with the skins. These are esteemed somewhat less barbarous than the rest. Instead of bread they use onions, and the roots of yellow lilies, which, when dry, they either make into a kind of meal, or boil up into a pap, as they fancy best. They have a strange way of administering oaths to each other, which is thus performed. He that gives the oath stabs a dog in the belly, and holds the wound to the man who swears, and who sucks the blood as a proof of his veracity; for they imagine he would immediately burst if he swore falsely. Their chief weapons are the broad sword, cutlass, and hatchet, the first of which hath lately been brought among them.

A small canton of the Oleni Tungusi is under the dominion of the emperor of China; but all the rest are subject to the Czarina, and annually pay their quota of furs.

The Konni Tungusi, who are situated between the lake Baykal and the city of Newzinskoi along the river Amur, are commonly very strong and courageous, nimble and active, and as they generally go armed, they are trained up to use their weapons, as well on horseback as on foot. Both men and women ride a horse with great dexterity.

S E C T. XII.

*Of the JAKUTI or JAKUTZK.**Of its Situation, Climate, and Produce, with the Manners, Customs and Religion of the Natives.*

THE province of Jakuti or Jakutzk lies to the north. The cold here, and in the other northern parts of Siberia, exceeds that of almost every other country upon earth; but Providence has kindly dealt out to the inhabitants wood for fuel, and furs which they use to preserve them against the severity of the weather. Even ice itself is converted into a fence against the cold; for in the northern parts, particularly at Jakutzk, it is usual to hew a piece of transparent ice, of the size of the hole, which serves the peasants for a window; and having placed it on the outside, they sprinkle a little water at the edges, which immediately freezes, and cements the ice in the hole. This ice window keeps out the wind and cold, without much diminishing the light. Those who have also glass windows, place them on the inside of the hole, that they may not be incommoded with the moist effluvia of the ice; but the common people do not regard this. These severe winters are succeeded by warm and delightful summers, when the heat is so intense, that the Tungusians, who inhabit the province of Jakutzk, go almost naked. Here is hardly any night during that season, and towards the Frozen Ocean, the sun continually appears above the horizon. The vegetables and fruits of the earth are here extremely quick in their growth. Thunder is seldom heard near the Ice Sea, though the south part of Siberia is subject to dreadful tempests. In the most northern parts of Siberia, beyond the sixtieth degree of latitude, neither corn nor fruit grows, but they are supplied with corn from the southern, where the fertility of the soil is surprizing. Their want of fruit is richly compensated by the great plenty of tame and wild beasts, and fowls, and the vast variety of fine fish.

Jakutzk produces some corn, but the inhabitants being more intent upon hunting fables, foxes, and other animals, for the sake of their furs, neglect cultivating the earth. Though the little corn sown in the country soon ripens, the straw never exceeds six inches in height; for the corn no sooner peeps out of the ground, than it shoots into ears, and ripens in six weeks time: the reason of which is, that the sun is here in summer hardly ever below the horizon, but cherishes the earth by its warmth both night and day. It is worthy of remark, that during this whole time it never rains, and that the earth never thaws above nine inches deep. Thus the roots are plentifully supplied with moisture from below, while the constant heat of the sun above invigorates what is above the ground.

There are here pretty large horses, which being turned out all the winter long, scrape the snow aside with their hoofs to come at the grass. They also eat the buds of the birch and aspen tree, and growing sleek, plump, and fat, during the severity of winter, they appear much handsomer than in summer, when their hair grows long.

The city of Jakutzk is the capital of the province, and is situated on the river Lena, above four hundred miles from the Frozen Sea, and is the residence of the governor-general.

These people compose one of the most numerous pagan nations in Siberia, and consist of ten tribes, all of which amount to about thirty thousand men taxed by the Russians. The natives offer sacrifices to the invisible God of heaven, yet have a wretched type or image of him stuffed out with a monstrous head, eyes of coral, and a body like a bag. This image they hang upon a tree, and surround it with the furs of fables and other animals. Each tribe has one of these images; and they have all many superstitious customs in relation to particular trees, which they consider as sacred; and when they meet with a very fine one, hang upon it pieces of iron, brass, and copper. While they are performing their superstitious rites, their bishops or priests wear a garment adorned with bits of iron, rattles and bells.

The fields no sooner begin to be covered with verdure, than each tribe assembles at a place where there is a fine tree, and a pleasant spot of ground, and there they sacri-

fice horses and oxen as a new year's offering, and stick up the heads round the tree. Then taking a certain liquor, which they call cumises, they sit down in a circle, and having drank to each other, dip a brush in the liquor, and sprinkle some in the air, and some into the fire, which they light upon that occasion. At this festival they get intolerably drunk, and gorge themselves to excess.

They eat the flesh of cows and horses, but no pork, though ever so hungry; yet they never regard whether the cattle be sick or sound. They are extremely nasty; the vessels in which they stamp their dried fish, roots and berries, are made of cows dung dried; and the cattle stand in the same hut where they themselves dwell. They are fond of smoking tobacco, which they procure from the Russians in exchange for their furs. In February and March, when the sap rises in the trees, they go into the woods, and cutting down young pines, take off the inner bark, and carrying it home, dry it for their winter's provisions; they then beat it to a fine powder, boil it in milk, and eat it with dried fish, which is also beat to powder.

Their winter huts are square, and made of thin planks and beams, the roof is covered with earth, and a hole as usual is left in the top to let out the smoke. Their summer dwellings, which are round, and in the shape of a sugar-loaf, are covered on the outside with the bark of birch-trees, curiously joined and embroidered with horse-hair of many colours. A hole is also left at the top for the passage of the smoke; and the fire is made in the midst of the hut, where they fix a hook to hang their pots on; these they make themselves, as they do also their kettles.

They have different ways of disposing of their dead: persons of distinction sometimes pitch upon a pine-tree, and declare they will be buried under it; and when the corpse is interred, some of the best moveables that belonged to the deceased are put along with him into the grave. Some only place the corpse upon a board, which they fix in the wood upon four posts; then covering the body with a horse's or an ass's hide, leave it. But most of them when they die are left in their huts, and their relations, taking the most valuable things, close up the door, and remove to another hut.

Among these people each tribe looks upon some particular creature as sacred; for instance, a swan, a goose, or a raven; and these are not eaten by that tribe, though the others may eat it without offence.

S E C T. XIII.

Of the Bratski, the Kamski, the Barabinski, and the Mahometan Nations on the Banks of the Irtysh; with a particular Account of the Osfiacs, their Manners, Customs, Religion, and Form of an Oath.

NEAR the lake of Baikal are the Bratski Tartars, some of whom enjoy great affluence; for it is not unusual there for a private man to have four or five hundred horses, and a proportionable number of other cattle. They live chiefly on venison, but esteem horse-flesh a much greater dainty. They drink mare's milk, and also a strong spirit which they distil from it. They apply themselves to agriculture and trades, and many of them are expert mechanics. They purchase their wives with their cattle, and often give an hundred horses or oxen for a virgin whom they admire. They worship an idol formed of the skins of beasts, and hung up in their huts.

Somewhat farther to the west live the Kamski Tartars in huts covered with bark. They are pagans, and their food is fish and venison, which they eat raw as well as dressed, and roots serve them instead of bread.

Farther to the west is the great desert of Baraba, in which the Barabinski live during the winter, which they employ in hunting of fables; but in summer they remove to the banks of the rivers, where they employ themselves in fishing. They are pagans, and seem to live very wretched lives. Their houses are low in the ground, and their roofs, which rise about three feet above the surface, are covered with rushes or skins. The desert affording no water, they drink melted snow, and eat dried fish and barley-meal. They scarce know the use of

money; but for a little tobacco a man may purchase any thing they have. They, like the rest of the Siberians, wear coats, caps, and stockings made of pieces of fur sewed together.

Along the river Irtysh live a Mahometan nation that is wealthy in cattle, the people having numerous herds and flocks. Their habit resembles that of the ancient Russians, and the women wear rings in their nostrils. Their principal food is venison, dried fish, and barley-meal, which they make into a paste, and eat much in the same manner as some of the Indians do their rice. Like most of the Tartars they drink mare's milk, and sometimes tea, which they mix with flour and butter. At great entertainments they generally dress a young horse, and drink a liquor called braga, distilled from oat-meal and mare's milk, with which they often get drunk. They pay a tribute to Moscow of fables, fox-skins, and other furs, notwithstanding their having princes of their own.

Farther to the west are the Ostiacks, who extend along the rivers Oby and Jenisay, and on many of the rivers which fall into them: they employ themselves in hunting and fishing. In summer they take and dry the fish which serves them in the winter; and when that season begins, they go into the woods with their bows and arrows, their dogs and nets, to kill fables, ermines, bears, rein-deer, elks, martens, and foxes. Part of these furs is paid as a tax to the empress, and the rest are sold at a stated price to the Russian governors; but sometimes they are allowed to dispose of them to private persons.

They chiefly live upon venison, wild-fowl, fish, and roots; for they have neither rice nor bread. They drink for the most part water; and it is said they can dispense with a draught of train-oil. They are immoderately fond of tobacco, and of swallowing the smoke, which soon intoxicates them. In the winter they build their huts in woods and forests, where they find the greatest plenty of game, and dig deep in the earth to secure themselves from the cold, laying a roof of bark or rushes over their huts, which are soon covered with snow. In summer they build above ground on the banks of the rivers, to enjoy the convenience of fishing, and make no difficulty of forsaking their habitations. The materials of their houses consist of little more than some green poles and the bark of trees, with the skins of wild beasts for their beds.

As to their religion, they have some little brazen idols tolerably well cast, representing men and animals; but the rest are ill made, every man being his own carver. They place them on the tops of hills, in groves, and in the pleasantest places their country affords; yet they have no set time for performing religious worship, but apply to their gods for success in all their undertakings. They have no regular priests, but every old man may devote himself to that service, and the office is frequently performed by the masters and heads of families. Strahlenberg observes, that when he was among them he saw one of their temples, which was built of wood in an oblong form like a great barn, covered at the top with birch-bark. At the end of the wall supporting the gable was a kind of altar made of timber, on which were placed two idols, representing a man and woman dressed in all sorts of rags; and round these were other small figures, as deer, foxes, and hares; all which were roughly carved in wood, and also clothed in rags. They did not appear to have much devotion, nor any great reverence for their idols. When they offer sacrifices, they present the beast to the idol, and having bound it, an old man puts up the petitions of those who brought the offering; he then lets fly an arrow at the beast, and the people assist in killing it. 'Tis then drawn three times round the idol, and the blood being received into a vessel, they sprinkle it on their houses; they afterwards dress the flesh and eat it, rejoicing and singing their country songs: they also besmear the idol with the blood of the sacrifice, and grease their mouths with the fat. What they cannot eat they carry home to their families, and make presents of it to their neighbours; and they as often sacrifice a fish as a beast. At the conclusion of the feast they shout, to shew their gratitude to the idol for his attending and accepting their devotions; for they are persuaded, that the saint or hero represented by the image always attends their sacrifices, and when they are over, returns to his abode in the air.

When the Ostiacks take an oath of fidelity to the Russian government, they use the following ceremony. Having laid down a bear-skin and an axe, and holding over it a piece of bread on a knife, they say, "In case I do not to my life's end prove true and faithful to the supreme government of the country; or if I knowingly and willingly break through my allegiance, or be wanting in the duty I owe to the said supreme government, may the bear tear me to pieces in the wood; may the bread I eat stick in my throat, and choak me; may the knife stab me, and the axe cut off my head." The like ceremony is used among them in the deposition of a witness.

They purchase a wife of her relations for three or four rein-deer, and take as many as they please, returning them again if they do not like them, only losing what they gave for the purchase. Upon the birth of their children some give them the name of the first creature they happen to see afterwards. Thus the child has frequently the name of an animal, and you hear a man call his son perhaps Sabatki, or, my little dog; others call their children according to the order of their birth, as First, Second, Third, &c.

SECT. XIV.

Of SAMOIEDA, or SAMOJEDA.

Their Persons, Dress, and Houses. Of their Love of their Country. Of their Sledges and Rein-deer; their Customs, Manners, and Religion.

ON the north-west part of Siberia is Samoieda, or Samojeda, a very extensive province on the coast of the Frozen Sea. The natives, who are called Samoiedes, are short, thick, broad shouldered, and of a tawny complexion: for it is observed, that, in this respect, a very hot and a very cold climate have the same effect upon the skin. They have long little eyes, broad flat faces, hanging lips, with high cheek-bones, and, in general, very disagreeable countenances. Both the men and women have hair only on their head, and their nipple is as black as ebony. The hair of both the men and the women hangs at its full length, only that of the women is sometimes braided, and little bright pieces of copper and slips of red cloth are tied at the ends. The men have little or no beard.

As to their dress, they wear fur caps, with waistcoats and buskins of the same; but the women have their cloaths sometimes adorned with a red edging: their coats are made of the skins of rein-deer; and, during the winter, they have an upper coat of fur, which also serves for a cap and gloves, and almost hides the face; besides these, they in winter-time wear boots. In making their cloaths they use thread made of the sinews of animals.

In summer they live in houses made in the form of a bee-hive, with a hole at the top; but in winter they have caves under ground, to which they retreat during the severity of the weather, and are there confined eight or nine months in the year, amidst the stench of their lamps, and the closeness and filth of these subterraneous dwellings. Yet the love of society, during this long cessation from labour, induces them to make ways under ground to the habitations of their neighbours, that they may see and visit each other during these months of festivity and pleasure; which to them have such delights, that Olearius says, two of their deputies sent to the court of Moscow told him, that if the Czar knew but the charms of their climate and country, he would doubtless chuse to go and live among them. They confessed themselves tired of the hurry and vain glitter of the court, and impatient to return to their dear native soil. Thus has Providence wisely implanted in the human mind this love of the land where man first drew his breath, and was reared from infancy to active life; to sweeten the rigours of every climate, and dispense happiness in plenteous streams to those human beings, whom we, fond too of our native soil, are apt to esteem miserable.

The Samoiedes live upon the flesh of horses, oxen, sheep, deer, and fish; but think it has the best relish when it begins to grow tainted. Hence the horse-flesh and other

other meat which hang round the inside of their huts render them extremely offensive to any one not used to them. They are said to prefer the entrails of an animal to any other part; and use at their meals neither bread, rice, nor salt.

They travel in sledges drawn by a pair of rein-deer, or dogs. The sledges are about eight feet long, three or four broad, and turn up before like scates. The driver sits cross-legged, with his staff in his hand, with which he pushes and drives the rein-deer, which run with greater swiftness than a horse, holding up their heads so high that their horns touch their backs. It is said they never sweat; but when weary put out their tongues, and pant like dogs. They resemble our stags, but are stronger, and have shorter legs. Their colour is nearly white, and some of them are grey. They cast their horns every spring, and generally live about eight or nine years. The Samoiedes set nets for those that are wild, and hunt them in winter, when they are shod with wooden scates, with which they run over the snow with incredible swiftness. While they are hunting they have a kind of shovel in their hands, fastened to a long staff, and with this they throw snow at the rein-deer, to drive them towards the places where they have set their nets. These animals eat a kind of white moss, and though the snow lies a fathom deep, they will dig through to come at it.

The Samoiedes also catch the sea-dogs, which in March and April couple upon the ice. These people, covered with hair, and resembling brutes more than men, creep towards them with a large hook and line in their hands, and when they come within a proper distance throw the hook. When the sea-dog attempts to escape he commonly fastens himself upon it: but sometimes jumps into the sea with such force that he pulls the poor fisherman after him, the rope being fastened to his middle. They extract an oil from these animals, eat the flesh, and cloath themselves with the skin. They also sometimes kill rein-deer, by cloathing themselves with the skin of that beast, and creeping among them till they come within their reach, and then strike them with their darts. They purchase their wives of their relations for three or four rein-deer, in the same manner as the Ostiaks.

We learn from a gentleman, who travelled in this country, that on his asking one of the Samoiedes about their religion, he replied, that they believed there was a heaven and a God, whom they called heyha; that they were fully convinced that none were greater and more powerful than he; that all things depended on him; that he was our common father, and that good men would be happy after death. Yet they worship the sun, moon, and stars, with several kinds of beasts and birds, from whom they hope to receive benefits; they also worship images of the human form, but so ill carved and dressed, that it is difficult to discover what they represent.

They have priests among them, who pretend to magic, and to foretell future events. These they consult upon all occasions: as what success they shall have in hunting or fishing, or whether they shall recover from a fit of sickness. On their coming to inquire of him he works himself into a kind of phrenzy, and in this condition delivers his oracles.

To all these people missionaries have been sent, and many of them are said to have embraced the Christian religion, and to become members of the Greek church.

S E C T. XV.

Of the principal Cities of Siberia, particularly Tomskoy, Pohem, Tobolski, the Capital, Catharineburg, Tiumen, Jeniseisk, and Irkutsk.

HAVING given a general account of the most considerable of those savage nations that inhabit this vast country, we shall now mention the principal cities that have not been treated of in that account.

Tomskoy, a strong frontier town, and the capital of a province of its own name, is situated in fifty-six degrees fifty minutes latitude, and in eighty-four degrees thirty-seven minutes east longitude from London, on the river Tora, just before it falls into the Oby, and contains above

two thousand houses. On the highest part of the town stands the wooden castle defended by fourteen pieces of cannon, and in it are a cathedral built with wood, the government chancery, and an arsenal. The lower part of the town is the most populous, and is separated into two parts by the rivulet Ushaika. In that part which lies to the left, are a church, a monastery, and a nunnery; and in that part on the right, are three parish churches, and an exchange for merchants. There is also a church in the upper part of the town. The inhabitants carry on a considerable trade, it lying on the great road through all the eastern and northern parts of Siberia; and here are all kinds of tradesmen and artificers; but they are extremely indolent and slothful, owing to the cheapness of provisions and their propensity to drinking.

Narim, the capital of a territory of the same name, is situated in fifty-eight degrees fifty minutes north latitude, and is also seated on the Oby. It is a large and populous city, defended by a strong fortress, and a good garrison of Cossacks. The territory around it abounds with beavers, fables, foxes, and ermines. The banks of the Oby are near this place inhabited by the Ostiaks.

The fortress of Pohem, built by the Russians, is situated on a river that flows from the north into the Tobol, falling from a high mountain, near the coast of the Frozen Sea. The town is inhabited by Muscovites; the soil of the adjacent country being very fertile, and the woods affording a variety of wild beasts, such as wolves, foxes, fables, &c.

Tobolsk or Tobolski, the capital of all Siberia, and the residence of the governor-general, is seated in fifty-eight degrees north latitude, and sixty-seven degrees east longitude from London, on the river Irtysh near the influx of the Tobol into that river. The city is divided into the Upper and Lower town. The Upper town stands very high on the east side of the Irtysh, and the Lower on a plain between the hill and the river. Both towns taken together are of a very large circumference, but all the houses are built with wood. In the Upper town, which is properly called the city, stands the fort, which is built with stone, and contains the government court, the governor's house, the archbishop's palace, the exchange, and two of the principal churches, which are all stone buildings. The Upper town is inclosed with an earthen rampart, and has also three wooden churches, a convent, and a market; but the inhabitants are under the necessity of going down the hill for water. Besides large masses of earth fall from the hill almost every year, which obliges the inhabitants to rebuild the houses that stand near the declivity. The Lower town contains seven churches, and a convent built with stone, and has also a market. This city contains about 15,000 inhabitants. The Lower town is exposed to inundations, and there is a communication between that and the Upper town by three different ways.

The women of all ranks and ages paint, though they are in general very handsome, but have not that feminine softness which is the principal charm of the sex.

This city once carried on a considerable trade to China by caravans; but the mutual knavery of the Russian and Chinese merchants soon reduced it to a languishing state; and some differences that arose between the two powers have since entirely destroyed it.

Neiwianskoi, a town in the province of Tobolski, seated on the river Neiura, was built in the year 1701, at the expence of the crown, in order to superintend the iron-works in its neighbourhood. It consists of a wooden fort, and about eight hundred houses, most of which are built in direct lines, and form strait broad streets. Very curious and serviceable copper and brass utensils are made here.

Catherineburg, a regular town built in the German manner, is seated in the same province, 550 wersts from the city of Tobolski, and was begun in the year 1723 by Peter the First, and finished in 1726 by the Czarina Catherine his Consort, from whom it received its name. It stands on the river Isset, which runs through the middle of it, and is well fortified. All the houses were built at the expence of the government, and most of its inhabitants are officers belonging to the crown, the rest are artificers

tificers and head-miners, who have the care of the works. It consists of about 450 houses, besides the suburbs without the walls, which are in part inhabited by exiled criminals, or others who voluntarily work at the fortifications or mines for daily pay. The public buildings of the town are a wooden church, a stone edifice for the public offices, an exchange with shops, an arsenal, and a toll or custom-house. Catherineburg may be esteemed the centre of all the Siberian mine-works belonging to the crown; hence the director of the Siberian mines resides here, and issues his instructions to the other directors of the works, and passes their accounts. The water of the river Isset is raised by a dam 98 fathoms long, three fathoms high, and twenty broad, in order to supply a great number of mills and other engines belonging to the mines. All the forges and works about the town, are kept in a good condition, and the miners and artificers work with extraordinary spirit and diligence. All kinds of provisions are here sold very cheap, and when any of the workmen fall sick, great care is taken of them in the hospital, to which patients are also brought from the neighbouring works. Adjoining to the hospital is a physic garden for the use of the patients.

There are a great many copper and iron mines in this circle, and Mr. Bussling observes, that from the smelting houses here, several hundred thousand pounds are annually sent out of Siberia.

There are also found jasper, marble, porphyry, and other stones of the like kind, which abound in all parts of Siberia, where cornelians and sardonixes are also found.

Tiumen, a considerable town in the province of Tobolski, is seated on the south side of the river Tura, over which is a bridge 83 fathoms in length; and a little below it stands a fort built with stone, in which is a church of the same materials. Without this fortification are five hundred houses, six churches built with wood, and a convent of nuns, with a church. This town has two suburbs, one of which has two hundred and fifty houses, inhabited by people of all ranks and professions, three churches built with stone, and a monastery. The other suburb is inhabited by Russians, who have a church, and by Mahometan Tartars and Bucharians, who have a mosque.

Jeniseisk, the capital of the province of Jenisei, is seated on the river Jenisei, and is about six wersts in circuit. The city contains three churches, a monastery, a nunnery, an exchange for merchants, a powder magazine, and seven hundred private houses. The commodious situation of the town, causes a very brisk trade to be carried on here, especially in summer; and most of the inhabitants are more or less concerned in commerce. Here is great plenty of corn, flesh, and fowl; but the only fruit this country produces are two or three sorts of berries.

Irkutsk the capital of the province of the same name, is seated in a fine plain, near the river Angara, and is one of the most considerable and populous towns in all Siberia. It contains near a thousand good dwelling houses, and is surrounded with pallisadoes, within which are fourteen small forts, a moat, and some chevaux de frize. It is also defended by a fort without the town, near the Angara, planted with sixteen pieces of cannon. Within the city are two churches built with stone, and four with wood; and without the city are two churches, one of which belongs to a nunnery. It is the see of a bishop, and the adjacent country is diversified with hills and vallies, in which is plenty of game, as roe-bucks, elks, stags, and wild-boars, and also partridges, snipes, wood-cocks, and moor-hens, with plenty of fish.

SECT. XVI.

Of the Manners of the Russian Inhabitants of Siberia: with the Method taken by Peter the Great to people and improve Siberia.

WE shall now give a general account of the manners of the Russian inhabitants, as well as of the original natives, from the Abbé d'Auteroche, who however observes, that the rapidity with which he traversed this vast

country, would not permit him to search into the manners of the people with an attention equal to his wishes. It is however far the best that can be procured.

They profess, says he, the religion of the Greek church, but with a fanaticism that appears gradually to increase with the distance from the capital. Born in the most dreadful slavery, they have lost the very idea of liberty. Their state and situation do not admit the indulgence of artificial wants, their desires are therefore necessarily few: the people in general live great part of the year in total idleness and inactivity, shut up in their stoves, the extreme nastiness of which is not to be conceived; they are however fond of their condition, and hate the thoughts of stirring out, especially to bear arms; but if they are forced into the service, brandy, and the fear of punishment, will make them tolerable soldiers. The unwholesomeness and inconvenience of their hovels are greatly increased by the severity of the winter, which prevents their communication with the fresh air; their windows are seldom more than a foot wide, and six inches high; and in the most northern parts they are deprived of the light of the sun all the while he is passing through the southern signs; nor have they any artificial light but by splinters of birch wood, which they set on fire, and stick up in the chinks of the floor. But notwithstanding all this inactivity, confinement, and nastiness, they enjoy robust and uninterrupted health; so effectually does perpetual temperance counterbalance all that can weigh against health and life. There is scarce one among them that is weakly or deformed, and their manner of education secures to them this good fortune.

The child, as soon as it is born, is laid upon a heap of straw, or old rags, in a basket, where it sprawls about, and stretches its limbs, without any restraint; it is nourished with milk by means of a horn which is fitted to a cow's teats, but is sometimes suckled by the mother; the basket is hung at the end of a long elastic pole, so that it may easily be put in motion, and the child rocked as in a cradle; but before it can go alone, it is placed upon the ground, where it rolls about at pleasure, till it learns first to stand, and then to totter along, with nothing to cover it but a shirt, which scarce reaches to the middle of the thigh: by this management their children walk sooner than ours can stand alone. As soon as they are able they are suffered to run about, and at the end of the winter are playing in the road in the midst of the snow, while the weather is still so cold that the traveller is afraid of going out of his sledge, though he be covered with fur from head to foot. They are of a large stature, extremely muscular and strong, and live longer than the inhabitants of any other known part of the world; this, however, is not because their situation, upon the whole, is favourable to life in the tender years of infancy, but the contrary; for all the children who are not strong by constitution die soon, and none are reared but those who are born with the greatest natural advantages; more than two-thirds of the children that are born here die in their infancy, and it is common to find but three or four alive in families that have had sixteen or eighteen. Many other causes concur gradually to depopulate the villages that are scattered through this vast desert.

The small-pox frequently carries off half the inhabitants of one of these hamlets at a time, and sometimes a greater proportion; the scurvy is also very fatal among them; and where they can procure spirituous liquors, the inroads of disease and mortality are in proportion to their want of the advantages which make intemperance less fatal in other places. The venereal disease also makes great havock among these unhappy wretches, to whom the method of cure is intirely unknown.

Upon a review of all that has been here said of this immense country, it must appear to every reader accustomed to a moderate climate, as a desolate and uncomfortable region, very thinly peopled, but capable of being greatly improved and rendered valuable by a trade carried on by land, and the rivers of the country, with the empires of China and Indostan and all the kingdoms and states in the Indies: and by sea from the south-east coast near Kamtschatka to the neighbouring islands of Japan, to China, the Spice Islands, and every part of the East Indies.

Indies. Nothing then could be more politic, and at the same time more cruel, than the step taken by Peter the Great, in sending so many brave men to diffuse some beams of the learning, the arts, and the polished manners of Europe through this savage country. This has been already hinted; but it certainly will not be displeasing to our readers, if we here conclude our account of Siberia with the particulars of that extraordinary proceeding.

On the defeat of the Swedes at the battle of Pultowa, in 1709, about ten thousand Swedish prisoners, including officers, were barbarously sent into Siberia; and among these no less than eight hundred captive officers were in the city of Tobolski. During their captivity, the common soldiers received remittances from Sweden only twice, which amounted in all to no more than three crowns a head, and the officers received nothing. They were, however, well used at first, till some who had leave to be absent on their parole did not return; and others, who had entered into the Russian service, took an opportunity to make their escape. After this the unfortunate captives were more strictly guarded, and dispersed into remote parts; and those who were sureties for the return of their comrades were close confined.

The brave Swedish soldiers, who had often made the Russians fly before them, had now no means left for their subsistence, and were obliged to earn their bread by applying to the mechanic arts with which they were acquainted, in order to support themselves. There were among them painters, gold and silver-smiths, shoe-makers, turners, card-maker, weavers and tailors. These were by some means or other enabled to follow their several businesses; and some, who had fallen into a way of trade, had leave to travel about the country, the passes being so well

guarded that it was scarce possible for them to escape to Europe; while others, who could not attain the knowledge of any mechanic art, were obliged to undergo the laborious employment of cutting down wood.

The men of learning set up public schools, and not only taught the children of the Russians, but those of their fellow prisoners, many of whom had either their wives with them, or married Russian women; for the great towns of Siberia were chiefly inhabited by colonies of Russians, whom the czar transplanted thither for the security of his dominions on that side. These officers in their schools and academies taught Latin, High Dutch, French, ethics, mathematics, fencing, riding the great horse, and other manly exercises. And some of those schools acquired such reputation, that it is said the citizens of Moscow sent their children into Siberia for education.

It was perhaps impossible for the czar to take a more effectual method to civilize and improve all the principal towns in this remote part of his dominions, than by banishing thither these unhappy Swedish captives, among whom were some of the poliest men in Europe, who, upon the fame of the king of Sweden's success, had entered into his service. It was happy for those gentlemen that it was so cheap a country, that a single man might live tolerably well for seven or eight pounds a year.

To alleviate the unhappiness of their captivity, prince Gagarin, the governor of Siberia, behaved to them with great generosity, and never let any of them apply to him for relief in vain; and the Swedish officers thought they never could sufficiently applaud his humanity, and used to say, that their only misfortune was their being banished to a country so remote from their relations and friends.

CH A P. VII.

Of the L A D R O N E S.

S E C T. I.

Of the Situation, Extent, and Number of the Ladrones, or Marian Islands; the Number of the Inhabitants, and a particular Account of the Island of Guam; and of the Flying Proas used by the Natives.

WE have now described the countries situated in the most eastern part of Asia, from China to the Frozen Sea, and have given as particular an account of whatever appeared worthy of notice as our materials would allow; we shall now, therefore, return to the south-east, and describe the oriental islands, beginning with the Ladrones, which are situated about eighteen hundred miles to the east of Canton, in China.

These islands have been represented as extremely beautiful, and abounding with all the necessaries of life, by all our circumnavigators, particularly by Woodes, Rogers, and Dampier; but none of them have described them in so particular and beautiful a manner as the ingenious gentleman who compiled the account of commodore Anson's voyage round the world, to which the Rev. Mr. Walter has prefixed his name; we shall therefore here chiefly make use of what we find of those islands in that most entertaining and instructive work.

The Ladrones, or Marian islands, were discovered by Magellan, in the year 1521, who gave them the name of Ladrones, or Islands of Thieves, from the natives stealing some of his goods. From the account given of the two first the commodore fell in with, it seems probable that they were those of Saypan and Tinian, they being describ-

ed as very beautiful islands, and as lying in between fifteen and sixteen degrees of north latitude. These characteristics are peculiarly applicable to the two above-mentioned places, for the pleasing appearance of Tinian occasioned the Spaniards to give it the additional name of Euenovista; and Saypan, which is in the latitude of fifteen degrees twenty-two minutes north, affords no contemptible prospect when seen at sea.

There are generally reckoned twelve of these islands, but if the small islets and rocks are counted, they will amount to about twenty. Most of them were formerly well inhabited; and even not eighty years ago the three principal islands, Guam, Rota, and Tinian, are said to have contained above fifty thousand people; but Tinian hath, since that time, been intirely depopulated, and only two or three hundred Indians left at Rota to cultivate rice for the island of Guam, which can alone be properly said to be inhabited. This island is the only settlement of the Spaniards: here they keep a governor and garrison; and here the Manila ship generally touches for refreshment in her passage, from Acapulco to the Philippines.

Guam is computed to be about thirty leagues in circumference, and is full of hills, dales, and streams of good water. It produces the bread-fruit, cocoa-nut, and other fruit natural to the soil and climate; besides oranges, lemons, citrons, with musk and water melons, which were originally brought thither by the Spaniards. Captain Woodes Rogers observes, that the indigo plant grows wild there in such abundance, that were they industrious they might make great quantities of that valuable article of commerce;

commerce; but as they have so remote a situation, and are out of the way of trade, they make no use of it.

They have plenty of cattle, but they are lean and small, and generally white. The hogs, from their feeding almost entirely on cocoa-nuts and bread-fruit, make excellent pork; and were not the Spaniards remarkably slothful, they might enjoy almost all the delicacies and superfluities of life.

This island contains near four thousand inhabitants, one thousand of which are supposed to live in the city of San Ignacio de Agaña, where the governor usually resides. The houses are built of stone and timber, and covered with tiles, an unusual method of building in these warm climates. This island also hath thirteen or fourteen villages. The original natives are tall, strong, and of an olive complexion; they go naked, except wearing a cloth before, and the women a small petticoat. The men are very dexterous at flinging, and make use of pieces of clay of an oval form which they burn till it is as hard as marble. They are such excellent marksmen that they seldom miss hitting any mark, and throw with such force as to kill a man at a considerable distance.

As Guam is esteemed a place of consequence on account of its affording refreshments to the Manila ship, there are two castles on the sea-shore; one is the castle of St. Angelo, which lies near the road where the Manila ship usually anchors, and is but an insignificant fortress, mounting only five eight-pounders: the other is the castle of St. Lewis, which is four leagues to the north-east of St. Angelo, and is intended to protect a road where a small vessel anchors that arrives every year from Manila. This fort mounts the same number of guns as the former. Besides these, there is a battery of five pieces of cannon on an eminence near the sea-shore. The Spanish troops employed at this island consist of three companies of foot, of between forty and fifty men each. This is the principal strength on which the governor depends, for he cannot rely on the assistance of the Indian inhabitants, with whom he is generally upon ill terms, and is so much afraid of them, that he has debarred them the use both of fire-arms and lances.

The rest of the islands, though uninhabited, abound in provisions and refreshments, but there is no good harbour or road amongst them all.

The original natives are a bold, strong, and well limbed people, and seem, from some of their works, to be no ways defective in understanding, for their flying proas, which are the only vessels that for ages past have been used by them, are so extraordinary an invention, that it would do honour to the most ingenious nation.

This vessel received the name of flying proa from the swiftness with which it sails, it being able to run with a brisk trade-wind near twenty miles an hour, and the Spaniards say much more. Its construction is contrary to the practice of all the rest of mankind, for as the head of the vessel is usually made different from the stern, and the two sides alike, the proa, on the contrary, has her head and stern exactly alike; but her sides very different; for that intended to be always the lee-side is flat while the wind-ward side is built rounding like other vessels: but to prevent her oversetting, which from her small breadth, and the straightness of her leeward side, would without this precaution infallibly happen, a frame is laid out from her to windward, to the end of which is fastened a log formed in the shape of a small boat, and made hollow. The weight of the frame is intended to balance the proa, and the small boat, which is always in the water, to prevent her oversetting to windward. This frame is usually called an out-rigger. The body of the proa is formed of two pieces joined end-ways, and sewed together with bark, for no iron is used in her construction: she is about two inches thick at the bottom, which at the gunwale is reduced to less than one.

The proa generally carries six or seven Indians, two of which are placed in the head and stern, who alternately steer the vessel with a paddle according to the tack she goes on; he in the stern being the steersman. The others are employed either in bailing out the water, which she accidentally ships, or in setting and trimming the sail.

From this description it is sufficiently obvious how well they are fitted for ranging the Ladrone islands, since as they are nearly north and south of each other, and are within the limits of the trade wind, the proas by sailing most excellently on a wind, and with either end foremost can run from one of these islands to the other, and back again, only by shifting the sail without ever putting about, and by the flatness of their lee-side, and their small breadth, are capable of lying much nearer the wind than any other vessel yet known.

Vessels bearing some distant resemblance to these are to be met with in various parts of the East-Indies; but none of them seem worthy to be compared with these of the Ladrone, either for their construction or celerity, which renders it probable that this was originally the invention of some genius of these islands, and afterwards imperfectly copied by the neighbouring nations.

SECT. II.

Of TINIAN.

Its Situation and Extent. The beautiful Appearance of the Country. The Animals and Vegetables, with a particular Description of the Bread fruit. The principal Inconveniences of the Island, and by what means this beautiful Spot became depopulated.

THE island of Tinian is situated in fifteen degrees, eight minutes north latitude; and in one hundred and fourteen degrees, fifty minutes west longitude from Acapulco. It is only about twelve miles long, and about half as much in breadth, yet, on account of its extraordinary beauty and fertility, it well deserves a particular description. The soil is every where dry and healthy, and being also somewhat sandy, it is the less disposed to a rank and too luxuriant vegetation. Hence the meadows and bottoms of the woods are much nearer and smoother than is customary in hot climates. The land rises in gentle slopes from the sea-shore to the middle of the island, tho' the general course of its ascent is frequently interrupted by vallies of an easy descent, many of which wind irregularly through the country. These vales and the gradual swellings of the ground, which their different combinations give rise to, are most beautifully diversified by the mutual encroachments of woods and lawns, which coast each other, and traverse the island in large tracts. The woods consist of tall and spreading trees, most of them celebrated either for their beauty or their fruit; while the lawns are usually of a considerable breadth. Their turf is clean and uniform, it being composed of a fine trefoil, intermixed with a variety of flowers. The woods are in many places open, and free from all bushes and underwood, and the neatness of the adjacent turf is frequently extended to a considerable distance under the hollow shade formed by the trees.

Hence arises a multitude of the most elegant and entertaining prospects, according to the different blendings of these woods and lawns, and their various interfections with each other, as they spread themselves differently through the vallies, and over the slopes and declivities, in which the place abounds.

There are, however, no streams, yet the water of the wells and springs, which are every where to be met with near the surface, is extremely good, and near the center of the island are two or three pieces of excellent water, the turf of whose banks is as clear, as even, and as regularly disposed, as if they had been basons formed for the decoration of the place. These waters abound with duck, teal, and curlew: and in the island is prodigious plenty of the whistling plover.

The beauties of Tinian are not solely confined to the excellency of its landscapes, since the animals, which, during the greatest part of the year, are the sole possessors of this happy soil, in some measure partake of the romantic cast of the island, and are no small addition to its wonderful scenery; for the cattle, of which it is not uncommon to see herds of some thousands feeding together in a large meadow, are all of them milk white, except their ears, which are generally black or brown, and notwith-

standing

standing there being no inhabitants, yet the clamour and frequent parading of domestic poultry, which in great numbers range the woods, continually excite the idea of the neighbourhood of farms and villages, and contribute to the cheerfulness and beauty of the place.

The cattle, which are computed at least to be ten thousand, are far from being shy; they are extremely well tasted, and the flesh of an easy digestion. The fowls too are exceeding good, and easily run down. There are also abundance of wild hogs. These are very excellent food, but they are a very fierce animal, and can only be obtained by shooting them, or hunting them with dogs. The country is equally to be admired on account of its fruits and vegetable productions, which are happily adapted to the cure of the sea-scurvy, which is of the greater advantage, as these islands are on the borders of the vast eastern ocean, and are extremely convenient for landing after a tedious voyage, which is seldom made without many of the crew suffering by that dreadful disease. In the woods are inconceivable quantities of cocoa-nuts, with the cabbages growing on the same tree. There are besides guavas, limes, sweet and sour oranges, and a kind of fruit peculiar to these islands, called by the Indians rhu-may, and by commodore Anson's people the bread-fruit; for they constantly eat it during their stay upon the island instead of bread, and it was so universally preferred to it, that no ships bread was expended all the while they staid there.

It grows upon a pretty lofty tree, which, near the top, is divided into large and spreading branches; the leaves, which are of a remarkable deep green, are notched about the edges, and are generally from a foot to eighteen inches in length. The fruit itself is found indifferently in all parts of the branches, and is in shape rather elliptical than round: it is covered with a rough rind; and is usually seven or eight inches long; each grows singly, and not in clusters. The fruit is fittest to be used when full grown, but still green; when, being roasted in the embers, it has some distant resemblance to the taste of an artichoke's bottom, and is, like that, of a soft and spongy texture. As it ripens it becomes softer, turns yellow, and contracts a luscious taste and an agreeable smell, not unlike a ripe peach, but it is then esteemed unwholesome, and is said to produce fluxes.

Mr. Dampier says, that it is as large as a two-penny loaf, and that the inside is soft, tender, white, and crummy like bread; and, if eaten in twenty-four hours after it is plucked, has a sweet and agreeable taste, and that this extraordinary fruit is in season eight months in the year.

All the advantages that have been mentioned, with respect to this delightful island are greatly enhanced by the healthiness of its climate, by the almost constant breezes that prevail there, and by the frequent showers that fall; for these, instead of the heavy continued rains, which in some countries render a great part of the year very disagreeable, are usually of a short and almost momentary duration: hence they are extremely grateful and refreshing, and are perhaps one cause of the salubrity of the air, and the extraordinary influence it had upon the men belonging to the Centurion, in increasing and invigorating their appetites and digestion. This effect was extremely remarkable, since those among the officers who were accustomed to spare and temperate diet, and besides a slight breakfast used to make but one moderate meal a-day, were here, to appearance, transformed into gluttons; for, instead of one meal of flesh, they were scarcely satisfied with three, and each of them too so prodigious in quantity, as would at another time produce a surfeit. Yet their digestions so well corresponded with the keenness of their appetites, that they were neither disordered nor even loaded by this uncommon repletion; for having, according to their custom, while on the island, made a hearty breakfast of beef, it was not long before they began to consider the approach of dinner as a very desirable, though somewhat tardy incident.

The principal inconvenience attending the island is the vast number of muschatoes and other species of flies, together with a kind of tick, which, though principally attached to the cattle, will frequently fasten on the limbs and bodies of the human species, and, if not perceived and removed in time, will bury its head under the skin and raise a painful inflammation. There are also a few centipedes and scorpions, but none of Commodore Anson's men received the least injury from them. Another inconvenience attending the island is the little security, in some seasons, for a ship at anchor, the road being extremely inconvenient.

The only proper anchoring place for ships of burthen is at the south-west end of the island, but the anchorage is very unsafe.

However, it must appear very surprising that an island so richly furnished with the conveniences of life, and so well provided not only for the subsistence, but for the enjoyment of mankind, should be entirely destitute of inhabitants, especially as it is in the neighbourhood of other islands, that in some measure depend upon this for their support. But Mr. Walter observes, that he was told by the Indians, it was not then fifty years since the island was depopulated. The three islands of Tinian, Rota, and Guam, were all full of inhabitants, and Tinian alone contained 30,000; but sickness raging among the islands, and destroying multitudes of the people, the Spaniards, to recruit their numbers at Guam, which were extremely diminished by the mortality, ordered all the inhabitants of Tinian thither, where, languishing for their native spot, the greatest part of them in a few years died of grief.

There are still remains to be met with in the island, which shew that it was once extremely populous, for in all parts of it are ruins of a particular kind; these usually consist of two rows of pyramidal pillars, each pillar being about six feet from the next, and the distance between the rows about twelve feet: these pillars are about five feet square at the base, and about thirteen feet high; and on the top of each is a semi-globe with the flat surface upwards. The whole of the pillar and semi-globe is solid, being composed of sand and stone cemented together and plastered over. These were said by the neighbouring Indians to be foundations of particular buildings set apart for only those of the natives who had engaged in some religious vow. But if they were originally the bases of their common dwelling-houses, their number must have been very considerable; for in many parts of the island they are planted very thick, and sufficiently evince the multitude of its former inhabitants.

Before we conclude this chapter, it will be proper to observe, that the ingenious writer of commodore Anson's Voyage says, that though the Ladrões have no immediate intercourse with any other people, yet there lie to the south and south-west of them a multitude of lands that are supposed to extend to the coast of that part of a new-discovered continent, called New Guinea. These islands are so near the Ladrões, that canoes from them have sometimes, by distress, been driven to Guam; whence it is very natural for us to suppose, that the Ladrões were originally peopled from the southern continent, a very small part of which has yet been discovered, and that in a very imperfect manner. This continent is thought to extend from New Holland and New Guinea through the far greatest part of the Eastern or Pacific Ocean; and very strong and convincing reasons have been given for this supposition; but it would be very inconsistent with that order which ought to be observed in a work of this kind to treat of a very different part of the earth, when our subject is only Asia and the Asiatic islands, we shall therefore defer a particular consideration of the discoveries made on that continent, till having almost encompassed the globe, we draw near the conclusion of this work, and shall therefore now proceed to the Philippine islands.

C H A P. VIII.

Of the PHILIPPINES.

S E C T. I.

Of the New PHILIPPINES.

The Dress, Customs, and Manners of the Inhabitants. There are some Reasons to suspect the Truth of the Accounts given of those Islands.

THE New Philippines, or Caroline Islands, said to be situated between the sixth and one hundred and thirty-eighth degree of north latitude, are but imperfectly discovered. The best if not the only account we have of them, is to be found in the Philosophical Transactions, in two letters from Father Clan and Father Gobien, dated from the island of Manila, founded on the report of some natives of those islands, driven upon the isle of Samar, in 1696.

These are said to consist of thirty-two islands, situated between the Ladrões and the Philippines. The country is extremely populous, and all the islands are under the dominion of one king, who keeps his court in the isle of Lamac. The natives go half naked, and the men paint and stain their bodies with several figures; but the women and children are not painted. In the complexion and form of their faces they nearly resemble the tawny Philippines. The dress of the men only consists in a cloth fastened round their loins which covers their thighs, and a loose cloth about their bodies which they tie before. The principal difference between the dress of the men and women is, that the cloth worn by the latter hangs a little lower; besides, the most considerable among the women wear necklaces, bracelets, and rings of tortoise shell.

The people are said to be of so peaceful a disposition, that they never do violence to each other; and that murder or homicide was never heard of amongst them. Their language is different both from that of the Philippines and the Ladrone islands, and comes nearest to that of the Arabs. They are said to have no cattle, dogs, nor any quadrupeds in their islands, nor any land-fowls but cocks and hens, which they breed up, but never eat their eggs. Without observing set meals, they eat and drink when they have an appetite. They salute a person by taking him either by the hand or foot, or gently stroaking his face. Their lances or darts are pointed with sharp bones. Among their tools they have a saw made of a large shell, sharpened with a stone, for they are said to have no iron or other metals on their islands.

After all, there is some reason to believe these accounts fictitious, since we find no notice taken of them by later discoverers; and there are even some contradictions in the accounts given by those missionaries themselves; for Father Gobien says, these islands are eighty-seven in number, and form one of the finest archipelagoes in the east. He also gives a map of them, which is likewise inserted in the Philosophical Transactions, in which he makes them extend from two degrees south to seventeen degrees north latitude, though he had no other means of knowing their latitude, number, and situation, with respect to each other, than from some of the supposed inhabitants ranging pebbles on a table.

S E C T. II.

The Situation and Names of the principal of the Philippine Islands: the Climate and Fertility of the Soil: the Trees, Plants, and Shrubs: with a particular Account of some Species of the Palm and Plantain, and of several poisonous Herbs; and others Providence has wisely formed as Antidotes to them.

THE Philippine Islands are very numerous, some say they even amount to a thousand. They extend from the fifth degree of north latitude to the nineteenth, and from the one hundred and fourteenth degree of longitude almost to the hundred and thirtieth; and are situated

about four hundred leagues to the westward of the Ladrões, one hundred and twenty to the south of China, and two hundred east of Cochinchina. They were discovered by Magellan, and received the name of Philippines in honour of Philip II. king of Spain, in whose reign the Spaniards first planted an European colony there.

The principal of these islands are, 1. Luconia; or, as it is called by the Portuguese, Manila, from the chief town in the island. 2. Samar, or Tandago, sometimes called Philipina. 3. Masbate. 4. Mindoro. 5. Luban. 6. Paragoia, or Paragoa. 7. Panay. 8. Leyta. 9. Bohol. 10. Sibu, Cibau, or Zebu. 11. Negroes Island. 12. St. John's. 13. Xolo: and 14. Mindanao.

The weather in these islands is not so excessively hot as might be expected from their being so nearly situated to the line; they being constantly refreshed by sea breezes, the winds blowing easterly one part of the year, and westerly the other. Those from the east begin in October, but are not settled till about the middle of November. This wind is accompanied with fair weather. It begins to turn to the west in May; but does not blow steadily from that quarter till June. When the wind first veers to the westward, it blows faintly, and there is one or two hurricanes in a day: but after the storm is over, the wind again shifts about to the east, and the sky becomes serene. In a little time there are several hurricanes in a day, with violent gusts of wind and loud claps of thunder; and at length they come on so thick, that the wind continues in that quarter from whence the hurricanes arise, that is out of the west, where it remains till October or November; during which time there is thick cloudy weather, violent rains, and sometimes such dreadful thunder and lightning, that the largest trees are torn up by the roots, and the rivers, overflowing their banks, drown the flat country.

The worst weather is about the latter end of July, or the beginning of August, when it is very cool and chilly: In September the wind and rain abate, and the air becomes clear; but still the morning fogs last till almost noon, when the sun shines out.

How disagreeable soever it be to have so great a part of the year tempestuous and rainy, yet there is not any country in the world that appears more beautiful; for there is here a perpetual verdure; and buds, blossoms, and fruit, are found upon the trees all the year round, not only in well cultivated gardens, but in the fields and mountains; and no soil in the world produces greater plenty of all the necessaries of life.

In some of these islands great quantities of gold are washed down from the mountains, and found mixed with the sand of the rivers. There are also found mines of other metals, and excellent loadstones.

The country abounds with a variety of fruits, one of the most valuable of which, called the santer, grows wild in the woods: it is of the size, shape, and colour of a ripe peach, and has five kernels like the seeds of an orange. The Spaniards preserve it in the same manner as quinces, and also when half ripe pickle it with vinegar. The tree resembles that of the walnut, but has large leaves that are used in medicine.

They have a fruit called magol, which is downy like a peach, and of the colour of an orange; but it is not well tasted, and is hard of digestion. The tree is as tall as a pear-tree, and has thick boughs, with leaves like those of the laurel; the wood is but little inferior to ebony.

They have also durions, mangoes, and most other Indian fruits; besides oranges of several kinds, different from those of Europe, and some of them much bigger. There are also great and small lemons, but these are generally sweet.

The most profitable trees are the palms, and in these consist the principal wealth of the great men. Of this tree are reckoned thirty species, the most valuable of which is the sago. These trees grow wild in the woods, and of the

the pith is made the sago brought to Europe, which the natives eat instead of bread four or five months in the year. The bark and wood are thin and hard, and when they cut down the tree they split it in the middle, then scrape out the pith, and beat it with a wooden pestle in a mortar; they then strain it through a cloth, pouring in water, which carries the substance of the pith through the cloth, and leaves nothing but a little husk behind. After it is strained it has a sediment, which, when the water is drawn from it, is made into cakes and baked, and proves very good bread. The sago exported into the other parts of the Indies is dried hard, in small bits no bigger than seeds, and is commonly eaten with the milk of almonds by those who are sick of the bloody flux.

The second sort of palm-trees are those which yield wine, and are generally found in salt-water marshes: the fruit resembles the date, but never comes to maturity, because as soon as it blossoms they cut off the branches, that the liquor may run into the vessels they place under them.

Another species of palm-trees, called yonba, furnishes them with a kind of wool of which are made quilts and pillows, and with a black thread of which they make cables for ships, which will last in sea-water longer than those of hemp. Of the leaves of any of the palm-trees they make hats, mats for rooms, sails for their ships, and covering for their houses.

Tamarinds are a wild fruit that grows in pods like peas; they have a sharp taste, and are frequently preserved with sugar. The tree is tall and thick, with small leaves, and the wood serves for the same uses as ebony.

In these islands there are also plenty of plantains, the leaves of which are so long and broad, that one of the fathers observes two of them will almost make a cloak. These trees are planted by the Indians about their houses, and on many accounts deserve a particular description. This tree, or shrub, is about ten feet high and three feet in circumference, and is not raised from seed but from slips and suckers taken from the old tree, which will bear within ten months after they are planted in their native soil; though they will be fifteen months if removed into other ground. The fruit is no sooner ripe than the tree decays; but many young shoots grow up and supply its place. At its first springing out of the ground it has two leaves, and when it is a foot high it has two more between the first, but a little lower; and soon after two others, and so on. By the time it is a month old, the body is near as thick as a man's arm; the uppermost leaves are about a foot long and half a foot broad, and as it increases in height the leaves grow larger; so that when it is at its full growth, the leaves are seven or eight feet long, and a foot and a half broad near the stalk, ending in a round point. The stalk of the leaf is as big as one's arm, almost round, and about a foot in length from the body of the tree to the leaf. When the tree is full grown there springs from the top a strong stem harder than any other part of the body, and about the thickness and length of a man's arm; round this stem grows the fruit in clusters, each about six or seven inches long, and thicker than one's wrist, much in the shape of a Bologna sausage. The outside, when ripe, appears soft and yellow, and within the pulp is sweet, and softer than butter; it is much of the same colour, and melts in the mouth, having neither seed nor stone. This fruit when green they often roast or boil, and eat it instead of bread; and the English in our plantations sometimes take the pulp of five or six of them and boil them in a bag like a pudding. A tolerable sweetmeat is also often made of the ripe plantains, by drying them in the sun. When the natives make drink of it they take the pulp of ten or a dozen ripe plantains, and mashing them together, pour two gallons of water upon them, and in two hours it ferments and has a head upon it like wort; and in four hours is fit to drink; but as it will not keep much above twenty-four hours, they brew it every morning. It drinks brisk and cool; but is very windy, as is also the fruit when eaten raw; but when boiled or roasted it has no ill effect. The plantain drink being set in the sun, makes very good vinegar. As the tree never bears fruit but once, that is no sooner gathered than they cut it down, which may be done with one blow of an ax; so thin is the wood that incloses the pith. Having stripped off the bark they split the body into four quarters; and,

after it is dried two or three days in the sun, the women divide it with their fingers into small threads, of which they make their cloth; but it is pretty stubborn while it is new, and soon wears out: but the poor people of Mindanao and other of the islands wear no other cloth.

The bonano-tree resembles the plantain in shape and size, but the fruit is not half so large. It is less luscious, and has a more delicate taste; and besides is oftener used in making of drink.

The cassia-tree is also found in these islands. This tree is smaller than that of the tamarinds, but has much thicker boughs; the leaves, which are of a beautiful green, are somewhat larger than those of the pear-tree, and being boiled with the blossoms in the manner of a conserve, produce the same effect as the fruit, and are less nauseous. The young fruit made into a conserve is a safe and good laxative. This fruit abounds so much in the mountains; that in May and June the inhabitants of the island of Mindanao fatten their hogs with it. Excellent ananas, or pine-apples, are also found here.

Here is also a tree named amet, from whence the natives draw water by cutting a hole in it; and also a kind of cane, which the Spaniards call vaxuco, which, if cut, yields a good draught of water; and there is happily plenty of them in the mountains, where water is most wanted. It usually creeps up to the tops of trees, winding about them like ivy; but some of them are very straight, and of these last the natives make pike and halberts.

In the mountains is timber fit for building either ships or houses; among the rest they have black ebony and iron wood, with several sorts of wood used in dying.

The camondog is a tree of so venomous a nature, that the fish which eat the leaves that fall into the sea speedily die; as do also the persons who eat the poisoned flesh. The natives dip the points of their darts in the liquor which, upon incision, flows from the trunk of this tree. It is said that even the shadow of it is so destructive, that no herb or grass will grow within it; and, if transplanted, it kills all the plants around it, except a small shrub, which is an antidote against it, and is always with it. A leaf of this shrub carried in a man's mouth is said to be a security against the venomous effects of the tree.

Here are also plenty of sugar-canes, and abundance of odoriferous herbs and flowers that grow without cultivation: also indigo, tobacco, and many medicinal herbs; one of which is used for the same purposes as the Turks chew opium, that is, to cheer the spirits, and render the people void of fear when they engage an enemy. Among the roots which serve for food are potatoes, of which there are several kinds; and there is such plenty of all sorts of roots fit for the kitchen, that many thousands of the natives live chiefly upon them.

Near to Cathalagan, in the isle of Samar, is a plant of surprising virtue; it resembles ivy, and twines about any tree near which it grows. The fruit, which arises from the knots and leaves, resembles in size and colour a melocoton, and has within it eight, ten, or sixteen green and yellow kernels, as big as a large hazle nut; which, when ripe, drop out of themselves. This is a powerful antidote against venomous herbs and the darts used by the natives of Macassar, Borneo, and the Philippines. The usual dose is the sixteenth part of an ounce powdered and mixed in wine or water.

These remedies against poison could no where be placed to greater advantage by the hand of the wise Creator, than in these islands, where, besides the poisonous tree already mentioned, the soil produces many venomous herbs and flowers, which in some of these islands not only kill those who taste them, but infect the air; so that many people die in the time of their blossoming.

S E C T. III.

Of the Beasts, Birds, Reptiles, and Fishes.

WITH respect to the animals, there are in some of these islands such numbers of wild buffaloes, that a good huntsman on horseback, armed with a spear, will kill ten or twenty in a day. The Spaniards take them for their skins, which they sell to the Chinese, and the flesh serves the mountaineers for their food.

The woods also abound with wild bears, deer, and goats, which last are so plentiful in one of these islands, that the Spaniards gave it the name of Cabras.

The Spaniards have imported from New Spain, China, and Japan, horses and cows, which are greatly multiplied; but the sheep they brought over soon died, which is perhaps owing to the heat of the climate, and the moisture of the earth.

There are monkeys and baboons in these islands of a monstrous size, which it is said will defend themselves if attacked by men. When no fruit is to be found in the mountains, they go down to the sea-shore to catch crabs, oysters, and other shell-fish. That the oyster may not close and catch their paws, they put a stone between the shells to prevent their shutting close. They catch crabs by putting their tail in the holes where they lie, and when the crab lays hold of it, they draw him out.

Civet cats are very numerous; as are also flying squirrels: and in the island of Leyte is a creature that has some resemblance to a mouse, only the head is of a prodigious size.

The ignana is a creature like an alligator, but the skin is purple, speckled with yellow, the tongue is cloven, and the feet is armed with claws. It devours poultry, and, though it is a land-animal, swims over rivers with great swiftness. The Indians and some Spaniards eat it, and say the flesh is not unlike that of the turtle.

There are alligators found in the lakes and in the sea near Mindanao and Xollo. There are also said to be a great number of sea-horses.

Turtles are found in these seas, some of which are very large, and are eat by the natives; and on the shore are tortoises, which are not good to eat, but the shell is much valued.

The turkeys carried by the Spaniards to the Philippines could not live, but they have a fowl called xolo, that has long legs, and is as well tasted as a turkey. They have another species of fowls called canboxa, whose legs are so short that their wings trail on the ground. They are in no want of common poultry, and besides these it is said they have a sort in which the flesh and bones are both black, but yet they are well tasted.

These islands afford several sorts of parrots and white cocatoes, that are something larger than a parrot, and have their heads adorned with a tuft of feathers: in some of the islands are abundance of peacocks, but pheasants and partridges are unknown; there are however heath-cocks, quails, and other game.

The tavan is a black sea-fowl, something less than a hen, and has a long neck. These birds lay their eggs in the sand by the sea-shore, each placing forty or fifty in a trench, and then covering them till they are hatched by the heat of the sand. They are as large as goose eggs; and when the chickens are hatched, the yolk appears whole and sweet, and on them the chickens feed till they have strength to break through the sand. People go in search of these nests, and wherever they find the sand thrown up, they open it, and sometimes find eggs, and at others young chickens, both of which are esteemed very good food.

The herrero is a green bird, of the size of a hen, and has so large and hard a beak, that it will make a hole in the trunk of a tree and build its nest in it. From the noise it makes when at this work, the Spaniards give it the name of herrero, or carpenter.

There are a kind of turtle-doves, grey on the back, and white on the breast; in the middle of which is a red spot, not unlike a wound with the fresh blood upon it. They have a bird called colin, of the size of a black-bird, but distinguished by ash-colour and black feathers; besides, the head is bald, and has a crown of flesh.

The last we shall mention is the saligan, which builds her nest on the sides of rocks, as the swallows do against the walls, and these make the delicious bird's nests so much esteemed.

These islands likewise produce a multitude of snakes, some of them of a prodigious size, and others exceeding venomous. It is usual for snakes to come into the houses, and even into the ships.

There are likewise several kinds of venomous insects; as scorpions whose sting is in their tails, which turn up in a ring upon their backs; and centipedes four or five inches

long, red on the back, and about as thick as a goose quill; they have a multitude of feet, which extend from the head to the tail, from whence they have their name. Their bite is esteemed more dangerous than the sting of a scorpion. These are often found among dry timber, and in old houses.

They have great plenty of fish about these islands, particularly bonetoes, cavallies, breams, and mullets.

SECT. IV.

Of the different People who inhabit these Islands, their Persons, Habits, Food, Liquors, Diversions, Arms; their Genius and Temper; their Marriages, the Names they give their Children, and their Funerals; their Religion and Superstition.

THESE islands are inhabited by four or five different nations, as the Blacks, who dwell in the woods, mountains, and most inaccessible places: the posterity of the Chinese, who once possessed part of the sea-coast: the Malayan Moors, or Mahometans, who came thither from Malacca, Sumatra, Borneo, and Macassar; the Spaniards, Portuguese, and other Europeans; and a mixed breed compounded of all these.

The Blacks were probably the first inhabitants, since they possess all the inland parts, and may have been driven into the woods and mountains by the other nations which now possess the sea-coast. These Blacks have as regular and well proportioned features as any European, and have long black hair. All the natives of these islands are of a middle stature, and well shaped. The women tie up their hair in a roll on the hinder part of the head, adorning it with jewels, or something else that makes a glittering shew; and they have also necklaces and ear-rings, with bracelets on their arms and legs, and rings on their fingers; the more civilized who live among the Spaniards wear a kind of waistcoat and a cloth about them which reaches below their knees, and many of them conform entirely to the Spanish fashions. The Blacks who live in the mountains have only a cloth about their loins, and the meaner sort of the people generally wear neither shoes nor stockings. The Chinese dress after the manner of their country, which has already been described.

It ought not to be omitted, that one of the tawny nations who inhabit these islands paint and stain their bodies like our ancient Britons and Picts, and from thence have obtained the name of Pintadoes.

The natives who dwell on the sea coast sit cross-legged like most of the other Asiatics, both at their meals and at all other times. Their usual food is boiled rice and fish, and they seldom eat flesh but at their festivals. Their common drink is hot water, and they have also palm-wine and toddy drawn from the palm and cocoa-trees, and from both they distil a spirit that resembles arrack. This last spirituous liquor they also make from rice. They have also a liquor called chiliam, which is the juice of the sugar-cane boiled in water.

Those who dwell on the mountains live chiefly on fruit, roots, and the flesh of wild beasts which they take in hunting; for they are not acquainted with husbandry, and never apply themselves to sowing rice, or any other grain.

Those Spaniards who keep good tables generally eat flesh at noon, and fish at night. The natives who inhabit the sea-coast have plays, music, and dancing, like the Chinese. In their songs one of them sings a verse, and another repeats it to the sound of a gong or metal drum. Their dancing has a martial appearance, and seems in imitation of a battle. All their motions are regular, sometimes they assault each other with their spears, and then retire very gracefully; but their greatest diversion is cock-fighting.

They are expert swimmers, and very fond of bathing, which they constantly practise both in the morning and evening, and this may be one of the reasons why the natives build their houses on the banks of rivers; even lying-in women and children newly born are constantly plunged into cold water. Both the men and women are fond of smoking tobacco, and of chewing betel and areca.

The arms of the natives are bows and arrows, and a lance headed with iron or wood hardened in the fire; they have also broad two-edged daggers and canes, thro' which they blow little poisoned darts, which have such an effect, that the slightest wound given by them are mortal, if a proper remedy be not immediately applied. They have also a long narrow shield, a kind of helmet and a guard for the back and breast, made of cane covered with a buffaloe's hide, as a defence against the poisoned darts.

The Blacks of the mountains are so fond of liberty, that they could never be brought to submit to the government of the Spaniards, to whom they are such enemies, that if they happen to kill one of them, they invite all their family to rejoice for three days successively; and, while the entertainment lasts, 'tis said they constantly drink out of his skull. On the other hand, the Spaniards make slaves of all the Blacks that fall into their hands. But, though the Spaniards have no immediate commerce with these mountaineers, they have some intercourse with them by means of the Indian nations, who dwell in the plains; for to them Spaniards sell tobacco, and several other commodities, which the Blacks purchase of them by giving gold dust, bees wax, &c. in exchange.

With respect to their marriages, the husband pays a sum of money to the father, or nearest relation, to purchase his wife. They both eat out of one dish, to shew they are to run the same fortune and partake of the same joys and sorrows; and having sacrificed some beast, an entertainment begins, and completes the ceremony. They not only marry in their own tribes, but espouse the nearest of their kindred, except in the first degree. Divorces are allowed on both sides; but among some of them polygamy is not permitted, except the wife prove barren. Other of the Indian nations allow two or more wives.

Some of the Indians in these islands have no other marriage ceremonies than joining of hands before their parents and friends; but in those parts of the country subject to the Mahometans a plurality of women is allowed.

The mothers give names to their children, and this is commonly done from some circumstance of their birth; as for instance, Malaccas, which signifies strong, from its appearing so when brought into the world: Malivag, or difficult, because of the difficulty of the labour; but at other times they give it the name of the first thing that occurs, as Dama, the name of an herb; and by this they are known afterwards. What appears very singular is, that the first son or daughter, on being married, give their name to their parents, as Amani Malaccas, Immani Malivag; that is, the father of Malaccas, the mother of Malivag.

When a person of distinction dies, strangers are hired to come and mourn, and to lament in their songs the departure of the deceased. The body, being washed and perfumed with benjamin and other fragrant gums, is wrapt up in silk, according to his quality, and put into a coffin made so close as to keep out the air; then being placed upon a table, the cloaths and arms of the deceased are laid in a chest by the coffin; and if it be a woman, the utensils necessary for her work: food is also set before the corpse. At length the body is interred in the burying-place of the family, and a feast made for those invited to the funeral; but the widows and children for some time abstain from animal food and live only on rice and herbs. Some of these nations mourn in black, and others in white, shaving their heads and eye-brows; and formerly when a great man died, the neighbourhood were obliged for several days to keep silence. Sacrifices are offered to those who die in defence of their country.

The original natives are so extremely superstitious, that there is scarce a rock, stone, promontory, or river to which they do not pay a kind of religious worship; and they have such a veneration for old trees, that they think it a kind of sacrilege to cut them down on any account whatsoever. They have also the same veneration for some ancient tall canes, from the belief that the souls of their ancestors dwell in them, and that the cutting of those trees or canes would put them to pain.

Antiently they worshipped their idols in certain caves, and there the priests offered their sacrifices. On these occasions a young and beautiful virgin gave the first stroke to the victim with a spear, after which it was slain, cut in pieces, dressed, and eat in a reverential manner. The

missionaries say they are so superstitious, that if a snake be found on their cloaths they will never wear them again; and if they are going out on the most important business, if a snake crosses the way they will defer it, and immediately return home:

S E C T. IV.

Of the Island of MINDANAO.

Its Situation, Extent, and different Nations. The Persons, Dress, Food, Customs, and Manners of the Mindanayans.

IN describing these islands we shall begin with the south and proceed to the north, treating last of Manila. Mindanao is the largest of all the Philippines, except Manila, it being sixty leagues in length, and between forty and fifty over. It has several fine harbours and navigable rivers, which are plentifully supplied with fish. The south-west part of it is situated in about the sixth degree of north latitude, and the north-east part in about the eighth.

The seas and rivers about this island are attended with an inconvenience that is of the utmost prejudice to commerce; for they are so infested with worms, that they will destroy a ship in a very short time; and therefore the natives, whenever they come from sea, immediately haul their ships upon dry land, as they do their canoes and barges, and never suffer them to lie long in the water. These worms are chiefly in the bays, creeks, and mouths of rivers; or in places near the shore.

The greatest part of the inhabitants are Mahometans, and subject to the sultan of Mindanao, who governs arbitrarily and without any written laws. His subjects who dwell near the coasts are called Mindanayans, and have the greatest commerce with strangers: for the whole island is not subject to this prince, nor is either the religion or language the same in every part of it. Those who live in the woods and mountains in the midst of the country are called Hilanoons, and have rich mines of gold and great plenty of bees-wax, which they exchange with the Mindanayans for cloaths and other necessaries.

The Sologues are the least nation that inhabit this island. They are planted on the north-west part of it, and have little commerce with the Mindanayans, though they carry on a considerable trade to Manila and the neighbouring islands.

The Mindanayan men have little heads and oval faces, with small black eyes; their foreheads are flat, their noses short, their mouths wide, their lips are red and thin, their hair black and straight, and, as in other parts of India, they black their teeth. They are of a tawny complexion, but of a brighter colour than some of their neighbours; their limbs are small, and their bodies straight; they wear their nails to a great length, especially that of the left thumb, which they never cut but scrape and nourish it with great industry. They have a stately mien, but are civil to strangers, and entertain them with great familiarity, except they are insulted or injured, and then they are implacable in their revenge, which they execute secretly by poison or assassination.

They wear a kind of linen shirt, which scarcely reaches down to their knees, and a pair of drawers, but have neither shoes nor stockings. They wear a small turban on their heads, which is tied once round, and the ends, which are fringed, hang down.

The features of the women are something more agreeable than those of the men, but their noses are too small; they have long black hair, which they tie up in a roll on the back part of the head, and their faces are rounder than those of the men: their complexion is also somewhat more agreeable. They wear a short frock, or a shirt like the men, but the sleeves are a great deal wider than their arms; but so straight at the wrist, that they can hardly get their hands through. They have also a short petticoat or a piece of cloth wrapt once round their waist. The common people wear cloaths made of the plantain-tree, but those in better circumstances are clothed in silk and callicoe. They have small feet, but, like the men, wear neither shoes nor stockings, though they have rings on their fingers, and bracelets of gold or silver on their wrists.

The

The Mindanayans are said to be an ingenious and witty people. They can be active enough when they please, but are generally lazy, and will seldom work unless they are compelled to it by hunger, which is chiefly attributed to the tyranny of the prince, who will not permit them to enjoy the wealth they acquire.

The women are allowed to converse with foreigners, and to entertain them with innocent gallantry at their houses. When any foreigners arrive at Mindanao it is customary for the men to go on board and enquire if any of the ship's company choose a comrade, or a pagally : by a comrade is meant a male friend, and by a pagally one of the other sex. Almost every stranger is under a necessity of contracting such an acquaintance, and when he comes on shore is welcomed to his comrade's or pagally's house, where he eats, drinks, and sleep; but for this his host expects to be paid, and seldom makes any other present gratis but tobacco or betel. Persons of the best quality allow their wives the freedom of conversing with their pagallys in publick.

The common people live principally on rice, sago, and small fish; while those in better circumstances eat buffaloe beef and fowls with their rice, but their cookery is very indifferent. As they use no spoons, they take a handful of rice out of the dish, which they squeeze together and put into their mouths. They always wash after their meals, and after touching any thing they esteem unclean. They have a pretty strong liquor made of rice steeped in water, and with this they will be very merry; but when they invite foreigners, they do not choose to drink out of the same vessel, for fear they should be defiled by the touch.

On days of rejoicing they have women bred to singing and dancing, who perform before them; but they have no instruments of music. These dancers do not leap from the ground, but shew the suppleness of their limbs by the odd postures they twist themselves into, so that one would hardly believe they have any bones in their flesh. At these entertainments they introduce a single man, who seems to act the part of a hero, and putting on a dreadful look strides across the room with his lance in one hand, and a great broad sword in the other; and, having traversed it several times in a menacing manner, throws his lance and draws his dagger, then cuts and flashes the air, till at length, seeming to have brought his enemy down, he gives two or three blows with his broad sword on the floor, as if he was cutting off his head. He then withdraws, and is succeeded by another. Their generals and great men sometimes exhibit these mock battles; and if the sultan be present he frequently concludes this kind of play by behaving as if he was really encountering a dangerous enemy.

They hunt buffaloes, wild cows, deer, and other animals; and frequently take their women with them to partake of their sport. As they have no dogs, they are but little used to firelocks; their hunting only consists in driving the game into a strong fence prepared for that purpose.

SECTION VI.

A Description of the City of Mindanao; the Sultan's Palace; the Trade of the Mindanayans; their Schools, mechanic Arts, and Religion.

THE city of Mindanao, which is the chief town in the island, is situated in about the sixth degree of north latitude, on the banks of a small river about two miles from the sea. It is about a mile in length, but is narrow, though it has some houses on the opposite shore. This city is not well situated for commerce, for there is a bar at the mouth of the river, which at a spring-tide has not above ten or eleven feet water; so that large ships cannot easily come up to the city.

The houses of Mindanao are built on posts between fourteen and twenty feet above ground, and have but one floor, which is divided into several rooms; and to these they ascend by means of a ladder. Their building in this manner is extremely necessary, because their towns being situated in the plains by the sides of rivers, would other-

wise be destroyed, as these rivers annually overflow their banks to a very great height. Their buildings, however, are very slight; their walls and floors being made of split cane and lamboo, and their roofs covered with palmero leaves. Underneath their rooms the people keep their ducks and poultry, and make their dunghills, on which account they are not very sweet, except at the time of the inundation.

The sultan's palace is very lofty and spacious, for it stands on one hundred and eighty pillars, and is much higher than the common buildings; a broad stair-case leads up to it, and in the first room are twenty iron cannon mounted upon carriages. Several of the grandees have also great guns in their houses. The floors of the rooms are neatly matted, on account of their sitting cross-legged upon them, for they use no chairs.

At a small distance from the sultan's palace is a house erected for the reception of ambassadors and foreign merchants, which is also used for a council-chamber.

They build serviceable ships, and vessels both for trade and pleasure, and have also some ships of war. They chiefly trade to Manila, to which they export gold and bees-wax; and in return bring back calicoes, muslins, and China silks. They also carry on a trade with the island of Borneo, and the Dutch come thither in sloops from Ternate and Tidore to purchase rice, bees-wax, and tobacco; for the last grows more plentifully at Mindanao than in any other island except Manila, and is an excellent sort, but the people have not the art of managing it to advantage like the Spaniards at Manila. The tobacco at Mindanao is of a deeper colour than that of Manila, and the leaf much larger, which is imputed to the fatness of the soil. The Manila tobacco is of a bright yellow, and the leaf, which is of a moderate size, is not strong, but very pleasant to smoke. The people of that island, by well ordering of it, sell it all over India at a very high price; while that of Mindanao, which is said to be really as good, is sold exceeding cheap.

Mindanao gold is valued at fourteen Spanish dollars the English ounce, and eighteen dollars the Mindanao ounce, for Spanish dollars are the current coin of all these islands.

In the city of Mindanao they speak two languages, the one the proper language of the island, and the other the Malayan tongue, which is spoken in all the oriental islands, and in several countries on the continent, as at Cochinchina, Cambodia, and Malacca.

In that city are several schools, in which children are taught to read and write; and it is observable, that many of their words, especially in their devotions, are Arabic, and some of their forms of salutations are in the Turkish language. As the Mindanayans do not understand accounts, they employ the Chinese, who live among them, when they have any to settle with foreigners. There are but few handicrafts in the city of Mindanao, where the chief trades are the goldsmiths, blacksmiths, and carpenters. The blacksmiths, considering their tools, are excellent workmen; they have neither anvil, vice, or hammer, but a great stone or piece of an old gun to hammer upon; and in this manner they not only make common utensils, but all iron-work for ships tolerably well. Almost every man is a carpenter, and can use the ax and adze; and as they have no saws, they split all their planks, and then smooth them with these tools; but, though this requires great labour, they work cheap.

The Mindanayans are frequently afflicted with a kind of leprosy, or dry scurf, which spreads all over the body, and produces an intolerable itching; for which reason they are perpetually scratching themselves. However, they do not seem to be under any great fear of catching this loathsome disease, and never refrain from each others company on that account. Their other distempers are the fever, small-pox, and flux; the latter of which occasions great pains in the bowels.

The Malays are of the Mahometan religion, and the inhabitants of the inland country are pagans.

The people of Mindanao, like other Mahometans, allow several wives and concubines, and the sultan has about thirty, with whom he chiefly spends his time; but the married women here are not so closely confined as in other places where the doctrines of Mahomet prevail, but are suffered

suffered not only to walk the streets, but freely to converse with strangers. As their religion prohibits their eating swine's flesh, the wild hogs multiply extremely, and even come down from the woods into the towns, searching under their houses for food; while the people dare not kill them for fear of being defiled by their touch, but are very glad when the Europeans will do it for them. Yet they will not suffer an European to come near them immediately after he has touched hog's flesh.

S E C T. VII.

Of the Sultan of Mindanao, the Manner in which he goes abroad, and a Description of the Barge in which he takes his Pleasure by Water; with an Account of the Government of that Prince, and the Manner in which he makes War.

THE sultan, notwithstanding his being an absolute prince, is very poor, for the Hilaloons who inhabit the mountains possess all the gold-mines, and the country affords little else for the use of strangers, except sago, rice, tobacco, and bees-wax; and the last also comes from the woods and mountains. However, the poverty of the prince seems more owing to his tyranny and oppression, than to the want of the materials of commerce; for this puts a stop to all industry, and necessarily occasions the neglect of trade: for if the prince knows that any of his subjects have money, he immediately borrows it, and seldom makes any return.

When this prince goes abroad, he is carried on a couch or open palanquin on four men's shoulders, and is attended by eight or ten of his guards. When he takes his pleasure upon the water, he is accompanied by his women. In the middle of the barge is an apartment capable of holding fifty or sixty people: this is erected with split bamboos, about four feet high, with small windows on the sides, and the roof is neatly covered with palm-leaf leaves. This apartment consists of three rooms, one for the prince himself, the floor and sides of which are matted, and it is also furnished with a carpet and pillows for him to sleep on. The next room, which is for his women, is furnished much in the same manner; and the third is for the servants, who wait upon them with betel and tobacco, for they are always chewing the one or smoking the other. The watermen sit at the head and stern when they row the vessel.

The prince has one prime minister, to whom he commits both his civil and military affairs; and both the natives and foreigners apply to him for permission to trade. As this person is also general of the sultan's forces, the singing women who perform before him make his great actions in the field the subject of their songs.

The sultan of Mindanao is frequently at war with the mountaineers, and seldom with any other people. The weapons used by his soldiers are a lance, a sword, and a kind of short dagger. They seldom come to a general engagement, for the armies are no sooner advanced within a small distance of each other, than they begin to throw up intrenchments and redoubts. Thus they pass two or three months, sending out small parties and skirmishing every day.

S E C T. VIII.

Of the small Islands situated between Mindanao and Manila.

BEFORE we give a particular account of Manila, the largest and most valuable of all the Philippine islands, we shall describe the situation of the most considerable of the smaller islands; for as the customs and manners of the inhabitants have been already mentioned, they need not be here repeated.

Thirty leagues to the southward of Mindanao is the isle of Xolo, or Jolo, which is governed by a prince of its own. All the ships of Borneo touch here, and this may be considered as the mart of all the Moorish kingdoms of the east. It abounds in rice, and is the only island of all the Philippines that has elephants, which here multiply very fast, because the inhabitants, it is said, never take them.

A great deal of ambergris is thrown on the shore of this island.

An island named Leyto is situated to the north-east of Mindanao. It is about one hundred leagues in compass, and is divided in the middle by a mountain, which is said to occasion a great alteration in the air, it being frequently cold on one side, while it is very hot on the other.

To the west of the last mentioned island lies Sibu, or Cibou, which is about twenty leagues long, and eight broad. The chief city is Nombre de Dios, which was the first town built by the Spaniards in the Philippine islands; it is a bishop's see, and has a cathedral, and several monasteries. It had formerly a great trade, and the privilege of sending ships to New Spain; but the trade is now removed to Manila.

Bohol, an island of about forty leagues in circumference, lies to the south-west of Leyto.

To the west of Sibu lies Negroes island, in ten degrees latitude. It extends in length from north to south, and is about one hundred leagues in circumference. It takes its name from the blacks, its principal inhabitants.

Panay lies to the westward of Negroes island, in the latitude of ten degrees; it is somewhat of a triangular form, and is also one hundred leagues in compass.

Paragoia, or Paragoa, is the largest of the Philippine islands, except Manila and Mindanao. It lies to the westward of them all, and is about one hundred leagues in length, and from ten to twenty-five in breadth. The south part of the island, which lies nearest to Borneo, is governed by the king of that island, and the inhabitants are Mahometans: the north-east part of it is under the dominion of Spain; but the middle of the island is possessed by its original inhabitants.

To the north of Paragoia are three small islands, called the Calamines, famous for their edible bird-nests.

Philippina, or Samar, lies to the south-east of Manila, and is about one hundred and thirty leagues in circumference. The capital of the island is called Catbalagan, and is governed by an alcade. The north-east point forms the cape called Spirito Sancto.

Masbate lies to the westward of Samar, and also to the south of Manila, in twelve degrees north latitude, and is about thirty leagues in compass.

Mindoro lies to the westward of Masbate, in thirteen degrees latitude, and is seventy leagues in compass.

And to the northward of this last island is the small isle of Luban, which is rendered famous by its volcano.

We shall now proceed to Manila or Luconia, which is situated to the south, and being a place of the utmost importance, deserves a very particular description.

S E C T. IX.

Of LUCONIA or MANILA.

Its Situation, Extent, Rivers, and Lakes. It is subject to Earthquakes. Its Climate, and a Description of the Bay and City of Manila.

MANILA, by far the largest of all the Philippine islands, extends from thirteen degrees, thirty minutes, to nineteen degrees north latitude, and has been sometimes resembled to a bended arm. It is one hundred and sixty Spanish leagues in length; but is of very unequal breadth; it being in some places twenty, in some thirty, and in others forty leagues over.

This island abounds both in rivers and lakes, the principal of which is the lake of Bahia, which is near the city of Manila, and is about ninety miles in compass; it is long and narrow, and has great plenty of fish: but it is infested with crocodiles, that devour both the men and cattle which approach the banks. Near this great lake is a small one upon a mountain, which the natives being unable to fathom, imagine it has no bottom; but it has only some ill-tasted fish.

This island is extremely subject to earthquakes; these in 1627 levelled one of the mountains, and in 1625, a third part of the city of Manila was overthrown, and no less than three thousand persons perished in the ruins; and the following year there was another earthquake not much less dreadful.

Manila, notwithstanding its situation, is esteemed to be in general extremely healthy, and the water found upon it is said to be the best in the world. It produces all the fruits of the warm climates, and has an excellent breed of horses, supposed to be first carried thither from Spain. It is well situated both for the Indian and the Chinese trade, and the bay and port of Manila, which is on its western side, is perhaps the most remarkable on the whole globe, the bay being a circular basin near ten leagues in diameter, and great part of it entirely landlocked. On the east side of this bay stands the city of Manila. The port, peculiar to the city, is called Cabite, and lies near two leagues to the southward; and in this port all the ships employed in the Acapulco trade are usually stationed.

The city of Manila, the capital of the island, is in a healthy situation; it is well watered, and is in the neighbourhood of a very fruitful and plentiful country; but as the principal business of this place is its trade to Acapulco, it lies under some disadvantages, from the difficulty there is in getting to sea to the eastward; for the passage is among islands and through channels, where the Spaniards, by reason of their unskillfulness in marine affairs, waste much time, and are often in great danger.

This city, which is large and populous, stands at the foot of a ridge of high hills fronting the harbour. The houses are spacious, strong, and covered with tiles; and the streets large and regular, with a market place in the midst, and it has several handsome churches and convents, the principal of which are a cathedral, which is large, but not much adorned on the inside. The college of Jesuits is a great building, adorned with arches and spacious dormitories. Adjoining to it is the college of St. Joseph, which has forty collegians, who study humanity, philosophy, and divinity. The collegians are clothed in purple, and have red cloth gowns; and the graduates, by way of distinction, wear something like a collar of the same cloth.

There are also in Manila several churches, chapels, convents, and hospitals that are endowed: in the convent of the church of Misericordia, dedicated to St. Elizabeth, are received the orphan daughters of Spaniards and Mulattoes, who are born of Spanish and Indian parents: these have a portion of three or four hundred pieces of eight paid for them, and if they chuse to be nuns, they have a suitable annual allowance. The inside of their churches and chapels are extremely rich; that of St. Austin's in particular has fifteen altars richly gilt, but most of the public structures are built of wood, on account of the frequent earthquakes in these islands.

SECT. X.

Of the Government of Manila, and the Number of the People subject to Spain.

THE Spaniards have a captain-general, who keeps his court in the city of Manila. This is one of the most profitable posts under the king of Spain, and most of the grandees would be ambitious of obtaining it, were not this island at so great a distance from Europe. This officer has under him twenty-two alcaldes, or governors of towns and provinces, two of whom reside in the city of Manila: one having the government of the Europeans, and the other that of the Asiatics. There is also a tribunal of three or four judges, in which the captain-general presides, though he has no voice; for when their opinions are equal, he appoints some doctor of laws to give the casting-vote. Both these judges and the solicitor for the crown have their places for life, and cannot be turned out by the viceroy; but all military employments are in his gift, and he appoints the governors of provinces: he has likewise the nomination of the captains of the galleons which sail every year to Spain, which post is said to be worth fifty thousand crowns a year. The viceroy usually keeps a garrison of about eight hundred soldiers in the city, and has three or four thousand more under his command in other parts of the country. The pay of each man is two pieces of eight and fifty pounds of rice a month.

The captain-general is no sooner recalled, than proclamation is made for all persons within sixty days to come and exhibit their complaints against him; he then undergoes a trial, his successor being frequently his judge; and this trial being over, he is sent back to Spain, with an account of his conduct, and of the proceedings against him.

As to the ecclesiastical government, there is an archbishop at Manila elected by the king, who determines all appeals from his suffragan bishops, as well as all affairs in his own diocese: but there lies an appeal from him to the pope's delegate, who resides in one of the Philippines. The revenue of the archbishop amounts to six thousand pieces of eight per annum, which he receives from the crown; and that of the bishops of Sibuyan, Camerines, and Cagayan, five thousand. Besides, that there may be no intermission in the care of souls before a new prelate can arrive, there constantly resides at Manila a titular bishop, or coadjutor, who assists in the first vacant church. There is also a court of inquisition at Manila, under the conduct of a principal inquisitor appointed by the court of inquisition at Mexico.

The Chinese had formerly the dominion of great part of the sea-coast, and it is said three or four thousand of their descendants still remain in this island; and being the only mechanics and artisans of the country, the Spaniards are unable to do without them, and therefore suffer them to profess their religion at Manila, which is a favour they do not usually grant in their colonies. These have however an alcade and other Spanish officers appointed over them, whose salary they are obliged to pay; and, besides other duties and taxes to the crown of Spain, they are said to pay no less than ten thousand pieces of eight per annum only for the liberty of gaming a few days at the beginning of every new year. Their usual game is called *matia*, which is no more than even or odd; a small heap of money being laid down, a person guesses whether the number of pieces in the heap be even or odd. If he guesses right, he wins the heap; if not, he pays as much as he would have won. The Spaniards do not permit any of the Chinese to remain in the house of a Christian in the night-time, nor after it is dark to have any light or fire in their own.

There are supposed to be in all these islands about two hundred and fifty thousand souls subject to the king of Spain, and yet it is computed that these do not amount to the twelfth part of the people who inhabit the Philippines. Every master of a family under the government of the Spaniards pays an annual duty of ten rials, and every single man above eighteen and under sixty, pays five rials; and the said sum is said to be paid by every single virgin who is upwards of twenty-four and under fifty years of age.

As the inhabitants are a mixture of people consisting of Spaniards, Chinese, Indians, &c. their complexions are as different, consisting of white, tawny, and black. There are computed to be about three thousand souls within the walls of the city, and as many more in the Chinese suburb. There are besides other large suburbs, that consist of several Indian nations, who live near the river in houses built on wooden pillars; and beyond the suburbs, on both sides the river, gardens, farms, and country houses, extend a great way up into the country, and afford an agreeable prospect. The inhabitants of the mountains live under the shelter of great trees, or in small huts made of their branches; and when they have eaten up the fruit, and the roots proper for nourishment that are to be found near them, they remove to another place.

SECT. XI.

Of the Trade of Manila, and the Manner in which the Ships of that Island sail to Acapulco. That Island taken by the English.

MANILA, from its excellent port placed in a manner between the rich kingdoms of the East and West, was once considered as the best situation for trade in the known world, especially when the Molucca islands were under the same government; for the Spaniards had there

the

the best share of the East as well as the West Indies. Hither diamonds and other precious stones were brought from Golconda; silver, from New Spain and Peru; nutmegs and cloves, from the Moluccas; cinnamon, from Ceylon; pepper, from Sumatra and Java; silks, from Bengal; camphire, from Borneo; benjamin and ivory from Cambogia; china-ware silks, from China; and formerly two or three ships came every year from Japan, freighted with silver, amber, silks, cabinets, and other japan-ware, in exchange for hides, wax, and the fruits of the country; and two vessels annually sail to Acapulco, in New Spain, loaded with the riches of the East, and returned, as they do at present, chiefly freighted with silver.

The trade carried on from Manila to China, and different parts of India, is principally for such commodities as are intended to supply the kingdoms of Mexico and Peru. These are spices, all sorts of Chinese silks and manufactures, particularly silk stockings, of which, it is said, fifty thousand pair are usually shipped in each cargo; great quantities of Indian stuffs, as chints and calicoes, with gold-smith's work, and other articles, chiefly made at the city of Manila.

All the inhabitants of Manila do not enjoy the benefit of trading to Acapulco. The ships employed in this commerce are found by the king of Spain, who pays the officers and crew, and the tonage is divided into a certain number of bales, all of the same size. These are distributed among the convents at Manila, but principally to the jesuits, as a donation to enable them to support their missions for the propagation of the catholic faith. Thus the convents have a right to embark such a quantity of goods on board the Manila ship as amount to the tonage of their bales; or if they do not choose to be immediately concerned in trade, they may sell this privilege to others; and when the merchant to whom they sell their share is unprovided with a stock, it is not uncommon for the convents to lend him considerable sums of money on bottomry.

The trade is limited by the royal edicts to a certain value, which the annual cargo ought not to exceed. This limitation is said to be six hundred thousand dollars; but it does not fall much short of three millions of dollars.

As the greatest share of the treasure returned from Acapulco is again dispersed into different parts of India, and as all European nations have generally esteemed it good policy to keep their American settlements in an immediate dependence on their mother country, without permitting them to carry on directly any gainful trade with other powers; many remonstrances have been presented to the court of Spain against this Indian trade allowed to the kingdom of Mexico. It has been urged, that the silk manufactures of Valencia, and other parts of Spain, are by this means greatly prejudiced, and the lincens carried from Cadiz much injured in their sale; since the Chinese silks coming almost directly to Acapulco can be afforded considerably cheaper there than any European manufactures of equal goodness, and the cotton from the coast of Coromandel supply the place of the European lincens. So that the Manila trade renders both Mexico and Peru too little dependant upon Spain for a supply of their necessities, and exhausts those countries of a considerable quantity of silver, the greatest part of which, were this trade prohibited, would center in Spain, either in payment for Spanish commodities, or in gains to the Spanish merchants: whereas, now the only advantage received from it is, the enriching the jesuits, and a few particular persons at the other extremity of the world. These arguments so far influenced Don Joseph Patinthe, who was formerly prime minister, and an enemy to the jesuits, that about the year 1725 he resolved to abolish this trade, and to permit no Indian commodities to be introduced into any of the Spanish ports in the West Indies, except such as were brought thither by the register ships from Europe. But the powerful intrigues of the jesuits prevented this regulation from taking place.

The trade between Manila and Acapulco is generally carried on in one, or at most two annual ships. These sail from Manila in about July, and arrive at Acapulco in December, January, or February following; and having there disposed of their effects, return for Manila in March, and

usually arrive there in June. Thus a whole year is nearly taken up in the voyage. For this reason, though one ship is only freighted at a time, yet another is always ready when that arrives. Hence there are always three or four stout ships, that in case of any accident the trade may not be suspended. The largest is described as little less than one of our first-rate men of war, and sometimes has twelve hundred men on board; and though their other ships are far inferior in bulk, yet they are stout large vessels, of the burthen of twelve hundred tons and upwards, and generally carry fifty guns, and have on board from three hundred and fifty to six hundred hands, passengers included.

For these and many other observations in relation to Manila, and the important branch of trade carried on between that city and Acapulco, we are indebted to commodore Anson's Voyage; from which we shall, for the satisfaction of the curious, give a circumstantial detail of the navigation from thence to Acapulco. The ship having received her cargo on board, and being fitted for the sea, generally weighs from the mole of Cabite about the middle of July, when the westerly monsoon sets in. Its sailing through the channel, called the Bocadoero to the eastward, is so troublesome a navigation, that it is sometimes the end of August before they complete it. When they have cleared this passage, and are disentangled from the islands, they steer to the north-east till they arrive in the latitude of thirty degrees, or upwards, where they expect to meet with westerly winds, before which they stretch away for California; and never let go her anchor till she arrives on that coast. This voyage seldom takes up less time than six months, and the ship being deeply laden with merchandize, and crowded with people, it must appear surprising how they can be supplied with a stock of fresh water for so long a voyage; and this being done by a method extremely singular, it deserves to be particularly mentioned.

Their water is preserved on board, not in casks, but in earthen-jars, that almost resemble the large oil-jars we often see in Europe. When the Manila ship first puts to sea, she has on board a much greater quantity of water than can be stowed between decks, and the jars which contain it are hung all about the shrouds and stays, so as to exhibit at a distance a very odd appearance. Though these jars are much more manageable than casks, and are liable to no leakage, unless they are broken; yet a six, or even a three months store of water, could never, by any management, be stowed in a ship so loaded; and therefore, without some other supply, this navigation could not be performed: but this supply seems at first sight so extremely precarious, that it is amazing such numbers should run the hazard of perishing by the most dreadful of all deaths. In short, their only method of obtaining a fresh supply of water is by the rains they meet with between the latitudes of thirty and forty degrees north, and which they are always prepared to catch; for they take with them a great number of mats, which, whenever the rain descends, they range slopingly against the gunwale, from one end of the ship to the other, their lower edges resting on a large split bamboo; whence all the water that falls on the mats drains into the bamboos, which conveys it into the jars. However accidental this method of furnishing themselves with water may appear, it hath been never known to fail; and it is common for them, when their voyage is a little longer than usual, to fill all their jars several times over.

In 1743 commodore Anson took near this island a large Acapulco ship, in which was one million three hundred and thirteen thousand eight hundred and forty-three pieces of eight, and thirty-five thousand six hundred and eighty-two ounces of virgin silver, besides some cochineal and other commodities, which he brought to England in 1744.

Towards the conclusion of the last war, when Spain, upon the most idle pretences, joined with France to put a stop to the amazing succession of victories, with which Providence had blessed our arms, it was resolved to attack Manila. Vice-admiral Cornish and general Draper were directed to go upon this expedition: the troops allotted for the enterprize were only the seventy-ninth regiment, and a company of royal artillery; but the gentlemen of Madras furnished them with thirty of their artillery, six hundred

hundred of their seapoys, a company of caffrees, another of rapazes, and another of pioneers, with two companies of Frenchmen who had enlisted in their service, and some hundred of unarmed Lafcars; to which rear-admiral Cornish added a fine battalion of five hundred and fifty seamen; and two hundred and seventy marines; the whole force for the land operations amounting to two thousand three hundred men; who, with the necessary stores, embarked on board his majesty's Squadron, and two India ships employed as transports.

On the 23d of September, 1762, they anchored in Manila-bay, and the next day, having in vain summoned the city to surrender, a part of the troops landed in the evening near a church and village called Malata, about two miles to the south of Manila; while the frigates kept up a brisk fire to protect their flanks, and disperse the enemy, consisting of both horse and foot, that began to assemble, in order to oppose their descent. This had the desired effect, for they retired, and left a clear coast; but a violent surf which arose dashed many of the boats to pieces, and damaged the arms and ammunition. The English, however, having formed on the beach, marched and took possession of Malata, while the Spaniards of the city of Manila were employed in burning part of the suburbs.

On the twenty-fifth they seized the fort of Polverista, which the Spaniards had abandoned; and the same day colonel Monson, with two hundred men, took possession of the church of Hermita, about nine hundred yards from the city, and the priest's house was made the headquarters. They soon found that the monsoon had broke upon them, the rains that fell deluged the country, and made it impossible to encamp. This post was therefore of the utmost consequence, both from its strength and the great shelter it afforded, and therefore to secure it major More marched up with the seventy-ninth regiment. Then proceeding still nearer to the city, they advanced, under cover of the houses, to the church of St. Jago, which is situated near the sea, and within three hundred yards of the city:

Mean while the surf continuing dangerous, and the rains increasing, the landing of the artillery and stores was attended with great hazard, and the remaining troops were put on shore with some loss; but the courage and activity of the seamen surmounted all obstacles. The next day the Spaniards, who had before endeavoured in vain to dislodge them, took possession of a church about two hundred yards to the right of St. Jago, and began a cannonade with two field-pieces upon the right flank of the post; but a party being sent against them, they were soon driven back into the town, with such precipitation, that they left one of the field-pieces upon the glacis, and colonel Monson had orders to keep possession of this second church; for as they had neither a sufficient number of men, nor dry ground to make regular approaches, they were forced, by their critical situation, into these rash measures.

From the top of this last post they had a perfect view of the enemy's works, and found that the front they were obliged to attack was defended by the bastions of St. Diego and St. Andrew, with orillons and retired flanks, a ravelin, which covered the royal gate, a wet ditch, covered-way, and glacis. The bastions, which were in excellent order, were lined with a great number of fine brass cannon; but their ravelin was not armed, the covered-way was out of repair, the glacis was low, and the ditch not carried round the capital of the bastion of St. Diego; when determined them to attack it, and a small part of the seventy-ninth regiment, under the brave captain Fletcher, had the courage to approach the walls and found the ditch, which they found to be about thirty yards broad, and the depth of the water only five feet: while the Spaniards, firing from their bastion, killed or wounded three of these bold adventurous men.

The great extent of this populous city rendering it impossible for the besiegers to invest it, two sides were constantly open to the Spaniards, who made use of this advantage by introducing supplies of men and provisions, and the garrison of eight hundred men was augmented by ten thousand Indians, a fierce and barbarous people: but no difficulty could check the ardour of the troops,

who made fascines and gabions, opened batteries, and continued their bombardment day and night.

Mean while the governor sent a flag of truce to apologize for some barbarities committed by the savages who had murdered some straggling seamen, and to desire that his nephew, who had been taken in the bay, might be sent ashore. This request was granted, and lieutenant Fry was ordered to conduct him into the town with a flag of truce: but as that gentleman was advancing with him, a large party of the garrison, intermixed with Indians, making a sally, the barbarians, without respecting his character, inhumanly murdered him, mangling his body in a most shocking manner; and also mortally wounded a gentleman who endeavoured to save him: when it being evident that the Indians alone were guilty of this horrid piece of barbarity, our soldiers shewed them no mercy.

At length the weather grew so tempestuous, that the whole Squadron was in danger, and all communication with it was cut off; while the violence of the storm forced the South-Sea-Cattle store-ship, from her anchors, and drove her ashore; but even in this situation she was of great use, by ensalading the whole sea-beach to the southward, and keeping in awe a large body of Indians, who menaced the Polverista and the English magazines at the Malata. The deluge of rain and the roaring of the wind continuing, the enemy seemed to trust entirely to the elements; while the archbishop, who acted as governor, gave out that an angel of the Lord was gone forth to destroy their enemies, like the host of Sennacherib.

But the weather no sooner became moderate, than, by the skill and management of major Parker and the officers under him, a fresh battery silenced twelve pieces of cannon on the bastion of St. Diego: yet soon after one thousand of the Indians attacked the cannonment of the seamen. This was performed on the fourth of October, three hours before day, when their approach was favoured by a multitude of thick bushes that grew upon the side of a rivulet, which they passed in the night; and, by keeping close, eluded the vigilance of the patrols. Colonel Monson and captain Fletcher, with the picquets, were sent to the assistance of the seamen, who bravely kept their posts, and were satisfied with repulsing them till day-break; though the Indians, armed with bows, arrows, and lances, advanced to the very muzzles of their pieces, and died gnawing of the bayonets; but it no sooner grew light, than a fresh picquet of the seventy-ninth regiment appearing, they fled with the loss of three hundred men.

Scarce were these Indians dispersed, when another body of them, with part of the Spanish garrison, attacked the church which the English had before taken from the Spaniards, and forcing the seapoys from their post in it, took possession of the top, from whence they killed and wounded several of our people, who were entirely exposed to all their weapons: yet the European soldiers, with great firmness and patience, maintained their post behind that structure; and at last, with the assistance of some field-pieces, dislodged the enemy.

This was the enemy's last effort: all their Indians, except eighteen hundred, discouraged by their losses, returned home: and the fire of our batteries, which had been a little interrupted by these attacks, was renewed with greater spirit than ever. A considerable breach being made, on the sixth of October, at four o'clock in the morning, the troops, to give the less suspicion, filed off in small parties, and assembled at St. Jago's church. At day-break the walls being cleared by the cannon, sixty volunteers, under lieutenant Russel, supported by a body of grenadiers, at the signal of a general discharge of the artillery and mortars, with the greatest intrepidity, rushed on to the assault, under the cover of a thick smoke, that blew directly upon the town: they were closely followed by the engineers, the pioneers, and others to clear and enlarge the breach, and make lodgments in case the enemy should be too strongly intrenched. Then advanced colonel Monson and major More, at the head of two grand divisions of the seventy-ninth, the battalion of seamen followed next, sustained by the other two divisions of the seventy-ninth, and the company's troops closed the rear. They all mounted the breach with amazing spirit and rapidity; upon which the Spaniards in the bastion dispersed so suddenly,

as to raise a suspicion that they depended on their mines. They met with little resistance, except from the guard-house over the Royal-gate, where one hundred Spaniards and Indians, boldly refusing to surrender, were put to the sword, and from the lofty houses that surround the grand square. Three hundred men were drowned in attempting to escape over the river: mean while the governor and principal officers retired to the citadel, where they were glad to surrender at discretion, and were admitted prisoners of war on their parole of honour; while all the Indians who were taken were dismissed in safety. The people and their effects were taken under his majesty's protection; and they were freely allowed to enjoy their

religion, liberties, and trade: on the other hand, the Spaniards consented to pay four millions of dollars, and to deliver up the port of Cavite and the citadel, with all the islands and forts dependent on Manila, to his majesty; with all the military stores and magazines, for the preservation of the town and their effects. The English also took several large ships, and among the rest the Santissimo Trinidad, bound for Acapulco.

But before this agreeable news had reached England, the peace was concluded, by which it was agreed, that any acquisitions made of the Philippine islands should be restored to Spain:

CH A P. VII.

Of the Island of CELEBES, or MACASSAR.

SECT. I.

Its Situation, Extent, Climate, Plants, and Animals.

TO the south of Mindanao lies the island of Celebes, or Macassar, which is called the key of the Spice Islands. It extends from one degree thirty minutes north latitude to five degrees thirty minutes south, and is situate to the east of the great island of Borneo. From the south-west point to the north-east is about five hundred miles in length, and in the broadest part it is near two hundred miles over. On the south part of the island is a bay seven or eight leagues wide, that runs forty or fifty leagues into the country; and on the east side of the island are several bays and harbours, and many small islands and shoals. The country is there low, flat, and watered by many small rivulets; but towards the north the land rises in hills.

The air is hot and moist, for the country lying under the line is subject to great rains. The time of the northern monsoons is the most healthful season; but if these fail to blow the accustomed time, which very seldom happens, great numbers of people are swept away by sickness. In the country are mines of gold, copper, and tin; but it does not appear that any great use is made of them. The gold they have is chiefly found in the sands of the rivers, and at the bottoms of the hills, where it is washed down by the torrents.

Their woods consist of the trees usually found within the tropics. They have particularly ebony, calamback, and sanders, with several sorts of wood proper for dying. The bamboos are remarkably large, some being four or five fathoms long, and about two feet in diameter: these they make use of in building their houses and boats.

Their fruits and flowers resemble those of the Philippines; but the former are said to have a more delicious flavour than the fruits of other countries exposed to floods. The plains are here covered with the cotton shrub which bears a red flower, and when that falls leaves a head about the size of a walnut, from whence the cotton is drawn; and that which grows in this island is esteemed the finest in all India.

They have pepper and sugar of their own growth, and also great plenty of betel and areca; but neither nutmegs, mace, nor cloves: though they formerly imported such quantities from the Spice Islands, that they had not only sufficient for their own use, but sold great quantities of those spices to foreigners.

Their rice is said to be better than in other parts of the East Indies, and from its goodness alone the natives are thought to be of a stronger constitution than those of the continent. This island produces great quantities of opium, which is much admired by the natives, who make it up in little pills, which they often dissolve in water, and sprinkle their tobacco with it. Those who are used to this slow

poison can never leave it off; they are lulled as it were into a pleasing dream, and intoxicated as if with strong liquor, but it insensibly preys upon their spirits and shortens their lives. When they enter into battle they put about the quantity of two pins heads of it into a pipe of tobacco; and they have no sooner smoked this pipe, than they become almost insensible of wounds or danger while the effect continues.

The natives are famous for compounding poisons from the venomous drugs and herbs produced in the country. In these fatal mixtures they dip the point of their daggers, and the darts they blow through their hollow trunks: and though these have been poisoned twenty years the fatal venom still continues, and the least wound proves mortal; and so suddenly does the poison seize the vitals, that a criminal being by way of experiment wounded in the toe by one of these little pointed darts he died, though two European surgeons, who stood by, cut off the part as soon as it was wounded.

Some of these poisonous plants so nearly resemble that which produces opium, that it is difficult to distinguish the one from the other; yet it is observed, that the cattle have such sagacity that they seldom touch a noxious herb, and if they happen to tread near one, will hastily fly from it, as if they knew better than man the danger of approaching such fatal plants.

Few countries in the world afford larger or better cattle than the island of Celebes; but there are such numbers of large monkeys, and baboons, that they are dangerous to travellers, and a man ought to be well armed in order to defend himself against them. Some of them have no tail, but others have very long ones. Some walk on fours, and others are said to walk upright like men, and never to use their fore feet but as hands. The white are as big as an English mastiff, and much more dangerous than the straw coloured, and the black; but their principal spight is said to be at women; for if they meet with one alone, they will call their companions together, and, if not prevented, strangle her and pull her into a thousand pieces. They are said to be masters of the forest, and by keeping in bodies are too hard for any of the wild beasts; but they are much afraid of the serpents, who are of a monstrous size, and continually make war upon them: it is even said they will pursue them to the very tops of the trees, and devour them. In some of these monkeys is found the bezoar stone, which is esteemed much better, and is consequently dearer than those found in goats.

They have abundance of small horses for riding, but use no other saddle, than a painted cloth without any stirrups; and a cord with a wooden bit serves them for a bridle. These horses have very bad hoofs, and are never shod, nor are they ever put to drawing, for that is solely performed by oxen and buffaloes.

There is but one considerable river in the island, and that is much infested by crocodiles.

SECT. II.

Of the Persons, Dress, Genius, Manners and Customs of Natives; the Education of their Children; their Food, and the manner in which they sit at their Meals.

THE inhabitants of this island are of a moderate stature, they are of a swarthy complexion; their cheek-bones rise very high, and their nose is generally flat, which is esteemed a beauty, and nearly as much pains is taken to flatten them in their infancy, as to make the Chinese ladies have small feet. Their hair, which is black and shining, is tied up, and when they are dressed is covered with a turban; but at other times they wear a kind of hat with small brims.

The people in affluent circumstances are clothed in a vest that reaches down to the knees, and is often made of brocaded silk or scarlet cloth with gold plate buttons; it has a straight sleeve like a waistcoat, and is buttoned at the wrist. They wear likewise a rich sash, the ends of which hang below the knees, and in it they wear their dagger, their knife and purse. The cloaths of the poor people are made of cotton. None of them wear stockings or shoes, but the quality sometimes put on a kind of slippers or sandals. They usually dye their nails red, and their teeth either red or black.

The women have shifts of fine muslin that reach down to their knees, the sleeves are as straight as a waistcoat, and come no lower than the elbows, the neck is so narrow and close, that their breasts are not seen; they also wear a kind of drawers or breeches made of silk or cotton, which fit close upon them, and reach to the middle of the leg; and the ladies of quality have their breeches knees embroidered; for they are excellent workwomen, and make their cloaths themselves. When they go abroad, they throw over their shoulders a loose linen cloth, or a piece of striped muslin, which completely covers them. They have no other head-dress but their hair tied up in a roll on the back part of the head, with some curls that fall gracefully on their necks. Their hair is perfumed and oiled, which adds to its natural blackness, and gives it a gloss. The men alone wear jewels in their hair, for the women have no other ornaments than a gold chain about their necks.

Their bodies are strong and robust, and being naturally industrious, they are ready to undergo any fatigue. They are addicted to arms, and being considered as the best soldiers on that side of India, are hired into the service of other princes and states, in the same manner as the Swiss are in Europe. They are even frequently employed by the Europeans, who have sometimes suffered for using them with too much severity, which is a treatment they cannot bear, and accordingly never fail to revenge it.

These people have excellent memories, and are so handy and quick of apprehension, that they will imitate any thing they see, and would probably become good proficients in all the arts and sciences had they good masters to instruct them. They seem inspired with just ideas of honour and friendship, and there are instances of many of them who have exposed their lives even in the defence of foreigners and Christians, and of others who have generously relieved and supported people in distress, with whom they have even shared their estates. Their love of liberty was also so strong, that they could not bear the thoughts of being enslaved by the Dutch; nor did they submit to that nation till they had long struggled in vain to preserve their freedom, and after a long and expensive war, in which almost the whole force of the Dutch in India was employed against them. They are indeed hasty and passionate; but this sudden fury is soon over, and if they are in the wrong they will readily condemn their own heat and rashness.

This is the account given of them by the English who traded to this island before it was entirely subdued: but the Dutch represent them as naturally thieves, traitors, and murderers, and add, that it is not safe for any Christian to venture, after it is dark, without the walls of the Dutch forts, or to travel at any time far into the country. Their love of liberty, and aversion to their conquerors,

may probably prompt them to commit many acts of violence, in return for the treatment they have received; but they certainly do not all deserve this character; for the Dutch themselves acknowledge, that abundance of the natives live under the protection of their forts, and being made free burghesses, carry on a considerable trade with them.

As to the women of Celebes, they appear remarkably chaste and reserved, and it is their interest to be so; for the least smile or glance at any but their husbands is thought a sufficient reason for a divorce. The women dare not admit of a visit, even from a brother, except it be in the presence of the husband, who may lawfully kill any man he finds alone with his wife, or on whom she has conferred any mark of her favour. The man, on the other hand, may keep as many wives and concubines as he pleases, and nothing is more ignominious than the want of children, and having but one wife. This love of women, and desire of children, is here universal, and the happiness of a man is rated according to the number of his women and children.

The women of fashion are, however, allowed at certain festivals to go abroad, and spend their time in public company, in dancing and other diversions; but the men do not mix with them: however, they have the pleasure of seeing and being seen, which makes them impatiently wait for these happy times.

They rub the limbs of their infants with oil to render them nimble and active, and this is thought to be one reason, why a lame or crooked person is hardly ever seen among them. The male children of persons of rank, it is said, are always taken from their mothers at six or seven years of age, and committed to the care of some distant relation, to prevent their being too much indulged, and rendered effeminate by the mother's fond caresses. They are sent to school to their priests, who teach them to read, write, and cast up accounts, and of whom they learn the precepts of the Koran. Their characters very nearly resemble the Arabic, which is not strange, if it be true, as some have asserted, that the ancestors of many of them were Arabians. Every child is also bred up to some handicraft trade, and if they are of quality, they are likewise taught several sports, and martial exercises.

Children are generally matched by their parents in their infancy, and sometimes soon after they are born. When the youth is sixteen or seventeen years of age, and has gone through his exercises, he is allowed to wait on his mistress, and soon after to marry her. The exercises taught to youth are learning to ride, to discharge a fusée, to draw the bow, handle his scymeter and dagger, and to shoot the little darts already mentioned through a smooth trunk of ebony, or other wood. This dart is pointed with the tooth of a sea-fish dipt in poison; and with these they are said to hit a small mark at the distance of fourscore yards. One who has made arms his profession is so much a gentleman, that he will seldom submit afterwards to husbandry, or any mean employment.

They have games not unlike draughts and chess; but, as they are prohibited playing for money, they seldom quarrel on these occasions. They are fond of flying a paper kite, and even old men are pleased with it; and cock-fighting is one of their greatest diversions.

The girls are taught to read and write, and instructed in all kinds of housewifery. They learn to spin, to sew, to embroider and make their own, and the men's cloaths; for there are neither taylors nor mantua-makers among them, nor are there any cooks, and therefore they are taught to dress such dishes as are in use amongst them.

Their common food is rice, herbs, roots, fish, and fruit. They have likewise beef, kid, and poultry, which being boiled, and high seasoned with spices, is cut in small pieces and laid by their rice; but they eat very little flesh. They have only two meals a day, one at eight or nine in the morning, and the other about sun-set, which is their principal and heartiest meal: the rest of the day they chew betel and areca, or smoke tobacco, with a mixture of opium. Their usual drink is water or sherbet; they also drink chocolate, tea, and coffee, the first of which they procure from the Spaniards of the Philippines. They have likewise palm wine and arrack.

At

At their meals they sit cross-legged on the floor, and have low japan tables, on which their provisions are set in dishes of silver, copper, or wood. No spoons, knives, forks, or napkins are used, but they take up the rice with their hands, and making it up in lumps, put it in their mouths. There are but few slaves in the country, the laws prohibiting their making slaves of their brethren of the same faith; and on this account they are more active and industrious than other Indians, from their being used to labour, and to do their work themselves. Their great men are, however, never without a train of vassals or hired servants when they appear in public; but many of them are only hired upon these occasions, and may be had upon very reasonable terms.

Their houses are built with ebony, and other fine wood of various colours, and the inside being rubbed every day, makes the wood look more beautiful than any wainscot. They are in other respects very neat, and have their mats and carpets upon which they sit, dusted every morning, and besides have vessels to spit in when they chew their betel, or smoke tobacco. They have little furniture, besides the necessary utensils of their kitchens. The rest of the household goods consist of carpets, couches, on which they sleep; pillows and cushions, and the little tables on which they eat. At their visits a carpet and cushion is always brought for the strangers to sit upon, as chairs are set in this part of the world.

SECT. III.

Of their Buildings; with a Description of the City of Macassar. Of the Government and Laws of the Country. Of their Marriages and Funerals.

THE city of Macassar is seated on the banks of the great river above mentioned, and here the Dutch East India company have a strong fort, defended by a numerous artillery, and a garrison of seven or eight hundred men. The streets are wide and neat, but not paved, and trees are planted on each side. The palaces, mosques, and houses of the great are of stone, but those of the meaner sort are of wood of various colours, built on pillars, and the roofs covered with palm or cocoa leaves. Along the streets are shops, and there are also large market places, where a market is held twice in twenty-four hours, that is, in the morning before sun-rise, and an hour before sun-set. There only women are seen, for a man would be laughed at on being found among them. Young girls from all the villages crowd to these markets with flesh, fowls, fish, and rice; for they only abstain from pork, which is forbidden by their religion.

The number of inhabitants in this city and the neighbouring villages has been computed to amount to one hundred and sixty thousand men able to bear arms, but there are not now half that number; for since the Dutch deprived them of their trade, many of the natives both of that city and the other towns and villages have forsaken their country.

The government was anciently monarchical; but that the crown might never descend to an infant, unable to govern or protect the people, it was inherited by the king's eldest brother, and all his children excluded. Though the king was an absolute monarch, his prime minister disposed of almost all places of trust in the civil government, first giving a list of them to the king; but the officers of the household, and of the revenue, were appointed by the sovereign, who took care to muster his troops every month. His forces in time of peace had nothing allowed them but their cloaths, arms, and ammunition; but if they were drawn into actual service, they were subsisted at the king's expence; and it is said, that in some of the former wars he brought twelve thousand horse, and fourscore thousand foot into the field. These infantry, as hath been already observed, are esteemed the best in this part of the world; but their horses are not only small, but have no saddles, or other accoutrements proper for that purpose. As for their artillery, the great guns are of a large bore, but their powder is so weak, that they seldom do much execution. Their armies are divided into regiments and battalions, and these again

into companies of two hundred men each, with three officers, equivalent to our captain, lieutenant, and ensign.

The princes of this island formerly divided some of their lands among the great lords, as is the practice in several of the neighbouring countries; and all the inhabitants of such a lordship were, in a manner, the vassals of the lord, who himself held these lands of the prince, by certain rents and services, and was particularly bound to attend the king in his wars with a certain number of soldiers at his own expence. These lords never appear at court, or in any public place, without being attended by four-score or a hundred of their vassals and tenants. These were considered as the principal nobility of the island, and accordingly took place immediately after the royal family. There were besides two inferior orders of nobility, who held their estates by nearly the same tenure, but had smaller districts, or perhaps no more than a particular village under their command.

But the last war of Macassar ended in the complete ruin of the prince of the country; and the inland parts of the island are under the dominion of three different princes, who, very happily for the Dutch, live in a constant bad intelligence with each other; and were it not for this they might at any time drive the Dutch out of the island. One of these princes is called the company's king, because he lives in a good correspondence with them, and promotes their interest as far as lies in his power. In return, they from time to time make him presents of gold chains, coronets of gold, set with precious stones, and other things of value, in order to keep him steadily to his alliance, and prevent his coming to a good understanding with the other princes.

Among the natives of this country are no lawyers, attorneys, or bailiffs; but, every one exhibiting his complaint in person, speedy justice is executed, as in other Mahometan countries. In criminal matters, indeed, they are frequently allowed to do themselves justice; and whoever takes a murderer, adulterer, or robber in the fact, may execute him himself: but the highwaymen in this country hardly ever murder those they rob, except in their own defence.

The daughters have no other portion upon their marriage, but the presents made them before that ceremony is performed; this is done by a priest: after which, while all the guests are for three days rejoicing at the house of the wife's father, the new-married couple are shut up in an apartment by themselves; with only a servant to bring them what they want; and when that time is expired, the bridegroom and bride come out and receive the congratulations of their friends: after which the bridegroom conducts her to his own house, where she immediately applies herself to the business of the family; for the ladies are not here indulged in the laziness practised in many other Eastern nations.

If the woman survives her husband, and has no children, she retains only half of the presents that were made her, and the other half goes to the father or mother of the husband: but if she has children she keeps the whole, and disposes of them as she thinks fit; except she marries again; and then she has but a third part of the jewels, &c.

When the parents die without disposing of their effects, they are divided among the sons; and if there are none, among the daughters. They never share the inheritance with their brothers, who are only obliged to maintain them 'till they get husbands.

If a man is desirous of being divorced, he need only acquaint the priest; and if there be the least reason to suspect the woman of levity, or even an unguarded conduct, it is never denied. The secular judge pronounces the divorce, and settles the conditions; after which they are both at liberty to marry again.

As all the domestic uneasiness is occasioned by their concubines, persons of quality generally keep them in an apartment distinct from the house; for the ladies of Macassar have such spirit, that there are instances of a wife's stabbing to the heart a beloved concubine in the arms of her husband.

We shall treat of their purifications and the circumcision of their children when we come to other Mahometan countries. As to their funerals, the meanest persons lay up money to defray the expence of them, while they are in full

full health. The sick no sooner find some dangerous symptoms, than leaving the physician, they send for their priests, who have recourse to prayers and exorcisms, and attributing their disease to the practices of some evil spirit, write the names of God and Mahomet on little scrolls of paper, and then hang them about the patient's neck: if these have no effect, they proceed to prepare him for his dissolution.

A person is no sooner dead than his corpse is washed, perfumed, and cloathed in a white robe, with a turban on his head, and placed in a chamber hung with white,

which is constantly perfumed with incense and aromatic gums. He is carried on a palanquin, or couch, by his slaves to the grave, followed by the priests, incense and perfumes being burnt all the way. The corpse is interred without a coffin, covered only with a plank, and the earth thrown upon it. A tomb, adorned with flowers, is afterwards erected suitable to the quality of the deceased, and perfumes are burnt for forty days; after which a noble entertainment is prepared for those who come to pay their last devoirs to the deceased.

C H A P. X.

Of the MOLUCCAS, or SPICE ISLANDS.

SECT. I.

A general History of the Trade to the Spice Islands; with a concise View of the first Voyages of the Portuguese, Spaniards, English, and Dutch to the East Indies; and of the Practices by which the Dutch excluded the English from that beneficial Branch of Commerce.

FOR above two thousand years Europe has partaken of the spices of the East, though it is little more than two hundred years since we became acquainted with the islands where they grow. The Persians, Arabians, and Egyptians formerly brought them through the Red Sea, and from thence down the Nile to the coast of Egypt; and thither the Carthaginians, the Greeks, the Romans, the republic of Marseilles, and afterwards the Venetians, the Genoese, and Catalans resorted to buy the spices and silks of India; which, at a most extravagant profit, they dispersed over all Europe.

The Mahometans of Arabia, and the neighbouring countries, improperly called Moors by the first discoverers of the Indies, in order to carry on this trade to the greatest advantage, planted colonies on all the oriental islands, and drove the native inhabitants from the coasts up into the mountains, where they retained their former religion, their liberty, and customs; but lived in a perpetual state of hostility with the unjust invaders, who had driven them from their spicy groves. Thus the aromatic sweets of these islands were almost as fatal to the inhabitants, as the gold and silver of Mexico and Peru were long after to the unhappy natives of those regions of America; but the orientals better preserved their native freedom. They still continue to slay and plunder those who fall into their power, and hence are denominated savage murderers and robbers; while both the Christians and Mahometans, on the other hand, seize every opportunity of destroying them, and of reducing all who fall into their hands to a state of slavery; and then call themselves very honest men.

At length several European republics having acquired immense wealth, by purchasing the spices brought to Egypt, and selling them at prodigious profit, the Portuguese, who had been sixty years in making discoveries along the coast of Africa, in 1486, reached the Cape on its most southern extremity; and Bartholomew Diaz, who made the important discovery, gave it the name of Cabo Tormentoso, or the Cape of Storms, from the tempestuous weather he found there: but when he returned to Portugal with the joyful news, king John II. flattering himself that his ships would soon find a way by sea to the Indies, changed the name to Cabo de Buena Esperanza, or the Cape of Good Hope: but it was not till the year 1497, that Vasco di Gama, doubling that Cape with three ships, traced out a way to the East Indies; but before this time Columbus, in 1487, persuaded that it was possible to discover the Indies by sailing to the West, made the daring and prosperous voyage by which he gave a new world to Europe.

The Portuguese, continuing their discoveries, settled factories in different countries of the East, not subject to

the Moors; but met with constant opposition from those traders, who still carried on the commerce of the East. And at length they discovered the Spice Islands, and taking advantage of the differences which subsisted between the kings of Ternate and Tydore, who had long been at war with each other, they engaged those princes to refer their differences to them; and the people being ready to grant every thing they proposed, in hopes of their alliance, they found no difficulty in settling their factories and building forts. These they soon erected in many parts of the Indies, and every where treated the natives as their vassals.

The Portuguese having thus established themselves in the East Indies, and having the pope's bull, as well as an agreement with the Spaniards to secure their pretensions, assumed the lofty title of lords of the navigation, conquest, and commerce of Ethiopia, Arabia, Persia, and India; and continued to erect forts and cities at convenient distances along the African, Arabian, Persian, and Indian coasts, and particularly in the Spice Islands.

By the abovementioned bull pope Alexander VI. had unjustly granted to the Spanish crown the property and dominion of all places, either already discovered, or that should be discovered, an hundred leagues to the westward of the islands of the Azores, leaving all the unknown countries to the eastward of this limitation, to the Portuguese; and this boundary being afterwards, by the agreement of both nations, removed two hundred and fifty leagues more to the westward, it was imagined, that this regulation would have suppressed all the seeds of future contests: the Spaniards presuming, that the Portuguese would be prevented from meddling with their American colonies; and the Portuguese supposing, that their East Indian settlements, and particularly their spice islands, would be for ever secured from any attempts of the Spaniards.

But it seems, as an ingenious author observes, that on this occasion, the infallibility of the Holy Father had deserted him, and for want of being more conversant in geography, he had not foreseen that the Spaniards, by pursuing their discoveries to the West, and the Portuguese to the East, might at last meet, and be again embroiled, as it actually happened within a few years after. For Ferdinand Magellan, an officer in the king of Portugal's service, having received some disgust, entered into the service of the king of Spain, and in 1519 set sail from the port of Seville, with five ships and two hundred and thirty men, and having had the good fortune to discover those straits, which have received their name from him, opened a passage into the South Sea; he at length crossed that extensive ocean, and first discovered the Ladrones, and afterwards the Philippines, where venturing on shore in an hostile manner, and skirmishing with the natives, he was slain.

Magellan's original design of securing some of the Spice Islands was defeated by his death; for those who were left in command contented themselves with ranging through them, and purchasing spices of the native; after which they returned home round the Cape of Good Hope, and these were the first ships that surrounded this terraqueous globe, and by this means demonstrated by an experiment obvious

obvious to the most unlettered mind, the reality of its long disputed spherical form. But though Spain did not acquire the property of the Spice Islands, yet the discovery of the Philippines was thought too considerable to be neglected, as they were not only near the places that produced spices, but were well situated for a trade to China and the commerce of other parts of India. A communication was therefore soon established between these islands and the Spanish colonies on the coast of Peru; whence the city of Manilla, which was built on the island of Luconia, soon became the mart of all Indian commodities, which were bought up by the Spanish inhabitants, and annually sent to Peru.

The next European nation that visited the Spice Islands was the English, under the command of Sir Francis Drake, who set sail from Plymouth on the thirteenth of December 1577, with five ships, and one hundred and sixty-four men, and passing through the Straights of Magellan, took many rich ships, and afterwards crossing the South Sea arrived at the Molucca Islands on the fourteenth of November 1579, and sent a present to the king of Ternate; who was so pleased with his behaviour, and so exasperated at the insolent behaviour of the Portuguese, who pretended to debar his subjects from trading with any other nation, that he desired the assistance and protection of the queen of England. The admiral had several conferences with this prince and the chief men of the country, by whom he was splendidly entertained; and having purchased a considerable quantity of cloves, he set sail for England, where he arrived on the third of November 1580.

In 1587 Mr. Cavendish sailed round the world, pursuing the course taken by admiral Drake, and touching at the Moluccas, found the natives still desirous of trading with the English; he then sailed to the Isle of Java, and afterwards returned by the Cape of Good Hope to England.

Spain and Portugal had been united in 1580 under one head; and the Dutch, by the assistance of England, had freed themselves from the rigour of the Spanish yoke and the terrors of the Inquisition. The United Provinces affording an asylum to all who fled from the cruelty of the Spaniards, a multitude of merchants resorted thither, filled the country with money, and in the different branches of commerce they carried on, bred up numbers of mariners, whose experience and boldness enabled them to carry into execution almost any sort of naval undertaking with success; and having first endeavoured in vain to discover the north-east passage to the Indies, the city of Amsterdam, in 1595, fitted out four ships for the East Indies, which the next year arrived at Bantam, in the Isle of Java, where they purchased spices, and returned with a rich cargo to Holland.

They made other successful voyages without discovering the Spice Islands, though the Spaniards, enraged that a few merchants, the rebels of their state, should thus successfully rob them of a valuable branch of their commerce, fitted out strong squadrons to chastise them; but the Dutch merchants conquered all opposition, sunk, burned, and took their ships, and still returned loaded with spices. Among these adventurers admiral Van Nort sailed through the Straights of Magellan, and had the glory of being the first Hollander who surmounted the globe.

At length, in 1599, James Van Neck sailed with eight ships to Bantam, in the island of Java, where the Portuguese had been expelled on a quarrel between them and the natives. Here four ships took in their lading of pepper, while the other four under Van Warwyk sailed to the Moluccas; two of them took in their lading of cloves at Amboyna and Ternate, and the other two sailed to Banda, where having settled a factory, as the other ships did at Ternate, they freighted their ships with nutmegs and mace, and returned to Holland in 1600.

The Dutch in these expeditions behaved with a modesty and moderation very different from the pride and insolence which their own success afterwards occasioned. So great was their humanity to their prisoners, and with such honour did they behave in every thing that related to them, that the Spanish governors at Malacca and in the Moluccas gave them ample testimonies of their kindness and generosity; a character the more undoubted, as proceeding from their rivals and their enemies. "This good con-

duct," says the author of *The new History of the Indies*, "contributed in a great measure to the success of their designs, by wiping off the imputation of piracy, and gaining them the character of a humane and generous nation amongst the Eastern princes; an advantage by so much the greater, as the Portuguese were already of a long time hated for the weight and severity of their yoke."

In the mean time a multitude of Dutch companies were formed, which, as they were rivals in interest, no harmony or good understanding subsisted between them. Ships were fitted out by several societies for the same ports, and their cargoes, consisting of assortments, glutted the markets with the same commodities, and discouraged all the adventurers by the loss on the sales, or the stagnation of their capitals. The States General, taking into consideration the proper methods to put a stop to these evils which threatened the ruin of this favourite trade, called together at the Hague the directors of all the different companies, and obliged them to unite into one body corporate, granting them particular privileges. Things being thus settled, the company advanced by rapid steps; numbers of the richest persons in the state added their stocks to its capital, which now amounted to six millions six hundred thousand florins.

The Dutch now enlarged their views, and with this treasure, added to their united forces, fitted out strong fleets to the East Indies; and being an overmatch for the Portuguese, attacked their ships wherever they met them, and took one place after another, till they hardly left them a fort or factory in India. In 1605 Van Hagen, with twelve ships, defeated the Portuguese, and made themselves masters of the fort at Amboyna. A part of the fleet then sailed to Tydore, and attacking a Portuguese fortress in that island, the magazine of powder in the castle blew up, and destroying part of the wall, gave the Dutch an easier conquest than they expected. But the next year the Spaniards recovered these forts from the Dutch: but they soon got footing there again, as allies to the king of Ternate.

In 1609 the Dutch arriving at Banda with a strong fleet and forces on board, demanded leave of the oran cayas, or states of the country, to build a fort in the small isle of Nero, to defend them from the insults of the Portuguese and Spaniards; but the Bandanese, alarmed at the proposal, and at the greatness of the fleet they saw on the coast, apprehended their liberties to be in danger, and absolutely refused to comply with this demand: upon which the Dutch making a descent with a good body of troops, attacked and routed the Bandanese; who finding themselves too weak to withstand the force of so powerful an enemy, had recourse to artifice, and pretended to submit to the building a fort; when the Dutch desiring to treat with them on the exclusion of all other nations, the natives drew admiral Varheuf and several officers into a wood, where, having laid an ambuscade, they were all slain. This treachery the Dutch revenged by making war on that people, which they continued till they were entirely subdued; though the natives, as the best expedient to preserve their expiring liberties, implored the protection of the English, who had for several years traded to these islands.

The English in their first attempts to establish a trade in the East Indies were very unsuccessful; notwithstanding which an English East India company was incorporated by letters patent in 1600; but the Dutch, who had already gained a footing in the Spice Islands, forgetting the obligations they were under to the English, and puffed up with their extraordinary success, had begun to monopolize the spice trade, and treated all the English who approached those islands with acts of hostility and the grossest abuse; yet, in spite of all opposition, captain Keeling settled an English factory at Bantam, in the Isle of Java, in 1609; and in 1616 the principal persons of the islands of Pooloroon and Pooloway made a formal surrender of those islands to Mr. Nathaniel Courthop, Mr. Thomas Spurway, and Mr. Sophon Cozocke, for the use of his majesty James I. in consideration of their being protected against the Dutch, and annually supplied by the English with rice, cloathing, and other necessaries. Upon this occasion a writing was drawn up and signed by both parties. They also delivered a nutmeg-tree, taken up with the roots, and the fruit

upon it, and a live goat by way of feisin; and, at their desire, the English colours were planted in the island of Pooloroon, and thirty-six guns were fired in honour of this cession.

The king and principal persons of Wayre and Rosining also surrendered those islands to England on the same conditions.

Lantore, or Banda, also sought the protection of the English; and on the twenty-fourth of November 1620, the chiefs of that island surrendered it up in form by a writing, which they signed and delivered to Mr. Hayes, who took the command of an English fort erected there.

Nothing could be more honourable with respect to the English; nothing could convey a better title, than the surrender of these islands by the people who possessed them. The free consent and voluntary surrender of the natives surely gives a claim to a country more noble, more just, and equitable than force can ever obtain, or conquest bestow. But the Dutch, in time of peace, took our ships, besieged our forts, and carried on an open war with the English in the Indies; while the states of Holland, just redeemed from slavery by those they now so ungenerously, so ungratefully opposed, cajoled the pusillanimous monarch James the First, who, to the disgrace of England, then filled the British throne.

While things were in this situation a treaty was signed by both nations in Europe, and ratified by the sovereigns of each, the ministers on both sides governing the debates, and obliging each company to accept of such terms as they thought fit. By this treaty it was agreed, That the English company should enjoy a free trade at Palicate, and bear half the charge of maintaining the fort and garrison there. "That in the isles of the Moluccas, Banda, and Amboyna, the trade should be so regulated by common consent, that the English company should enjoy a third part of that trade, as well for the importing and selling of goods in those islands, as of the fruits and merchandize of the growth of those islands, which should be exported thence; and the Dutch company enjoy the other two-thirds. And that as to the buying and sharing the said fruits and merchandizes, the principal factors of the two nations should buy them at the current price, and divide them by lot, to each their respective share; and for that end it should be lawful for either party to have access to, and abide in, the forts and magazines of the other; and that the forts, as well on the one part as the other, should remain in the hands of those who were at present in the possession of them."

But no sooner was this treaty, so favourable to the Dutch, known to the Indies, than, contrary to the express words of the treaty, they invaded the islands of Lantore and Pooloroon, which were in the possession of the English, massacred the principal natives, demolished the forts and factories of the English, murdered some of their servants, and made the rest prisoners; using them in a more insolent and barbarous manner than would have been practised by a declared enemy.

It is not easy to account for the strange regulation by which the English company were obliged to accept of a third part of the spice trade, when the Banda islands were their property: but when it was consented to, and ratified by the supreme powers of both nations, the Dutch might surely have permitted the English to enjoy this one-third in quiet, and to have retained the islands in their possession.

In pursuance of the above treaty, the English company settled factories at the Moluccas, at Amboyna, and Banda, for carrying on the trade in the stipulated proportion; imagining that the Dutch had made so advantageous a bargain for themselves, that they for the future should receive no molestation from them. But scarcely were they fixed in their settlements, when the Dutch traders, in the year 1622, formed a sium plot, charging the English and Japanese with a conspiracy to surprize their principal fort at Amboyna, and barbarously tortured them to make them sign a false confession of their intending to attack them. They even, contrary to the law of nations, put several of the English and Japanese to death, as if they had been their subjects taken in rebellion, and then expelled those who survived their cruelties.—But the story is too dreadful for repetition; the writer of this work is struck with hor-

ror, and gladly escapes from scenes which shock humanity.—However, it is necessary to observe, that these unhappy victims of the cruelty of the Dutch died professing their innocence in the strongest terms; and that these proceedings were attested, upon oath, in the court of admiralty, by the English factors who were suffered to escape to England.

The Dutch immediately after seized upon all the English factories in the Spice Islands, and have ever since excluded us and all other nations from that valuable branch of commerce.

SECTION II.

Of the Situation and Produce of the Moluccas or Spice Islands in general. The Persons and Dress of the Natives.

THE Moluccas are a cluster of small islands situated between New Guinea, which lies to the east, and Celebes to the west, extending from one hundred and twenty-one to one hundred and thirty degrees of east longitude from London, and from the fifth degree of north latitude to the seventh degree south. They are named Moluccas from the word Moloc, which in the language of those countries signifies head, they being situated as it were at the head or entrance of the Archipelago of St. Lazarus, and are denominated Spice Islands from their abounding in spices, particularly nutmegs and cloves, which grow in no other countries in the known world.

This small part of the globe produces such plenty of these fragrant spices that great quantities of cloves drop ungathered from the trees, and are suffered to rot on the ground; and millions of nutmegs are often destroyed on the spot by the Dutch, who have monopolized these commodities, to prevent the markets being overstocked, which would infallibly lower the price of them. Sir William Temple, in his Observations on the Netherlands, says, he was informed by an East India seaman, that he saw three heaps of nutmegs burnt at one time, each of which would fill a small church.

The Molucca islands are separated by narrow straits, which are rendered dangerous by sands and shelves; yet several of them have good roads. The soil of these islands is dry and spongy, so that it immediately soaks up the rain, and is always covered with grass and ever-verdant shrubs. The air is unwholesome, and occasions dropsies, for which the natives formerly used wine made in the Philippine islands, mixed with ginger and cloves, and the Dutch the juice of lemons. There is no difference here between summer and winter, nor any certain season for rains.

In the Moluccas are neither corn, rice, nor hardly any butchers meat, but goats flesh. They eat chiefly sago, the pith of a tree made into cakes, instead of bread: here are also almonds, oranges, lemons, and other fruit.

The natives have large eyes and long hair on their eyebrows, which they paint: they are of a yellowish brown complexion, but the women are fairer than the men, and tolerably handsome. They generally wear their hair falling loose on their shoulders, and anoint it with sweet-scented oil; but sometimes they tie it up neatly with flowers and feathers. They are fond of bracelets, ear-rings with bobs, and wear necklaces of diamonds or rubies, without any distinction of quality; and most of their cloaths are of silk.

The general language used by the natives of these islands is the Malayan, and their religions the Mahometan and Pagan. They punish robbery with great severity, but easily forgive adultery, from the maxim that propagation cannot be too much encouraged. They extract a liquor from the sago-tree, called tuas, which, when new, is sweet and very fattening; and when boiled has the taste of wine. They draw another from bamboos and cocoanuts.

Here are said to be serpents above thirty feet long, but not venomous. Some authors say, that after eating a certain herb they ascend the trees on the banks of the sea or rivers, from whence they vomit it into the water; and the fish eagerly devouring it, are soon so intoxicated, that they swim on the surface, and become an easy prey to these serpents.

Crocodiles

Crocodiles are here more dangerous by land than by water: there are here also two sorts of sea-crabs, one of which is poisonous, but the other feeds on herbs, and is very wholesome food.

S E C T. III.

Of the principal Moluccas, or Spice Islands, including Ternate, Tydore, Machian, Motyr, Bachiau, and Amboyna; with a particular Description of the Clove-Tree.

THE island of Ternate is the chief, though not the largest of the Molucca islands: it abounds with all sorts of provisions, and whatever is necessary to render life easy and agreeable. The inhabitants are a middle-sized people, and in general have a much better opinion of the Europeans than any of their neighbours. Most of them are Mahometans, or pagans; however, a great number of them are become Christians, and the king himself is of that religion. They make a kind of palm-wine, which is exceeding strong; and, as a small quantity of it will intoxicate a man, it is highly esteemed by the natives.

There is here a kind of birds that are the most beautiful imaginable; for their feathers, which are of all colours, are so finely diversified, that it is impossible to conceive any thing of the kind more charming. They are commonly sent to Batavia, where they are sold at a very high price, not only on account of their extraordinary beauty, but of their docility; for they are taught to sing finely, and to imitate the human voice.

This island is the most distant of all those which belong to the Dutch in the East, for which reason they consider it as a kind of frontier; it is therefore strongly fortified. The governor is a merchant, and, like other governors, has a council. The king of Ternate is esteemed the best ally the company has, and as his country would abound with cloves, at the company's request, he causes them to be grubbed up every year; for which they allow him an annual pension of eighteen or twenty thousand rix-dollars. He has concluded a perpetual alliance with the Dutch, by which he has obliged himself to assist them against all their enemies. On the other hand, the company treat him with the utmost respect, and afford him whatever assistance he stands in need of. He has a numerous life-guard, and a very strong fort, in which there is a good garrison maintained by the company. The kings of Tydore and Bachian are now his tributaries.

The Dutch India company dispose of great quantities of cloth in this island, and also of such goods as they receive from Guinea; in return, they receive from thence tortoise-shell and other commodities; and some years ago a gold mine was discovered there, richer than any in the Moluccas, and from thence the company have doubtless received great profit.

Tydore is upwards of thirty miles in circumference: the chief town is of the same name, and has a pretty good harbour, but a chain of rocks lies before it, and renders the entrance very dangerous. The town is strongly situated by nature; but the Dutch have rendered it much stronger by art, having strengthened it by modern fortifications.

Machian is situated almost under the equator, but rather to the northward; it rises in the form of a sugar-loaf, with its top reaching above the clouds, and was once a very fertile country. The Dutch have three forts here, seated on inaccessible rocks. Here is said to be a clove-tree, that differs from all others, and is much esteemed on that account. The fruit is not purchased for money, but is presented by the governor in small quantities to his friends, as a most acceptable present.

Motyr nearly resembles Machian in its form and height, but is a smaller island. It is situated about half a degree to the northward of the line, and the Dutch have a fort at the north end. It formerly produced great quantities of cloves.

Bachian lies a little to the southward of the equinoctial, and is called Great Bachian to distinguish it from a small island of the same name situated near it. It has a very good harbour, the entrance of which is defended by a

strong fort called Barnevelt, built with stone. The island abounds in sagoe, fruit, and fish; and formerly produced great quantities of cloves.

Amboyna is one of the largest of the Moluccas, and is situated in the Archipelago of St. Lazarus, between the third and fourth degree of south latitude, and is one hundred and twenty leagues to the eastward of Batavia. It was conquered by the Portuguese in 1519, who erected a fort upon it, with a view of not only bridling the inhabitants, but of keeping a force there sufficient to subdue all the adjacent islands. This fort was, however, taken from them by the Dutch in 1605; and in 1622 the English were deprived of their share of it in a manner equally base and shocking to humanity. But of this we have already given some account in the first section of this chapter.

Amboyna is the center of the rich commerce in cloves; and the more effectually to keep it there, the company have caused all the clove-trees in the adjacent islands to be grubbed up and destroyed, and sometimes when the quantity produced at Amboyna in one season is extraordinary great, they even burn a part of that.

The clove-tree resembles the laurel, only the leaves being narrower, are more like those of the almond and willow; the very wood and leaves taste as strong as the cloves themselves. The trees bear a great quantity of branches and flowers, and each of the flowers bring forth a clove, which is at first white, then green, and at last red, and pretty hard. While they are green, they have the most fragrant and refreshing scent imaginable.

These cloves grow with little stalks, and hang on the trees like cherries. When they gather them, instead of plucking them off one by one, some strip them off the boughs with a rope, and others beat them down with long poles. They bear fruit when they are eight years old, and are said to continue bearing for above an hundred years; they ripen from the latter end of August till the beginning of January; and it is remarkable, that their heat is so great, that no vegetable, not even a weed, will grow under the tree. A few days after the fruit is fallen, they collect the cloves together, and dry them before the fire on hurdles, by which means they lose the beautiful red colour they derive from nature, and change to a deep purple, or rather black. This is perhaps also occasioned by their being sprinkled with water, which it is said is necessary to hinder the worm from getting into the fruit.

It might be imagined that so rich a commerce as that in cloves would be sufficient to repay the expence the company is at in this island; but such care do they take to improve every thing to the best advantage, that they have caused coffee to be planted in Amboyna. Gold is also said to be washed down by torrents from the mountains; and among other valuable productions of this island, is a kind of red wood, which, besides the beauty of its colour, is exceeding firm and durable, and what must appear still more extraordinary, its grain naturally runs into abundance of beautiful figures. With this wood they make tables, escrutores, and other pieces of furniture, of which presents are made to the principal persons of the government, and the rest sold all over the Indies at a very high price.

The inhabitants, who live on the coast, were probably descended from the Moors. These are of a middle stature, and of a black complexion; they are in general very lazy; and most of them have a strong propensity to thieving. Some are, however, very ingenious, and have a singular art in working up the cloves, while green, into abundance of curious toys, as ships, crowns, houses, &c. which are usually sent to Europe as presents, and they are esteemed extraordinary curiosities. Those of the Amboynese, who dwell near the coast, are subject to the king, and profess the Mahometan religion; but, besides these, there is a great number of idolaters, who were probably the original natives, and were driven into the mountains, where they still preserve their freedom; but both the king and the company consider them as savages. They frequently attack and kill those persons who fall into their hands, and whenever any of them are caught, they are condemned to perpetual slavery, employed in the most laborious works, and treated with the utmost rigour. An inexpressible hatred subsists between these people, and the rest of the inhabitants,

thants, with whom they are in perpetual war, and to whom they very seldom give quarter. They are armed with a sword, a kind of pike or javelin, and a buckler.

The king of Amboyna has an annual pension from the company, with a guard of European soldiers maintained at their expence. The company's force in Amboyna principally consists in the garrison, which is very numerous, and composed of their best troops. The fort is so strong, both from art and nature, that it is in a manner impregnable; and so effectually commands the harbour, that it seems impossible for a vessel to sail in or out without being sunk by the cannon of the fort, if the governor should give orders for that purpose.

It is no wonder that this island is so strongly fortified. It has been termed the gold mine of the company, on account of the vast profit they draw from it; and there being no reason to fear its ever being exhausted. As a proof of this, it need only be observed, that a pound weight of either cloves or nutmegs does not cost the company much above a halfpenny, and every body knows the high price at which they sell in Europe.

SECT. IV.

Of the Island of Gilolo, sometimes included among the Moluccas, and the neighbouring Isles of Ceram, Bourro, and Bouton.

THERE are four islands frequently included among the Moluccas, which are larger than the spice islands, but are said to produce neither cloves nor nutmegs, or such small quantities of them as are scarcely worth mentioning; these are, Gilolo, Ceram, Bourro, and Bouton.

Gilolo extends from two degrees north to one degree south latitude, a little to the eastward of the islands of Ternate and Tydore, and is upwards of two hundred miles in length, but in most places is not above fifty miles broad. It is divided by three deep bays, which, at a small distance, give it the appearance of so many islands, and in these bays ships may ride in safety.

Ceram is situated in three degrees south latitude, and stretching from east to west is about fifty leagues in length, but not above twenty in breadth. It is high land, and covered with trees. At the principal town, which is named Cambello, the king resides; but the Dutch have a fortress there, and both the king and people are vassals to the company.

The island of Bourro, which is in the latitude of two degrees south, is about forty or fifty leagues in circumference, and the country is indifferently fertile. The Dutch were formerly in a great measure masters of it, from their having a very strong fort there; but the inhabitants, after a long siege, demolished it, having first put all the garrison to the sword. At present the company are satisfied with sending annually a number of men to root out the clove-trees, and the natives receive a present at the same time, for suffering this to be done. The island is for the most part pretty high land, and abounds with trees and shrubs of various kinds.

The situation of the island of Bouton is remarkably advantageous; it extends from the fourth to the sixth degree of south latitude, and is about four or five leagues distant from the south-east part of the island of Celebes, and is in extent nearly equal to the isle of Bourro. It is extremely fertile in rice; it also enjoys plenty of cattle and fish, and would produce a great number both of clove and nutmeg-trees, were they permitted to grow.

The king has a very strong fort, on which the Dutch standard is displayed, though there is no Dutch garrison, nor indeed any need of one. The Dutch company are satisfied with sending thither every year some deputies to see the spice-trees destroyed, and in consideration of the king's submitting to this, the company pay him a considerable sum in ready money. This nation has been remarkably faithful to the East India company, whom they not only assisted in expelling the Portuguese, but in opposing the inhabitants of the neighbouring islands whenever they attempted to take up arms against them, in consideration of which the inhabitants of Bouton are permitted to enjoy many privileges that are granted to no other

Indian nations. Thus, whenever they enter any fort belonging to the company, in whatever country it be, they are permitted to keep their arms, which is not allowed even to the inhabitants of the places where the Dutch forts are situated.

Some time ago the king of this island sent his eldest son ambassador to the governor-general of the Dutch company at Batavia, where he was received with all possible marks of distinction.

It would not have been easy to have distinguished this young prince to have been an Indian, had he not worn a turban of three rows high, richly embroidered with gold and precious stones, for the rest of his dress was entirely European; and instead of a cutlass, he wore a sword. His train was very numerous, and dressed after the Indian manner, twelve of them went armed, each with a cuirass, and buckler, and holding a naked sword.

SECT. V.

Of the Banda Islands.

Particularly of Banda Proper, with a Description of the Nutmeg-tree. Of Poolaway, Pooleroon, and the other Banda Islands.

WE now come to the Banda Islands, which are famous for their nutmegs. These lie from three degrees and a half to the fifth degree of south latitude, having the island of Ceram to the north, Celebes on the west, and the ocean on the east and south. The islands of Banda are first Banda, which gives name to the rest, Pooloway, Pooleroon, Nero, Roslinging, Gonapi, and several small islands, of which travellers give no particular account.

The island of Banda is situated twenty leagues from Amboyna to the south of the Moluccas, and is somewhat more than twelve leagues in circumference. The governor is generally an eminent merchant, who resides at Neira, the capital of the country, and has under his jurisdiction several other small islands in its neighbourhood. The country is very hilly, and produces no less profit to the company, than the valuable island of Amboyna, from the important commerce in nutmegs, which grow here in such prodigious quantities, as to enable the Dutch to supply all the markets in Europe.

The tree that bears this excellent fruit very much resembles a pear-tree, but its leaves are like that of a peach, only they are shorter and rounder. It produces ripe fruit three times a year, that is, in April, August, and December; but the April nutmegs are the best, and in that month the crop is more plentiful than in the other two. The nutmeg, when ripe, is much of the same size as the walnut, and is covered with a thick shell, which opens and falls off of itself as the fruit ripens, and when candied has a very fine taste. Under this is a skin of a fine scarlet colour, and a very fragrant smell. This skin, which is called mace, also falls off the nutmeg, when it changes to an orange colour. Immediately under the mace appears the fruit, with a little bud at the top, resembling a very beautiful flower.

These nutmegs when preserved in sugar are much esteemed, as being the best sweetmeats in the Indies. But those commonly used in Europe are only well dried, after their being first thrown into quick lime, which is done to prevent the worms breeding in them.

There are several islands in the neighbourhood of Banda, in which nutmegs would grow, did not the company take care to have them destroyed every year; for there is a kind of birds in this and the neighbouring islands, shaped like a cuckoo, which picking off the green husk, swallow the nuts; and these having been some time in the stomach, they void by the ordinary way, after which they take root in the place where they fall, and grow up to a tree: whence the Dutch properly stile these birds the gardeners of the spice-islands.

There likewise grows in this island, as well as at Amboyna, a tree called caliputte, from which they draw a rich and salutary oil, that is sold at a very high price.

Among the inhabitants are a kind of free burgesses, called perkiniers, to whom are intrusted the care of curing the nutmegs, and furnishing the company with what quantities they think proper to demand. These people live much at their ease, though they receive a very moderate gratification.

Banda is so well fortified, that it is thought impregnable; yet to prevent an enemy from getting into the port under Dutch colours, there is always a squadron of small vessels plying round the coast, which, on the first appearance of a strong ship, surround her, and examine whence she comes, whither she is bound, and what is her strength.

The garrison is numerous, and yet is in a worse condition than any other in the company's service. This arises from the want of provisions, for the island being extremely barren, produces little food, on which account the soldiers who have the misfortune to be stationed there are glad to eat cats, dogs, and any other animals they can get. Turtle is however pretty plentiful for about six months in the year, and after that season they think themselves very happy if they can sometimes catch a few fish. They make their bread of the juice of a tree, which, when first extracted, resembles the dregs of beer, but on being dried, becomes as hard as a stone; yet on its being put into water it swells and ferments, and thus becomes fit to eat, at least in a country where nothing else is to be got. Rice, butter, dried fish, and other provisions, are sent thither from Batavia, but are too dear for the soldiers to have any great plenty of them.

The natives of this island are represented by the Dutch as so cruel, perfidious, and untractable, that the company were forced in a great measure to root them out for their own security, and to settle a Dutch colony in the island; but how they will reconcile this treatment of the natives, who had never injured them, to the laws of justice and humanity, is not easy to determine. The colony they have settled there is indeed formed of the most debauched and abandoned people, who may probably much exceed the natives in wickedness. They are, however, generally soon carried off by the dry gripes, the epidemical disease of the country. For this reason, and because debauched young fellows are sometimes sent thither by their relations, the Dutch at Batavia call Banda The Island of Correction.

Poolowoy appears a perfect paradise; there nutmegs and the most delicious fruits were used to abound, and still the whole island seems like a garden furnished with all manner of varieties. Their only want is springs and rivers; but these are in some measure supplied by the frequent rains, and when these fail, the natives fetch water from Banda. The Dutch have a fort on the east side of this island, called

The Revenge: it is a regular pentagon, and esteemed one of the strongest places belonging to the Dutch in these islands, and the pleasantest residence of their Indian governors. This island the Dutch wrested from the English, in order to ingross all the spice trade to themselves, which they could not so easily do while other nations had access to this island.

Pooloroon being a barren island, the Dutch were neither induced by the pleasure nor the profit it afforded to take it from the English; the sole design of that expedition being to ingross the whole spice trade to themselves, which they could not so easily do while any other nation had access to that island.

The Isle of Nero is divided from Gorpi by a very small channel, and these, together with the island of Lantor, or Banda, form a very commodious harbour. The castle of Nero, or Nassau, stands in a plain close by the water-side; it is a large and strong fortification; and it being commanded by a rising ground at about the distance of a musket-shot, the Dutch have also built a strong fort upon that, and both are defended by numerous garrisons.

The largest of the Banda islands does not exceed twenty leagues in circumference, and most of them are much less. The many volcanoes and frequent earthquakes which happen here are very dreadful; for scarce a year passes without some mischief done by them, which greatly lessens the pleasure the Dutch would otherwise enjoy in this terrestrial paradise; particularly on the 1st of September 1763, was felt at Banda a most violent shock of an earthquake at about five in the afternoon; it lasted about four minutes, during which no person could keep on his feet: this shock was succeeded by several others the same evening, and in the night, during which the sea was much agitated, overflowed the country, and did great damage. The castle, governor's house, magazine, &c. were rendered useless, and the church full of cracks. More than three quarters of the north part of the island were destroyed, and Neira entirely ruined: no part escaped without great damages. At the same time the volcano Papenberg threw out vast stones, &c. but, what is very extraordinary, only seven persons were killed. The inhabitants of this island were obliged to live under tents, on account of the noises in the earth, which resembled the firing of cannon, for fear of greater calamities.

C H A P. XI.

OF JAVA, TIMOR, and the neighbouring Islands.

S E C T. I.

Of the Isle of JAVA.

Its Situation and Extent; the Climate, Monsoons, and Face of the Country. It is subject to Earthquakes.

THE island of Java extends from the hundred and fifth to the hundred and sixteenth degree of longitude from London, and from five degrees thirty minutes to eight degrees south latitude, and is about six hundred and sixty miles in length, and one hundred, and sometimes one hundred and fifty, in breadth. It extends almost due east and west, and has the isle of Borneo on the north, the island and straits of Baly towards the east, the Indian ocean to the south, and is separated from Sumatra at the west end by the famous straits of Sunda. From this last strait the islands of Java, Sumatra, and Borneo, are denominated Sunda islands.

As to the seasons and monsoons: on the north side of Java, and the islands which lie to the eastward, the worst weather is during the westerly winds, which generally begin in the first week in November. They blow fresh in December, and then the rains increase. In January the weather is at the worst, with respect to the wind and rain,

which continue till the latter end of March. In April the weather becomes fair, and the winds variable with calms; but sudden gusts of wind from the westward generally happen at the full and change of the moon. About the first of May the eastern monsoon may be said to be settled, and in June and July is frequently attended with rain, though when the easterly winds blow hardest there is none at all. During this monsoon the weather is generally pleasant and wholesome, and continues so till the latter end of September. In October the wind frequently shifts, but the easterly winds blow very faintly; and in the beginning of November the westerly monsoon sets in again; however, in some years the monsoons happen fifteen days sooner or later than in others.

It is observable, that the currents here constantly follow the winds, and set east-north-east, or west-south-west, as the monsoon does at sea.

The air is sweet and mild; great part of the land is fertile, and finely diversified with hills and valleys, which, near the city of Batavia, are improved by regular plantations, beautiful canals, and whatever can contribute to render a country pleasant and agreeable. The island produces not only every thing necessary for the subsistence of man, but a large proportion of those valuable effects which form

form the commerce of the country. It is divided by many woods, mountains, and rivers, in which nature has bountifully bestowed her treasures; and it is certain that in some parts of the island are mines of gold.

Most of the mountains are so high as to be seen at sea at the distance of thirty or forty leagues, particularly that called the Blue Mountain, which is by far the highest. There are here however frequent and very terrible earthquakes, one of which happened when commodore Roggewein was there. It began about eight in the morning, and shook the city of Batavia and the adjacent places to such a degree, that the fall of the houses was every moment expected. The agitation of the waters in the road was so excessive, that their motion resembled that of a boiling pot, and in some places the earth opened. The inhabitants are persuaded that these earthquakes are caused by the mountain Parang, which is full of salt-petre, sulphur, and bitumen; and they maintain, that it is very common, after such an accident, to see a large cloud of smoke hang over the top of the mountain. Some years ago general Ribbeck, who commanded in the island, ascended to the top of that mountain with a considerable number of attendants. On his arrival there he perceived a large cavity, into which he caused a man to be let down, in order to examine the inside. When the man returned, he reported that the mountain was hollow within; that he heard on every side a most frightful noise that seemed to proceed from torrents of water; and that in several places he had seen flashes burst out, and had been extremely afraid of going farther, from the apprehensions of his falling thro' some of the chasms, or of being stifled by the vapours.

The waters in the neighbourhood of this mountain are far from being wholesome, and even those that come to Batavia are impregnated with sulphur, so that the people who drink much of them contract various diseases, and particularly the dysentery; yet this water is so freed from all these sulphureous particles by being well boiled, that it then does no harm, though drank ever so copiously.

SECT. II.

Of the Trees and Plants of Java, with a particular Description of the Cocoa-Tree. Of the Animals of that Island.

THE fruits and plants of this island are excellent in their kind, and almost innumerable; one of the most valuable of the fruit-trees is the cocoa. This is a species of the palm, which grows in most places in the East and West Indies: it is large, straight, and insensibly grows smaller from the bottom to the top. The fruit hangs to the trunk in bunches, united by a tendril not unlike the twig of a vine, but stronger: the flowers are yellow, like that of a chestnut; and the branches are all towards the top. As it bears branches of fruit every month, some are always ripe, others green, and some just beginning to button. The fruit is of a greenish hue, and of different sizes from that of an ordinary ball to the bigness of a man's head. It is covered with two rinds, the outer composed of long tough threads, of a colour between red and yellow; but the second is as hard as a man's skull. Within these is a thick, firm, white substance, which in taste resembles a sweet almond. The inhabitants eat this substance with their victuals as we do bread, and by pressing it draw a liquor which in taste and consistence resembles almond-milk. This milk, being exposed to the fire, is converted into a kind of oil, which they use as we do butter, in their sauces, and as oil in their lamps; they likewise use it medicinally, and often rub their bodies with it. Besides this white substance found in the nut, there is a considerable quantity of a clean, bright, cool liquor, which tastes like sugar-water. They also draw from the tree itself a very agreeable liquor, which the Indians call *sura*, and the Europeans stile palm-wine; and indeed it is little inferior to Spanish white-wine, except in keeping; for in about two days time it turns sour, when they expose it to the sun, and by this means it becomes excellent vinegar. As this wine is strong and heady, they generally temper it with the clear water drawn from the nut. In order to extract this wine, they cut one of the largest twigs at the distance of about a foot from the tree, and

hang to it either a bottle or a calabash. This wine, when boiled, produces another; and by distilling it they also obtain a spirit, which many prefer to the arrack distilled from rice. Besides all these advantages the people in the East Indies reduce the bark of this tree into threads, of which they make very good cordage, and particularly cables. The timber is equally fit for building ships and houses, which are covered with the leaves of the same tree. It is said that in this country when the father of a family has a child born, he orders a cocoa-tree to be planted, that the child may afterwards know its own age, for on the trunk of this tree a circle annually rises, so that its age is known by inspection; and if any body asks the father how old his children are, he sends them to his cocoa-trees.

Pepper and coffee grow in the country, and about Batavia are several considerable sugar-plantations, and some of tobacco. However, no other corn but rice grows in the island: yet, though they have wheat imported from Bengal, the Europeans, after being a little time there, prefer boiled rice to bread.

Almost all sorts of garden stuff thrive there, and the seeds brought from Europe, Persia, and Surat, yield a great increase; so that the kitchen-gardens of Batavia afford peas, beans, roots, and herbs sufficient to supply that populous city.

There is a great number of woods and forests scattered over the island, in which there is a prodigious variety of wild beasts, such as apes, rhinoceroles, buffaloes, tigers, and wild horses: they likewise abound with an infinite variety of serpents, some of which are of a prodigious size. Crocodiles are also very large in Java, and are chiefly found in the mouths of rivers; for being amphibious animals, they delight most in marshes and savannahs. Some of these are from twenty to thirty-three feet long, but their legs are extremely short; and if a person has the presence of mind to turn frequently when he flies from one of them, he will easily escape, for they cannot turn about without taking up some time; and indeed they obtain most of their prey while lying among the reeds, like the trunk of an old tree, by the side of a river, and suddenly seize upon the incautious traveller before he is aware. They are, however, frequently taken by the Malaysians, who bait a large iron hook with a dog, which seems to be their favourite food, and then fish for them at the mouth of some rivulet or creek, where they usually lie to seize upon what is driven down towards the sea. The back of this animal is covered with such hard scales, that they are not to be penetrated even by a musket-ball; but he is easily killed if they come at his belly. These creatures are so much dreaded at Batavia, that the government allows a reward to those that take or kill them.

Here are fowls of all sorts, and extremely good, especially pheasants, partridges, wood-pigeons, and peacocks: for curiosity they have the Indian-bar, which differs but little in its form from ours; yet though the body is of the size of a rat, the wings, when extended, measure a full yard.

They have fish of different sorts in great plenty, and very good; so that for the value of three-pence enough may be bought to dine six or seven men. They have likewise a multitude of turtle.

As the flat country thus abounds with all sorts of provisions, great quantities are daily brought to Batavia; and, to prevent any danger of scarcity, the company's ships are continually employed in bringing provisions, spices, and other necessaries, from the most distant parts of the island.

SECT. III.

A particular Description of the City of Batavia.

THE city of Batavia is situated in the island of Java, in the latitude of six degrees south, and is the capital of the vast dominions belonging to the Dutch East India company; it also serves for the emporium, where all the riches and merchandize of that wealthy company are laid up. The Dutch having taken the town of Jacatra from the Portuguese in 1618, they soon after built there a fort in its neighbourhood, which they called Batavia; but it had

had not been long finished, when the natives, animated and assisted by the English, attacked it several times, but without success, and at last blocked it up; but the Dutch being at length succoured by a powerful Squadron from Europe, under the command of admiral Koen, the English raised the siege, and the natives were obliged to retire with the utmost precipitation.

The Dutch now considering the excellent situation of the fort, and the many advantages resulting from it, immediately resolved to build a town near it. With this view they demolished Jacatra, and upon its ruins erected the famous city which, from the name of the fort, they called Batavia. This city is encompassed by a rampart twenty-one feet thick, covered on the outside with stone, and fortified with twenty-two bastions. This rampart is surrounded by a ditch about forty-five yards broad, and the avenues to the city are defended by several forts, six of which are built with stone, and furnished with excellent brass cannon. These deserve to be particularly mentioned; they are named Ansoel, Anke, Jacatra, Ryfwick, Noordwich, and Vythock. The fort of Ansoel is seated on a river of the same name, eastward from the sea, and about twelve hundred yards from the city; it is built entirely of square stone, and is constantly provided with a strong garrison. The fort of Anke is situated on a river of the same name on the coast to the westward, and about five hundred yards from the city, and is likewise built entirely of square stone. The fort of Jacatra also lies on a river of the same name; it exactly resembles the other two forts, and is at the distance of about five hundred paces from the city, the road to which is between two rows of lofty trees regularly planted, with fine country houses, and gardens on each side. The other three forts are erected in the same manner, and of the same materials, all of them on the land side of the city, and at a small distance from it. The two first of these forts secure the city on the side of the sea, and the other four defend its entrance on the land side, and at the same time protect the houses, plantations, and gardens of the inhabitants. Thus this city can never be surprised by an enemy, since, on whatever side it should be attacked, the enemy would meet with a strong resistance. Besides, as a farther security, no person is suffered to pass beyond these forts without a passport.

The river, which still preserves its ancient name of Jacatra, passes through the midst of the city, and forms fifteen canals of running water, all faced with free-stone, and adorned with trees that are always green, and consequently afford a very agreeable prospect. Over these canals are fifty-six bridges, besides those built without the town. All the streets are perfectly straight; they are generally thirty feet broad, and the houses, which are built of stone, after the manner of those in Holland, are mostly very high. The city is about a league and a half in circumference; but the suburbs contain at least ten times as many houses as the city itself. The walls have five gates, including that of the port, near which is the barrier, which is regularly shut at nine o'clock in the evening, and is strongly guarded by a body of soldiers night and day.

The principal buildings are a very fine town-house, four churches for the use of the Calvinists, and abundance of other places of worship for persons of all religions: a spinhuys, or house of correction, in which women, who behave loosely, are confined, an orphan-house, a magazine for sea-stores, many other magazines for spices, and other public buildings.

We ought not to omit, that besides the many forts above-mentioned, there is a citadel, which is a fine regular fortification, situated at the mouth of the river facing the city, and flanked with four bastions, two of which command the sea, and the other two the town. This citadel has two great gates. On both sides of the curtain the keepers of the magazines have their lodgings, and here the governor-general of the Indies has his palace, which is built of brick, and has a noble front, after the Indian manner. Opposite to it is the palace of the director-general, who is the next person to the governor. Here also the counsellors, and other principal officers of the company have their apartments, as have likewise the physicians, the surgeon, and apothecary. It has likewise a

small church, which is remarkably neat and light. There are besides in the citadel arsenals, and magazines, furnished with ammunition for many years. In short, this citadel is the general factory, in which all the affairs of the company are transacted, and where all the archives are deposited.

In this city the Dutch have founded schools, in which the learned languages are taught, and some advances made in the liberal arts; and the inhabitants, being composed of almost every Indian nation, most of the Indian languages are spoken here; but those of the most general use are the Dutch, the Malayan, and a corrupt Portuguese.

In Batavia almost all sorts of mechanic arts flourish; for the Dutch encourage every manufacture proper for the country: they have their printing-house, paper-mills, gunpowder mills, sugar-bakers, spinners, cotton-weavers, ropemakers, carpenters, bricklayers, brasiers, and smiths, who forge all sorts of iron ware. If these workmen are inferior to the Europeans, it is chiefly where the work requires fine springs and movements, as in clocks and watches, which are hardly ever brought to a proper temper in hot countries; and even the best watches ever brought from Europe, will not go true in this climate. The very steels of their firelocks in time become soft.

Coaches are almost as common as in the great towns of Europe, and they have fine horses from Persia; the island also affords others of a small size, that are very serviceable.

S E C T. IV.

Of the Inhabitants of Batavia, with their Persons, Dress, and Employments. The Manner of Life, of the Javanese, Malaysians, Amboynese, Mardykens or Topasses, the Macassars, and Bougis, who live there; with a concise Account of the Massacre of the Chinese.

BATAVIA is not only inhabited by the Dutch, but by abundance of Portuguese, French, and other Europeans, who have settled there on account of trade. The Portuguese are principally the descendants of those who formerly lived in the island of Java, and did not chuse to remove when the coasts were reduced under the dominion of the Dutch company, and are now mostly of the reformed religion. Here is likewise a great multitude of people of different nations, as the Javanese, or natives of the country, Malaysians, Negroes, Amboynese, Armenians, natives of the isle of Baly, Mardykens, Timors, Macassars and Bougis. Nothing can be more entertaining, than to behold such a multitude of people in one city of different nations living at their own dwellings, and after their own way. One sees every moment new customs, strange manners, a variety of habits, and faces of different colours, as white, black, brown, and olive-coloured; every one living as he pleases, and speaking his own language; yet notwithstanding this variety of customs opposite to each other, a very surprising union is observable among these citizens; this is purely the effect of commerce, which, like a common soul, actuates the whole body.

With respect to liberty of conscience all the inhabitants enjoy it; but are not allowed the public exercise of their worship. Priests and monks are not permitted here, any more than in the United Provinces, to walk the streets in the habits of their respective orders; yet they are all allowed to live here, except the Jesuits, who are excluded, not on account of their religion, but for fear of their intrigues.

In order to convey a clear idea of the manner in which the people live at Batavia, we shall mention some particulars of each nation. The Javanese chiefly apply themselves to agriculture, fishing, and ship-building. They wear scarcely any other habit besides a short petticoat, that reaches to their knees, the rest of their bodies being naked, except their having a little bonnet on their heads, and a scarf across their shoulders, in which hangs a short sword. Their cabins, which are superior in neatness to those of the other Indians, are built of split bamboo, with a large spreading roof that hangs over the sides of the house, and under it they sit to take the air. Those who are established in the neighbourhood of Batavia, and in a tract about forty leagues along the mountains of Bantam, are immediately subject to the governor-general. The com-

company sends commissaries among them, who administer justice, and collect the public revenues; and the principal men among the Javaneſe at certain times reſort to Batavia to give an account of the behaviour of theſe commissaries.

The Malayans, who live at Batavia, chiefly employ themſelves in fiſhing. Their veſſels are very neat, and their ſails ingeniouſly made of ſtraw; but they are a moſt wicked and profligate people, and frequently commit murders for very trifling gains. They profeſs the Mahometan religion, but are entirely void of morals, and make a merit of cheating Chriſtians. Their habits are either of ſilk or cotton, and the men alſo wear a piece of cotton cloth about their heads, with their black hair tied up in a knot behind.

The negroes at Batavia are chiefly Mahometans. Some of them work in mechanic trades, others are a kind of pedlars, but the moſt conſiderable of them trade in ſtone for building, which they bring from the neighbouring iſlands.

The Amboyneſe ſettled in this city chiefly apply themſelves to building of houſes with bamboos, the windows of which are made of ſplit cane neatly wrought in different figures. They are a very bold people, and are ſaid to be ſo turbulent, that they are not permitted to live in the city, but have a quarter allotted for them at ſome diſtance from it. They have a chief to whom they pay great reſpect, and he has a very magnificent houſe in their quarter, well furniſhed after their manner. The men wear a piece of cotton cloth round their heads, with the two corners hanging down behind; and this kind of turban they adorn with many flowers. Their arms are chiefly large ſabres, and long bucklers. The women wear a habit that ſits cloſe to their bodies, and wrap a cotton mantle round their ſhoulders, but leave their arms naked. Their houſes are built with boards, and covered with leaves; they are two or three ſtories high, and the ground-ſtories, in particular, are divided into ſeveral apartments.

The Mardykſers, or Topaſſes, are idolaters compoſed of various Indian nations, and are of different trades and profeſſions. Their merchants being furniſhed with paſſports from the company, carry on a conſiderable commerce in all the neighbouring iſlands. Some of theſe people are gardeners, others breed cattle, and others ſowls. The men generally dreſs like the Dutch, but the women like the other Indians. They reſide both in the city and in the country; their houſes are much better than thoſe of other Indian nations, and are uſually built either of ſtone or brick: they are ſeveral ſtories high, and very neat.

There are alſo at Batavia ſome of the Macaſſars, ſo famous for their little poiſoned arrows, which they blow from a trunk.

The Bougis are the inhabitants of three or four ſmall iſlands near Macaſſar, and ſince the conqueſt of this laſt iſland have ſettled at Batavia. They are hardly bold fellows, on which account the company makes uſe of them for ſoldiers. Their arms are bows and arrows, ſabres and bucklers. The Armenians, and ſome other Aſiatics, who reſide in Batavia, come thither merely on the account of trade, and ſtay no longer than their occaſions call them.

The Chineſe at Batavia were formerly ſo very numerous, that thoſe in the city and ſuburbs were ſaid to amount at leaſt to five thouſand. Moſt of the ſugar mills in Batavia belonged to them, and the diſtillery of arrack was intirely in their hands. They were the carriers of Aſia, and the Eaſt India company itſelf frequently made uſe of their veſſels. They kept all the ſhops, and moſt of the inns in the city, and were likewiſe the farmers of the duties, exciſes, and cuſtoms. But in the year 1740, the governor being informed that the Chineſe had entered into a conſpiracy to exterminate the ſubjects of the company, he loſt not a moment's time to prevent its ſucceſs: they were condemned without trial, and ſentenced to ſuffer death without being heard. The ſeamen were inſtantly landed from the fleet, and to encourage them in the bloody ſlaughter they were appointed to make, the plunder of the Chineſe ſuburb was abandoned to them: animated by this reward, they fell with mercileſs fury on the conſpirators, and cut them to pieces.

SECT. V.

Of the two ſupreme Councils at Batavia, and the Tribunal of the City. Of the Power and State of the Governor; the Office and Employment of the Director-General. Of the Major-General, and the Land and Sea Forces of the Company. Of the Eccleſiaſtical Government of Batavia. The Regulations of the military Eſtabliſhment, and the maritime Force of the Company.

THE city of Batavia, and all the dominions in the Eaſt Indies in the poſſeſſion of the company, are governed by two ſupreme councils, both fixed in the city of Batavia, as the capital of all the countries under the company's juriſdiction. One of theſe is ſtyled the council of the Indies, and the other the council of juſtice. To the firſt belong all matters of government, and the direction of public affairs, and to the latter the adminiſtration of juſtice in all its branches. The governor-general always preſides in the firſt, which is uſually compoſed of eighteen or twenty perſons, ſtyled counſellors of the Indies; but it ſeldom happens that they are all at Batavia at the ſame time, as they are uſually provided with ſome or other of the ſeven governments in the company's diſpoſal. They regularly aſſemble twice a-week, and upon extraordinary occaſions, as often as the governor-general pleaſes. They deliberate on whatever relates to the intereſt of the company, ſuperintend the iſland of Java, and iſſue orders and inſtructions to other governments, which are implicitly obeyed; and in this council all letters directed to the governor-general, or to the director, are read, and the anſwers agreed on by a plurality of voices.

The council of juſtice is compoſed of a preſident, who is uſually a counſellor of the Indies, eight counſellors of juſtice, a ſiſcal or attorney-general for affairs of government, another ſiſcal for maritime affairs, and a ſecretary. All the counſellors of this college are doctors of the civil law. The firſt attorney-general has not only a vote, as well as the other counſellors, but has the third of all fines under an hundred florins, and a ſixth part of the fines that are above that ſum. It is his duty to take care that the laws are ſtrictly obſerved, and to prefer informations againſt thoſe who preſume to violate them. The ſiſcal of the ſea takes the ſame care with regard to frauds committed in commerce, acts of piracy, and whatever has a tendency to diſturb the ſettled rules in maritime affairs.

Befides theſe two ſovereign boards, there is the council or tribunal of the city of Batavia, compoſed of nine aldermen, including the preſident, who is always a counſellor of the Indies, and a vice-preſident. The bailiff of the city, and the commiſſary of the adjacent country, have alſo ſeats in this aſſembly, and, with the ſecretary, make up the board.

The governor-general is the head of the empire eſtabliſhed by the company in the Eaſt Indies, and is in reality ſtadtholder, captain-general, and admiral. By this office he is preſident of the council of the Indies, in which he has two votes; he has the key of all the magazines, and directs every thing that has a relation to them: like a deſpotic prince he commands by his own proper authority, and every body is bound to obey him, but is liable to be removed by the directors of the company at home; and in caſe of treaſon, or other enormous crimes, the council of juſtice may ſeize his perſon, and call him to account. The company allow him eight hundred rix-dollars a month, and five hundred more for his table; they alſo pay the ſalaries of ſuch as compoſe his houſhold. Theſe appointments are, however, only a ſmall part of his revenue, the legal emoluments of his office being ſo great, that within two or three years he may, without oppreſſing the people, or burthening his conſcience, raiſe an immense fortune.

As the governor-general is in a manner the ſovereign of the countries belonging to the company, in compliance with the mode of the Indian nations, he is allowed a court, and moſt of the honours paid to crowned heads. Whenever he leaves his palace, in order to retire to his country-seat, he is preceded by the maſter of his houſhold, at the

head of six gentlemen on horseback with a trumpet; two halbardiers on horseback go immediately before his coach. On the right he has his master of the horse at the head of six halbardiers on horseback, then follow the other coaches which carry his friends and retinue, and the whole is cloſed by a troop of horse, conſiſting of forty-eight men, commanded by a captain and three quarter-maſters, and preceded by a trumpet richly cloathed.

Though his office is very conſiderable on account of its revenues, power, and the honours annexed to it, yet it is extremely fatiguing. He is employed from morning till night in giving audience to thoſe who have buſineſs with him, in reading of letters, and giving orders for the company's ſervice, ſo that he ſpares only one half hour for dinner; and even while at table diſpatches ſuch affairs as are extremely preſſing. He alſo receives all the Indian princes and their ambaffadors, many of whom come every year to Batavia.

Next to the governor, the director-general has the greateſt authority, and is the ſecond perſon in the council of the Indies. His employment likewiſe demands great care and attention: he buys and ſells all the commodities that enter into, or go out of the company's magazines: he orders what ſort, and what quantity of each ſort of goods ſhall be ſent to Holland, or elſewhere: he has the key of all the magazines, and every officer in the company's ſervice makes a daily report to him of the ſtate of every thing under his charge. In ſhort, he has the ſupreme direction of whatever relates to the commerce of the company, both at Batavia and in other places; and the members of all the factories belonging to the company are accountable to him for their conduct in their reſpective offices.

The next perſon in the government is the major-general, who under the governor has the command of all the forces, which throughout the Indies may be computed at twelve thouſand troops, excluſive of the militia, who are alſo well diſciplined, and amount to about one hundred thouſand men. In ſine, the regular military ſtrength of the company by land and ſea, officers, ſoldiers, and ſeamen included, may amount to about twenty-five thouſand men kept in conſtant pay; and the company always keep for the ſupport of their commerce one hundred and eighty ſhips, which carry from thirty to ſixty guns; and in caſe of extremity, they are at any time able to fit out forty of a larger ſize.

The eccleſiaſtical government at Batavia is generally in the hands of eleven perſons, all of whom are miniſters of the reformed religion: theſe are five for the two Dutch churches in the city and that in the citadel, beſides the miniſter that reſides in the iſland of Onruſt, in the mouth of the harbour of Batavia; three Portuguese miniſters, and two Malayans. The five laſt are Dutchmen by birth, though they preach in the Portuguese and Malayan tongues. As it is thought neceſſary that the ſtate ſhould be informed of whatever paſſes at the meetings of the clergy, the eleventh perſon is a deputy on the part of the government, who is to ſee that they undertake nothing prejudicial to the civil government, or inconſiſtent with the laws preſcribed by the company.

Beſides theſe miniſters, the conſistory is compoſed of eight elders and twenty deacons. A principal branch of their buſineſs is to ſend miniſters into other governments, where, after a certain term of years, they are relieved, and either return to Batavia or to Holland, to enjoy in peace the fruits of their labours. In ſmall places they have no ordinary miniſter, but one is regularly ſent every three or four years, to baptize, marry, and adminiſter the Lord's ſupper, which is the more neceſſary, as the ſynods have taken the reſolution not to permit any religion but that of Calviniſm to make any progreſs in the dominions of the Eaſt India company. Indeed the Lutherans have for a long ſpace of time warmly ſolicited for a church at Batavia, but have been conſtantly reſuſed, though nothing could be more juſt and reaſonable than this requeſt, eſpecially in a place where Mahometans and Pagans are freely tolerated in the exerciſe of their religions.

This eccleſiaſtical council have alſo under them conſolators of the ſick, ſchool-maſters, and catechiſts. Of theſe laſt the company have many in their ſervice on board their ſhips, who ſay prayers conſtantly every day,

and inſtruct ſuch as embrace the Chriſtian religion. Theſe catechiſts are for the moſt part natives of the country, and as they ſpeak ſeveral languages, are able to give neceſſary inſtructions, and to teach the confeſſion of faith to many different nations.

In conſequence of theſe regulations, the reformed religion makes a conſiderable progreſs, particularly among the negroes, of whom Mr. Roggewein ſays, he has ſeen one hundred and fifty at a time deſire to be baptized. This requeſt, however, is not raſhly granted; for all who receive baptiſm muſt firſt give proof of their being well inſtructed, and be able to make their confeſſion of faith. In this they are ſo ſtriſt, that they do not diſpenſe with it even with reſpect to princes and princeſſes themſelves.

The military eſta bliſhment in the Eaſt Indies is much the ſame as in the United Provinces, the company's troops being as regularly paid and as well diſciplined as thoſe in Holland. The firſt officer, in command, in time of peace, has no higher rank than that of major, under whom are captains, lieutenants, and enſigns: but when the troops are in the field, the lieutenants and enſigns are at the head of companies, the captains lead brigades, and the major, acting as major-general, commands in chief. The natives of the country are under their own officers, who are capable of riſing to the rank of a captain, but no higher. The burgeſſes of Batavia alſo chooſe their own officers, as high as the rank of captains of horſe and foot, and are under the command of a colonel, who is both one of the counſellors of the Indies, and preſident of the council of war.

The company's maritime force is regulated on the ſame maxims as their military eſta bliſhment, that is, there are no officers wanting that are neceſſary to the preſervation of good diſcipline, nor are any honoured with high titles merely to ſecure large appointments to them without any benefit to the ſtate. The whole fleet is under the direction of a commodore, who has under him a vice-commodore. Theſe are the only flag-officers; but every captain has the command of his ſhip. When their veſſels are in the harbour of Batavia, the captains are obliged every morning to repair to the commodore, in order to give him an account of the ſtate of their veſſels, and to receive his orders: yet the commodore himſelf can do nothing of conſequence without the conſent and approbation of the governor-general, to whom all the officers of the company, civil, military, and marine, are accountable.

The company's ſhips ſail from Batavia for Holland five times a year: the firſt ſquadron, which is compoſed of four or five ſail, leaves that city in January: the ſecond ſails in March, and only conſiſts of one ſhip; this veſſel does not ſail till the Chineſe fleet, which brings the tea, is arrived, and of this the beſt part of the cargo of this veſſel conſiſts; whence it is called the tea-ſhip, but the common people give it the name of the book-ſhip, from its bringing the company's account of all their proceedings during the laſt year, by which means the directors in Holland ſee the ſtate of the trade in the Indies: the third ſails in July, and is compoſed of four or five ſhips, which in their paſſage touch at the iſland of Ceylon: the fourth ſquadron, which conſiſts of ſix or ſeven veſſels, ſails in September; and the fifth, which forms a fleet of ſixteen or twenty ſail, leaves Batavia in the month of October. All theſe veſſels, laden with the riches of the Eaſt, ſail from the port of Batavia; the ſhips from Mocha, which bring home the coffee, being the only veſſels in the ſervice of the India company that are allowed to proceed directly home without going to Batavia.

S E C T. VI.

Of the other Towns in the Iſle of Java, particularly Bantam, Cheribon, Japara, and Palamboan.

THE other towns in the iſland of Java are Bantam, Cheribon, Samarang, Japara, Roombong, Tuban, Sidaya, Jortan, and Surabaiga. Theſe are on the north coaſt as well as Batavia, and at the eaſt end of the iſland are the cities of Paſſarvan, Panarucan, and Palamboan: about the middle of the ſouth coaſt is the city of Mataran, where

where the king of Mataran resides. Of these towns we have very little knowledge, except of Bantam, Cheribon, Japara, and Palamboan.

Bantam is seated in a plain at the foot of a mountain, out of which issues three rivers, or rather one river that divides itself into three branches, two of which surround the town, and the other runs through the middle of it. When this city was in its prosperous state, it was no less than twelve miles in circumference, and was very populous. It lay open towards the land, but had a very good wall to the sea fortified with bastions, and defended by a numerous artillery. The king's palace was a place of considerable strength, and there were several public buildings and palaces of the great men that made a good figure. This was one of the greatest ports in the eastern seas, and to it many nations resorted; but it is now a poor and wretched place, without trade, for the principal inhabitants are removed.

The head of the Dutch factory at this city has the title of a chief. The Dutch have there a strong fort and a numerous garrison to keep the people in awe, who are far from being well affected to them. The king has also a fort at the distance of some hundred paces from that which belongs to the company, and a strong garrison in it for the security of his person. The bay of Bantam is very safe and pleasant, in which are many islands that still retain the names given them by the English, who had formerly a very fine factory at this place, from which they were unjustly expelled in 1683.

The only commodity of this part of the country is pepper, of which they are able annually to export ten thousand tons. The Dutch East India company oblige the king to furnish them with a certain quantity of this spice, but in all other respects treat him with great civility. This their interest obliges them to do, he being the sovereign of a great and populous country, and his subjects bold, hardy, and enterprising.

The country is very fertile, abounding in cattle, rice, and fruits; and at a considerable distance from the shore are frequently found precious stones of great value; but these seldom fall into the hands of the Dutch, the people dreading lest these should tempt them to extend their conquests, by which they are already too much oppressed.

At the distance of forty leagues from Batavia is Cheribon, where the Dutch company have a factory, the head person of which has the title of resident, and is not dependent on any governor or director, but corresponds directly with the governor-general of Batavia. The company here carry on a very advantageous commerce in cotton, indigo, cardamoms, and coffee. The land is as fertile in rice and other provisions as perhaps any country upon earth: it is of considerable extent, and the people who inhabit it are under the dominion of four great lords, who were formerly styled pangerans, or princes, but are now called sultans, or kings, though their authority is not much extended in consequence of this new title. One of them is particularly denominated the company's sultan, from his being always attached to the Dutch interest. Indeed all of them might be very properly termed the company's sultans, since they are under the protection of the Dutch, and are freed from all apprehension of their being attacked by the king of Bantam, who formerly carried on a continual war with them, and would probably have reduced them under his subjection, had not the company assisted them, and driven the Bantamese out of their territories. These princes have in return, both from gratitude for past favours, and from the expectation of being protected for the future, granted the company great privileges in their dominions, particularly that of erecting a fort at Cheribon, where they have a garrison of sixty men.

At the distance of about half a league from this fort are the tombs of the princes of Cheribon, in a vast temple, which was probably erected for that purpose: they are three stories high, and built of various kinds of fine stone. These tombs are said to contain immenſe riches; but though they are left unguarded, the princes are under no apprehensions of their being carried away, from the firm persuasion that they are protected by some spiritual beings; and they report many instances of persons who they pre-

tend dropped down dead on approaching the places where these riches are concealed, in order to carry them away. A multitude of priests are maintained about this temple, many of whom have gone in pilgrimage to Mecca, and on that account are treated with extraordinary respect.

The whole body of this priesthood is governed by one sovereign pontiff, who is more revered than the sultans themselves.

Our author observes, that there was once a very considerable English factory at Cheribon, with a little town belonging to it; but that the persons who belonged to the factory intriguing with the wives of the natives, they were so exasperated, that they massacred them all in one night's time, and then destroyed the town.

Japara is situated at the bottom of a mountain of a moderate height, and is chiefly inhabited by the Javanese and Dutch. The port is safe and commodious, and is defended by a fort built chiefly of wood, and erected at the top of the mountain, where it commands the whole road; this is called the Invincible Mountain, because when the Portuguese were masters of the place, the Javanese were constantly defeated in their attempts to get it into their possession.

The king of Japara generally resides at a town called Kattasura, situated twenty-nine leagues up the country, where the Dutch have a strong fort and a good garrison, that serve both to secure their conquest and for a guard to the king. This prince is a mahometan, and like most eastern monarchs, is constantly served by women, of whom he takes as many as he pleases, either as wives or concubines. Some of his priests are obliged to go every year in pilgrimage to Mecca, in order to make vows for the safety and prosperity of the king and his family. His subjects are extremely faithful and devoted to his interest. The principal persons of his court, whenever they obtain an audience, approach him creeping on their knees; but this slavish custom is disused in time of war. Those who commit the slightest fault are stabbed on the spot with a little dagger; and this is almost the only punishment in use amongst them.

His subjects are fond of chewing betel. The prevailing diversion among the people is a kind of comedies. The women who act in these are very richly dressed; but the entertainment chiefly consists in singing and dancing, accompanied by their music, which is not very agreeable, at least to an European ear; for they have no other musical instrument besides a kind of little drum, which they beat very dexterously. Their dancing is generally of the grotesque kind, in which they excel; for they throw their bodies with an inexpressible agility into a variety of postures, by which they express the passions of the mind in so comical and ludicrous a manner, that it is almost impossible to avoid laughing. These Indians also practise the war-dance, in which the king and his courtiers frequently bear a part. They are likewise fond of cock-fighting, at which they lay such large sums, that they are frequently reduced to beggary.

This part of the country abounds with all the necessaries of life, particularly with horned cattle, hogs, and an amazing quantity of fowls. Nothing is scarce here but mutton. As to wild beast, they have buffaloes, stags, tigers, and the rhinoceros, which the Javanese hunt chiefly for its horn of which they make drinking-cups that are highly valued, from an opinion that they will not hold poison, but instantly break as soon as it is poured into them. The land is every where extremely fertile, producing in vast abundance pepper, ginger, cinamon, cardamoms, &c. and of late years they have planted coffee with great success. Fruit-trees grow every where, and as they are green throughout the year, and planted in rows along the riversides, there are here the most beautiful walks in the world. Sugar-canes grow very fast, and the vines bear grapes seven times a year; but they are only fit for raisins, and not for wine, because the climate ripens them too hastily.

The last city we shall mention is Palamboan, which is situated in a bay on the south-east coast of Java, opposite the isle of Bally, and near the straits of that name, in eight degrees south latitude, and in one hundred and eleven degrees thirty minutes east longitude from London. It is for many miles round encompassed by a pleasant champagne

champain country, and several small rivers fall into the sea on each side the city. As our East India ships were used sometimes to pass this way in their voyage home from Borneo, they sent their boats up these streams to bring off water and provisions; but a great surf frequently renders it troublesome watering here. The streights between Java and Bally are very difficult to strangers. In the narrowest place this channel is not much broader than the Thames, and the mountains on each side, which are of a prodigious height, and hang almost over your head, afford a dreadful prospect; while the noise made by the sea in the hollow of the rocks, and the gusts of wind coming down from the mountains, and suddenly veering round the compass, encrease the horror.

The king generally resides at Palamboan, and sometimes at a fort fifteen miles from the sea. His dominions extend from the east of Java about eighty miles along the south coast, and at the coast end, and about sixty miles from north to south, but how far it reaches up the country is unknown.

Captain Beeckman observes, that the people of Palamboan were under such consternation on his first appearing before the place, that they sent to inform the king of it, who was then up the country; but the sabander, the principal officer of the port, being a Chinese, let them know that it was an English ship, of which he was informed by the colours, and immediately their fears vanished. The king no sooner understood that the commander was an Englishman, than he invited him on shore, and the next day, seeming to place an entire confidence in him, went on board the pinnace. The king was dressed in a short black velvet waistcoat, trimmed with narrow gold lace, with a red cap on his head, and many gold and stone rings on his fingers: but his attendants were so thievish that they were obliged to watch them very closely. The English officers were afterwards entertained at the palace, which was a large square, surrounded with a pallisado, containing several apartments for the king and his women. The entertainment consisted of fowls, venison, and high-seasoned broths. When dinner was over about thirty of the king's women, each attended by a slave carrying a basket of fruit, came in, and presented it to the officers; and the quantity was so great, that there was more than the boat could carry on board at once: the king also made them a present of two oxen, three large deer, with some geese, ducks and hens, and several bags of rice.

The power of the king does not seem to be restrained by any laws: his oran cayas, or noblemen, shew him the most profound respect. His religion is pagan, as is that of most of his subjects, though here are some Mahometans among them: the Chinese have found their way thither, as well as to every other port in the Indies.

SECT. VII.

Of the small Islands near the Coast of Java; with a more particular Account of Timor, the largest and most considerable of them. Its Situation, Extent, Coast, and Climate. It is jointly possessed by the Dutch and Portuguese. Its Vegetables and Animals, with a Description of the Persons, Dress, and Manners of the Natives.

TO the northward of Java are several islands, where the English, in their voyages to Borneo, meet with very good refreshments, at a much easier rate than at Batavia. Among these are Carimon Java, which is situated between the coast of Java and Borneo; and there European ships frequently touch in their voyage to the last-mentioned island. Madura lies towards the north-east end of Java, at the bottom of the great bay. A little to the eastward of Java lies the island of Bally, or Lesser Java; and farther to the eastward Lomboy, Combava, Flores, Solor, Timor, and several others; in most of which the Dutch have forts and settlements, and take the liberty of governing and even transplanting the natives whenever they please: from hence they also frequently recruit their troops, and thus make one nation of Indians contribute to keep another in subjection.

Timor is the largest and most considerable of these islands, and its natives resembling the rest in their persons and manners, a description of this island will give the reader a sufficient idea of the rest.

The island of Timor extends nearly north-east and south-west; the middle of it being in nine degrees south latitude, and in one hundred and twenty-four degrees longitude from London. It is near two hundred miles long, and generally fifty broad; and has no navigable river, nor any harbours, but many bays, in which ships, at certain seasons of the year, may safely ride at anchor. The shore is very bold and free from rocks, islands, or shoals, except a few which are visible, and therefore easily avoided. The lands are low for about three or four miles up into the country; but then the hills begin to rise. Near the sea the land is sandy, and covered with tall straight-bodied trees; and from thence to the mountains there is a tract of marshy ground, over-run with reeds and red mangroves, and overflowed at every tide; the tops and sides of the mountains are clothed with woods, intermixed with pasture-groves, and the country is pretty well watered with springs and small rivers.

The safest riding for ships is in the bay of Babas, about five leagues from the fort of Concordia, where they are defended by the land from west-and-by-south to the east-north-east, which is of the greatest advantage, as no other winds blow with any violence: but here the worms will speedily destroy a ship, if the utmost care be not taken to prevent this misfortune.

The seasons here resemble those of the other parts of India in the southern latitude: fair weather begins in April or May, and continues till September or October, when these parts begin to be visited with storms and tornadoes; but the worst weather is in the middle of December, when the wind blows from the west, or north-west, with such violence, that in the seas which wash the northern shores there is no bearing up against it; and these winds are attended with heavy rains till the middle of February, when they begin to abate; and about the end of April, or the beginning of May, the easterly monsoon and fair weather are generally settled. But though the year is divided into the eastern and western monsoons, when the weather is fair, there are every day sea and land breezes near the shore, with which a ship may sail either east or west.

About a league from the south-east point of the island is the small fort of Concordia, situated upon a solid rock close by the sea. On the east side of which is a small river of fresh water, over which there is a broad boarded bridge, near the entrance into the fort, about one hundred yards from the sea-side, and as many from the fort. The company, as at most of their forts, have a fine garden, surrounded with a good stone wall, in which there is plenty of fallads, cabbages, and roots for the kitchen, and a parterre. In another part of it are fruit-trees, as jakas, pumpkenoses, oranges, and sweet-lemons, musk and water-melons, pine-apples, pomecitrons, and pomegranates; and by the walls are cocoa-nuts and toddy-trees in great plenty. Between this garden and the river there is a kind of paddock for black cattle, which are very numerous. Beyond the company's ground is a small town, in which the natives have about sixty houses.

On the north coast, about fifty miles to the eastward of the above fort, is Laphao, a Portuguese settlement; the people there speak Portuguese, but have been so intermixed with the natives by intermarriages, that they can scarcely be distinguished from them: though they are proud of being called Portuguese, and have embraced the Romish religion, they seem to have withdrawn themselves from the Portuguese government, refusing to submit to the governors sent from Goa. They have no place of strength, yet their government extends much farther into the country than that of the Dutch, they being in a manner incorporated with the original natives, many of whom are of the same religion: but in other parts of the island Paganism and Mahometanism still prevail, and there the people generally side with the Dutch against the Portuguese.

Laphao is situated by the sea-side, and only consists of about forty or fifty low houses covered with palmeto leaves, and a small church built up with boards. In a little shed are six old

old iron guns on a decayed platform, which would contribute but little to their defence, their greatest strength consisting in the numbers they are capable of assembling from the country. Some Chinese live there, and, as the junks of that country annually visit Laphao, it has the best trade of any place in the island, except Porto Nova, which is situated at the east end. There the principal Portuguese governor resides, who, it is said, can assemble, in twenty-four hours time, five hundred men armed with firelocks. But both this town and the Dutch town of Concordia have been plundered and burnt by a pirate.

The island is divided into many kingdoms, which speak different languages, though in their customs and manner of living, as well as in their shape and colour, they seem to be originally of one descent. The chief of these kingdoms are Amaby, Lortriby, Pobumby, and Namquimal; each of which has a sovereign, who has several rajas under him, and other inferior officers. These princes are, for the most part, enemies to each other, and their enmity is fomented and kept up by the Dutch.

They have several sorts of trees fit for building, though none of them are like ours; one of them grows by the sea-side, and resembles a pine; it is a hard, ponderous, reddish wood, and is very good timber. This island also produces palms of several kinds, one of them seven or eight feet in circumference, with branches only at the top like the cocoa-tree; the fruit also resembles the cocoa-nut, but is no bigger than a hen's egg, and contains no water. There is another palm as large as the former; but though it bears several bunches of small fruit, which hang on the branches, this tree has no leaves, or any thing green about it. There are also large groves of the common cocoa-trees, which, as hath been already observed, are of the greatest advantage to the people of India.

In this island are cotton-trees, sandal-wood, with which most of the neighbouring islands abound; calabashes, wild tamarinds, wild fig-trees, pine-apples, jakas, oranges, lemons, limes, mangoes, plantains, pomegranates, and several other Indian fruits, most of which are ripe in September and October.

Several kinds of good eating-herbs grow wild in the island, particularly one that eats like spinach; and purslain grows wild in the fields.

Buffaloes and wild boars abound in the island; and both the Dutch and Portuguese breed horses, oxen, goats, and sheep; but the latter neither increase nor thrive so well as in colder climates. Here are likewise monkeys, lizards, and guanoes, serpents of various kinds, scorpions, centipedes, and a multitude of insects.

The woods abound with poultry that run wild, eagles, hawks, parrots, paraquets, cockatoes, turtle-doves, pigeons, crows, and a great variety of small birds that have a gay plumage; and some of them, it is said, have very musical notes, which is pretty singular in this part of the world, where the bright colours of the birds please the eye more than the notes do the ear.

One of the small birds is called by our travellers the ringing-bird, for he has six notes which he generally repeats twice, beginning with the highest and ending very low; he is about the size of a lark, but his wings are blue, and his head and breast of a palish red.

Their tame fowls are common poultry, geese, and ducks; but the two last have been brought thither by the Europeans, and are not very plentiful.

The woods contain great numbers of bees, which produce a considerable quantity of wax and honey.

They have great plenty of sea and river fish, and, besides many unknown to us, have mackerel, breams, mullets, snooks, conger eels, rock-fish, several kinds of oysters, some of which are very large; cockles of an extraordinary size, turtle, shrimps, prawns, and craw-fish. In the bays and rivulets are some alligators.

The natives are of so swarthy a complexion, that the Europeans frequently call them black; they have long black hair, and are of a middle stature, straight-bodied, with slender limbs, and a long visage. It is said that those who are independent of the Dutch and Portuguese are very inhospitable to strangers, and cut off any Europeans that land upon the coast whenever they have an opportunity; but they have probably had sufficient provocation from the Portuguese and Dutch, who are too apt to treat the Indians with great insolence, and sometimes barbarity, when they fall into their hands.

The only cloathing of the natives is a little cloth tied round their loins, which being brought up between their legs and fastened before, just hides their nakedness. Their greatest finery consists in a sort of coronet of mother of pearl, or thin plates of silver or gold scalloped or indented on the edges, of the breadth of a crown piece, and of an oval form. Three or four of these on the forehead make a mighty glittering show; but most of the people wear caps of palm-leaf, made up in several forms.

They always go armed with swords, darts, and lances; with these they hunt the wild buffaloes, which they run down, and then strike them with their darts, as they do also fish in the water.

Whether they take flesh or fish, they make a fire and dry it upon a kind of wooden gridiron, in order that it may keep, for they generally continue their sport two or three days.

No man has any other property in the land than what he gains by cultivating it, for whoever clears a piece of ground is for that year considered as the proprietor; for they seldom plant their Indian corn twice in the same place. They burn the grass and shrubs upon any spot of ground they think fit for their purpose, and thus prepare it against the wet season: they however live chiefly by hunting and upon their fruits, and do not care to take the pains to sow much corn; so that among them land is of little value.

The common languages spoken here are the Malayan and a bastard Portuguese. The natives, however, have a language peculiar to themselves.

They are not much acquainted with arts and sciences, nor would artists and mechanics be of any great use among them, the materials and implements they employ in cloathing and building being of small value. These are supplied by the Chinese, who bring hither coarse rice, coarse or mixed gold, tea, iron-work, porcelain, and silk both wrought and raw: in exchange for which they have gold which is gathered here, bees-wax, and sandal-wood. It is said that about twenty small Chinese vessels come hither every year from Macao, and commonly one vessel a year from Goa, which brings European commodities, callicoes, and muslins. Here are also some barks that trade from this place to Batavia, and bring from thence both European and Indian goods, and particularly rice. The vessels generally come hither in March, and stay till September, by which means they secure the benefit of the trade-winds, and obtain regular and advantageous markets for their commodities.

C H A P. XII.

Of the Island of BORNEO.

S E C T. I.

Its Situation, Extent, Climate, and the Face of the Country.

BORNEO, the largest of the Sunda Islands, is of great extent, reaching from seven degrees thirty minutes north to four degrees south latitude, and from the hundred and seventh to the hundred and seventeenth degree of longitude, and is about seven hundred miles in length, five hundred in breadth, and is supposed to be eighteen hundred miles in circumference. To the eastward lies the island of Celebes, to the north-east the Philippine Islands, to the south the island of Java, and to the west the island of Sumatra.

The air of the country is not so excessive hot as might be expected from its being situated under the line, for it is almost every day refreshed with showers and cool breezes. Those parts of the island which border on the sea-coast form a flat plain for several hundred miles, and are annually overflowed. Upon the retiring of the waters the whole surface of the ground is covered with mud, and the sun darting its rays perpendicularly upon it, raises noisome fogs that are not dispersed till nine or ten in the morning, and render those parts of the island very unwholesome. The multitude of frogs and reptiles which, when the water is dried up, is left behind, being soon killed by the heat of the sun, cause, at that time of the year, an intolerable stench, which serves to corrupt the air. If we add to all this the cold chilling winds and damps that succeed the hottest days, it is easy to conclude, that this place must be extremely unhealthful, at least to European constitutions: but the gold and precious stones which abound here, make our adventurer slight death in every form rather than not possess them.

The monsoons, or periodical winds, are westerly from September to April, or thereabout. This is their wet season, when heavy rains continually pour down, intermixed with violent storms of thunder and lightning; and at this season there are seldom two hours together fair weather on the south coast of the island, to which the Europeans chiefly resort. The dry season usually begins in April, and continues till September; and even in this part of the year, they seldom fail of having a shower every day when the sea-breeze comes in.

The river of Banjar is, towards its mouth, twice as broad as the Thames at Gravesend; and the banks, being planted with thick groves of ever-greens, render the passage up this river extremely pleasant. A little within its entrance are three islands, the first of which, being covered with trees of a prodigious height, may be seen off at sea, and serve for a land-mark to sail over the bar. At the north and south ends are large sand-banks, which are very dangerous; and the vast floats of trees that are perpetually driving down the stream, increase the danger. The best place to anchor in is a mile or two within the river's mouth; at a small distance from it, it is joined by the China river, which is thus named from the China junks constantly sailing up it.

The tides here rise about twelve feet, and never flow more than once in twenty-four hours, and that always in the day-time: for during the night the water never rises above half a foot, except in an extraordinary dry season. This proceeds from the strength of the torrents and the violence of the land winds, which blow much stronger in the night than in the day.

The harbours to which the Europeans usually resort are Banjar Maffeen, Succadana, and Borneo; but they come much oftener to the first than to either of the other, on account of the great quantities of pepper that grow near the source of that river, which discharges itself into the sea in three degrees eighteen minutes south latitude.

The inland part of the country is dry and mountainous; but upon the south coasts, for a hundred miles one way, and two hundred another, the land is a stinking morass; yet is covered with woods of very tall trees: this part of the country is intirely overflowed in the rainy season, and the other coasts are not much better. These inundations, though prejudicial to health, may be of service to the inhabitants in securing them from invasion.

In the fair season the grounds about fifty or sixty miles up the country become dry, and herds of cattle are seen grazing upon the banks of the rivers; for the grass grows there to a very great height: but when the rains return, all the cattle are forced up to the hills, and the flat country becomes again a great watery grove. In the country are mines of iron and tin, and very good lead-stone; the mountains also abound in gold, some of which is very fine.

S E C T. II.

Of the Vegetables and Animals of Borneo; with a particular Account of the Ouran-outang, or Man of the Woods.

BESIDES rice, which is the only grain eat by the inhabitants, the country affords plenty of lemons, oranges, pine-apples, citrons, cocoa-nuts, plantains, melons, bananas, and all other Indian fruits. They have also a great deal of very fine timber, with the cotton shrub, canes, and rattans; but foreigners chiefly resort to this island for its pepper.

Of the black-pepper are three sorts found in Borneo; the first, called molucca, or lout-pepper, is the best; the second, named caytongee-pepper, is a middling sort; and the third, and worst sort, is negaree-pepper, of which they have the greatest quantity, but it is small, hollow, and light, and usually full of dust; it should therefore be bought by weight, and not by measure. Here is also white-pepper, which is sold at double the price of the black.

The animals of the greatest use in this country are elephants, horses, which are of a small size, oxen, buffaloes, deer, and goats. There are here several kinds of wild beasts, as bears, tygers, and monkeys; of the last there are vast numbers, and a very great variety: but the ouran-outang, or man of the woods, is the most remarkable; he is said to be no less than six feet high, when full grown, and walks upright like a man. His arms are somewhat longer than those of the human species. He has no tail, nor any hair on his body, except where it is found on man's. He is very strong and nimble, and will throw stones, or any thing else that come in his way, at those who provoke him. Captain Beeckman says, he bought one of them, and that he was so fond of spirituous liquors, that he would drink heartily of punch, if he was left in the cabin with a bowl of it upon the table; and that he would open his case, and take a bottle of brandy, and having drank a considerable quantity, would return the bottle to its place. If the captain was angry with him he would sigh and whine, till he was reconciled: he also slept like a man, with one arm under his head; but though he was not twelve months old when he died, he was stronger than any man in the ship.

This island has scarce any of the birds that breed in Europe, except the sparrow; but there are parrots and parroquets of all sizes, among which the luree is by far the most beautiful: he is of the size of a common parrot, but his feathers are of a lively red, intermixed with blue and green, and so finely shaded as not to be imitated by the pencil. These birds are more easily taught than any kind of parrots, and, even in the country, cost two or three guineas a piece. They are frequently purchased by

the European captains; but commonly die in their voyage upon entering a cold climate.

They have here very large bats, or, as some people call them, flying-cats; the body in colour, shape, and smell, resembles that of a fox, but is not so large; but the wings are of so prodigious a size, that, when extended, the distance from the tip of one to that of the other is said to be no less than five or six feet. During the western monsoon they fly from west to east for two or three hours every evening in such multitudes, that they darken the sky.

This island has also great plenty of sea and river-fish, some of which are well known in Europe. They have also many others to which we are strangers, particularly a fish called the cockup, which is not inferior in taste to any of ours. The natives are very fond of the cat-fish; but it is seldom eaten by the Europeans. Their heads are large, and are said to have some resemblance to the head of a cat; these fish are sometimes five or six feet long, but have no scales. In the river of Banjar they have prawns six or eight inches in length, and rock-oysters of a very large size.

The musketoes are intolerably troublesome, and so venomous that when foreigners first come to this island, their faces are so swelled by their bite, that a man can hardly know his most intimate acquaintance; but, after they have been there some time, their bite has not this effect:

SECT. III.

A general Character of the Natives: their Persons, Dress, Manners, Customs, Religion, Marriages, and Funerals: their superstitious Method of treating the Sick, and their little Skill in Navigation.

THE people of the island are divided into Mahometans and Pagans: the Mahometans, who are called Banjareens, inhabit the sea-coast and all the principal towns of trade; and the Pagans, who are called Byayos, possess the inland country, and are represented by the Mahometans as barbarians; while the popish missionaries, who have made some progress in their conversion, say, that they are more tractable and ready to embrace Christianity than the Moors. Indeed it is not extraordinary that two nations inhabiting one island, and differing so widely in their manners as well as religion, should represent each other as barbarians, how peaceable or polite soever they may appear to foreigners who have not their prejudices.

The Byayos, who are descended from the original inhabitants, and dwell in the woods and mountains in the inland part of the country, apply themselves but little to trade or merchandize, or to promote the arts and sciences. Being a robust war-like people, they spend their time chiefly in hunting and attending their cattle; but have little commerce with foreigners, which renders it difficult to give a particular description of them: but probably were we to become better acquainted with them, all the accounts that have been given of their barbarity would vanish, and we should only find that, like the rest of mankind who live in woods and forests, they are a little rough and unpolished, but perhaps more sincere and generous than their more civilized neighbours, whose conversation with the Chinese merchants seems only to have rendered them more expert in the art of cheating.

The Banjareens have long shining black hair, and are well proportioned, but low of stature, and their features are not very engaging. The women are little and ill shaped, and their features and complexion much better than those of the men. They have a very engaging mien, and few people move with a better grace. All the natives of Borneo are extremely swarthy, like the other people who live under the equinoctial, whence some travellers call them blacks; but there is a considerable difference between their complexion and that of the negroes; for it is not the heat of the climate alone that makes men black; for that only renders them tawny.

The Byayos who dwell in the mountains are much taller and stronger bodied than the Banjareens, which may be ascribed both to their situation and their way of life, they being inured to hardship and fatigues, and constantly following

the chase; while the people of the flat country use hardly any other exercise besides rowing, and are so little used to ride or walk, that they are said to do both very awkwardly: they even take but little pains in fishing, for by once casting a net before their own doors, they take as many fish as they know what to do with in a whole day; and as they find little difficulty in obtaining food for the subsistence of their family, they are generally very indolent.

We don't find that the Byayos have any other cloathing than a piece of cloth wrapped round their waists; they paint their bodies indeed of a blueish colour, which at a distance has some resemblance to cloathing, and generally smear themselves with stinking oil, which, added to the steams of their bodies in this hot climate, is sufficient to stifle an European who happens to be in a crowd of them. Yet among these people vanity has a sufficient power, for so prevalent is the force of custom and fashion, that there is scarce a considerable man among the Byayos who does not distinguish himself from the vulgar, by pulling out his fore-teeth to put others made of gold in their room; and their greatest ornament is a string of tyger's teeth hung about their necks like an alderman's gold chain.

Among the Banjareens the common people are not much better clothed than the Byayos; but their princes and great men usually wear a kind of close vest of blue or red silk, and sometimes of European cloth, over which they throw a loose piece of silk that wraps once or twice about them, and reaches down to their knees; they also wear a pair of drawers, but they have no shirt, and their legs and feet are always bare. Their hair is tied up in a roll in the back part of their heads, about which they tie a piece of muslin or calicoe, which is not near large enough for a turban. A dagger, which they wear in a scabbard on the left side, is always part of their dress.

The Banjareens live in a friendly hospitable manner, their houses being always open for the reception of their friends. Their food chiefly consists of venison, fowls, fish, boiled rice, and hard eggs, which at the houses of the great are served up in gold and silver dishes or bowls; and those of inferior rank use vessels of brass or earthenware. They sit at their meals cross-legged on mats, and are seldom seen in any other posture. They usually drink water or tea; but though their religion prohibits their tasting strong liquors, few of them will refuse wine or arrack, when they are among the Europeans, and then they will drink as freely as they.

Almost all the day long they have small tables by them of the size and shape of a tea-board, on which stands their betel and areka in vessels of gold, silver, or brass; the table itself being of the same metal according to the quality of the owner: these they chew perpetually, unless when they are eating, or smoking tobacco, of which both the men and women are very fond, and their tobacco is usually mixed with opium. The master of the house generally lights the pipe first, for they use but one at an entertainment, and after he has smoked two or three whiffs, gives it the person who sits next him, and he to a third; till it has gone round the company, who sit cross-legged in a ring upon mats. When they have continued smoking for some time, they grow exceeding chearful, but if they continue too long at it, they become mad or stupid.

The Banjareens are generally quick of apprehension, extremely inquisitive, and learn any thing with great ease. They are of a very peaceable disposition, and seldom quarrel among themselves; but when they are thoroughly provoked, their revenge will be satisfied with nothing less than the life of an enemy, which they always take in a private manner.

Their usual way of salutation is by joining their hands, raising them towards their breast or head, and gently bowing; but when they appear before the great, they lift their joined hands to their foreheads, falling down on the knees and faces; if it be before a prince, they do this at a considerable distance, then creep towards him, and after they have received an answer retire in the same manner.

They amuse themselves with dancing and comedies, like the other eastern nations. The Chinese have likewise taught them gaming. Their more manly diversions are shooting at a mark, and hunting, which, as they manage it, requires but little labour, for the game being roused,

they soon surround the poor animal, and dispatch him with a multitude of wounds, every man darting his spear at him, and some of them even after he is dead, to entitle them to a share of the honour acquired by his fall.

The Banjareens chiefly travel in covered boats, and in the night-time, to enjoy the cool air: these vessels being made very sharp and narrow, sail with amazing swiftness. The great men on shore ride on elephants, and some on horses; but the common people, for the most part, travel on foot.

The religion of the people of the inland country is paganism; but the inhabitants of all the sea-coast are Mahometans, and descended from colonies which transported themselves from Persia, Arabia, and Africa, about four hundred years ago, to the oriental islands, to which they were invited by the spices, and other rich merchandizes, for which the east had for many ages been famous. They are extremely superstitious, and have a way of charming diseases by making a small boat, and filling it with various kinds of provisions, of which they make an offering to the incensed demon; then launching the little vessel, suffer it to drive down the stream, imagining that all the infirmities of the sick man will be carried off in the devoted boat; and should any one presume to take it up, they believe the demon to whom it is dedicated, will either instantly strike him dead, or at least transfer to him the disease of the sick.

These demons they pretend to have seen under various forms; but if an European desires to bear them company, when they expect to meet them, they pretend that they are afraid of incurring their displeasure. It is probable they are themselves deceived by the artifices of their priests, or by some natural phenomenon; for if they are asked in what manner these demons appear, they sometimes answer, like a distant fire in the night, and usually in meadows, and low grounds, which seems to be no more than an ignis fatuus.

They frequently marry their daughters at eight or nine years of age, and they have children soon after; but they are usually past bearing at twenty-five. Fornication is not accounted any great crime, nor is it any objection to a woman that she has had a gallant before hand: for whatsoever has been their conduct before marriage, they are said to be very faithful to their husbands. The Mahometans of this island use much ceremony in their marriages, of which we shall give a particular account from Mr. Beekman, who was present at one of them.

All the partitions of a large house being taken down, it was laid into one room, the floor of which was covered with fine mats, and at the upper end was a sofa, over which was a large canopy, and on the floor were cushions and pillows to lean upon. The night before the wedding, people beat continually on their gongs or brazen drums, and sounded their country pipes and trumpets, which made very harsh music; while others jingled chains, and beat upon brass or iron utensils.

The next morning flags and streamers were hung about the door of the house, and all the vessels in the river put out their colours, and were continually firing their guns; several people were also planted about the house, who were continually shouting and firing guns.

A great number of people were invited, and in the middle of the afternoon a handsome dinner was served up, and the company having eaten plentifully, each person had a basket given him to carry home the remainder of the provisions that were left. After which betel, areka, and opium, were served round, which had the same effect upon them as strong liquor has upon us.

Towards the evening a large float of timber came driving down the river, on which was a pageant made in the form of a ship of about two hundred tons burden, in the middle of the quarter deck appeared the bridegroom seated on a throne. The machine stopped at a house where the bride was, and twelve young virgins descended from it, each with a large bowl of gold, silver, or brass, in which were the presents made by the bridegroom to his bride, who sat on a throne to receive them, and in return made presents to the bridegroom.

At length the bridegroom coming to the door of the house was met by a priest, who having repeated some words, strewed rice upon his head, as an omen of his fu-

ture plenty, at which the people shouted, and fired a volley of small shot: he being then led to the bride, was seated on her right hand, and soon after the company withdrawing, they were left alone.

As their state and grandeur principally consists in the number of their wives and concubines, when one of them dies, or is divorced, which frequently happens, the husband immediately provides another, and let him be ever so old, he chuses one as young and beautiful as he can possibly obtain. They here purchase their wives as in other eastern countries; whence a man's daughters, if they are tolerably handsome, are esteemed a part of his treasure, otherwise they remain a burthen to the family.

The funerals of the Mahometans are here solemnized in much the same manner as in other countries, where that religion prevails; only they practise some pagan customs, as burying several necessaries with them, which it is supposed may be of use to the deceased in the other world. The mourners are clothed in white, as in Japan, and China, and the people who attend their friend to the grave generally carry lighted torches in their hands. Their burying-places are always out of the reach of the floods, and the head of the corpse is constantly placed to the north.

They have no mechanics among them, except goldsmiths and carpenters; but every man has a knack at carving, and will carve the head of a cane or dagger very neatly, without any other tool but an ordinary knife.

They have very little skill in physic, and are amazed that any one should suffer himself to be let blood, and willingly part with what they call his life. They impute most distempers to the malice of some evil spirit, especially if a person be delirious, and rambles in his discourse. In this case, instead of having recourse to medicine, they usually prepare a handsome entertainment of fowls, rice, and other provisions, which they carry into the fields, and place under a certain tree, where a small oratory is erected: they offer their meats with prayers for the health of the sick, and if he recovers, they seldom fail to bring another offering, and return their thanks for his being restored to health; but if the sick man dies, they express their resentment against the angry demon, whom they imagine to be the occasion of his death.

They have but little skill in navigation, they make no distant voyages, and indeed have not any vessels of force or bulk. Their small boats or flying proas are their most remarkable vessels, and these are here formed of the body of a tall tree, hollowed, and made sharp at both ends. They have neither keel nor rudder, but are steered with a long narrow paddle. Some of these boats are thirty feet long, and only two feet wide, and the seats for their rowers are laid across the boat. They have also out-layers, somewhat like those we have described in the account we have given of the proas of the Ladrone islands.

The Banjareens and other Moors, who inhabit the coasts, speak the Malayan tongue; but the people of the inland country have a language peculiar to themselves:

SECTION IV.

Of their Manner of Building their Towns, and a Description of an Entertainment given by the Sultan of Caytongee.

THE towns to which the Europeans trade, are, for the most part, built upon great bundles of bamboo, and sometimes on floats of timber, but little larger than the extent of each house: the weight of the superstructure being so inconsiderable, that a part of the floats remain above the surface of the water. Upon these floats joists are laid, and upon them a floor of split bamboo. The walls are made of the same materials as the floor, and raised to the height of six or eight feet, and upon them is built a light sloping roof, like a barn, covered with palm-leaf leaves. The building is divided into rooms by partitions made of splintered cane, or bamboo, and the floors covered with a pretty kind of matting. These buildings are ranged in a line on each side the river, and form a regular street, and to prevent their being carried away by the stream, posts are driven down at the corners of each building, to which the structure is fastened by rings made of rattans, which

which do not hinder their rising and falling with the tide; but some have flat rattan cables with which they are fast moored to the trees on shore. Behind the street, upon the oozy bank, usually stand rows of houses built on pillars, and inhabited by the people in affluent circumstances. From these houses on the pillars, to those built in the river, are laid timbers, on which people walk from one to the other.

One of the most considerable inland towns is named Carongee, the sultan of which is said to be the most potent prince in the island. This city is about one hundred miles up the river Banjar.

Before the palace of the sultan of that town is a building, which consists of one large room, in which the councils are held, and foreigners entertained. It is erected on pillars seven or eight feet above the ground, and is open on all sides, but covered with a roof. This room is about fifty yards long, and thirty broad. In the middle is the sultan's throne, which is a wooden chair gilt, over which is a large canopy of gold and silver brocade. About the room are planted seven or eight great guns, ill mounted on broken carriages; but serve neither for ornament, nor defence.

At Matapoor, which is situated about ten miles from Carongee, in a part of the country that is never overflowed, is the palace of the prince of Negaree, who has a handsome armory erected before the gates of his palace, in which are deposited a considerable number of fire-arms, and several guns; but they make little use of them.

This island is divided into several petty kingdoms, besides those already mentioned; and when any prince becomes more powerful than the rest, he frequently brings his neighbour into a state of dependance, and sometimes obtains the name of sultan, or king of the whole island. The inhabitants of the mountains are, however, not subject to any of the Moorish sultans, but are divided into numerous clans under their respective heads; but their manner of government is little known to any Europeans, we shall therefore confine our lives to the princes of the Mahometan religion, with whom our merchants sometimes converse.

Whoever has any affairs to transact with the sovereigns of this country, ought never to come empty handed, for they will seldom suffer any foreigner to approach them till they are informed of the value of his presents, and then they will treat him accordingly.

We are informed by captain Beeckman, that when he had an audience of the sultan Caytongee, the prince of Negaree introduced him into the council-chamber, where he was directed to sit cross-legged on a carpet about ten or twelve feet from the throne which was erected in the midst of the room. Soon after the sultan entered in a kind of vest, with drawers something like those of our ropedancers: he had also scarlet stockings and slippers, and over all a loose gown wrought with gold and silver; and in his girdle a dagger, richly set with diamonds. Before him were carried in arms two beautiful children, one clothed in scarlet, and the other in rich yellow silk, with turbans on their heads, guarded by twelve men armed with blunderbusses and muskets; besides twelve more armed with sampits, or the trunks through which they shoot their poisoned darts, with bayonets fixed at the end of their sampits, and daggers in their girdles.

Upon the king's entering the hall of audience, the Englishmen instantly rose up to do him honour, which it seems was the greatest affront they could have offered him; but their ignorance was their excuse. His subjects, on the contrary, lifting their hands to their heads as they sat cross-legged, fell down on their faces. The sultan sat silent a few minutes, steadily viewing the English gentlemen, then thanked them for their present, and bade them welcome, telling them he hoped they were well used by his subjects. He also enquired whether their ships belonged to the company, which they denied, from the apprehension that if they acknowledged they were, they should be ill-treated on that account; for he had before thought himself ill-treated by the company's factors, and therefore expressed his resentment on that account.

They were afterwards entertained in the sultan's palace: the dishes were of gold, silver, and brass, set upon a carpet without any linen. They had above fifty dishes of

boiled and broiled fowls, strong broth made of fish and flesh, rice coloured with turmeric, hard eggs, the flesh of buffaloes, and venison, which last was excellent and well dressed; but the prince, being a strict observer of the law of Mahomet, treated them with no other liquor but water. During dinner-time the king's music played, and sometimes the English trumpets, with which he was highly pleased; and after dinner little tables of betel and areka were, as usual, brought in.

At length the sultan, ordering the music to play, made a sign to an old woman who sat behind with a white wand in her hand, and who immediately striking the floor, there instantly appeared four beautiful girls of about seventeen years of age, with golden coronets on their heads, and their hair falling gracefully with a seeming negligence on their shoulders. Their arms, legs, and feet were bare, but painted of a light yellow, only on their wrists and ankles they had bracelets of gold: one of them was taller and more richly dressed than the rest, and seemed to represent some prince. At their first entering the room they prostrated themselves on their faces three times before the throne, after which they arose and fell into a kind of dance, which chiefly consisted in twisting their bodies into antic or lascivious postures; but they seldom moved their feet from the floor. This diversion lasted about half an hour, when having again prostrated themselves three times before the sultan, they withdrew.

SECT. V.

The Chinese alone keep Shops at Borneo. The Goods proper to be carried thither; and such as may with most Advantage be purchased in that Island. Their Weights and Measures, and the Money current there.

THE Chinese are the only people in this island who retail goods and keep shops: these are chiefly furnished with China and Japan-ware, tea, silks, chints, calicoes, betel, and drugs.

The goods proper to be carried thither, besides dollars, are guns from one to two hundred weight, blunderbusses, small-arms with brass mounting, ordinary horse-pistols, gun-powder, knives, and other cutlery-wares, except forks, which are never used here. Iron and steel bars, hangers, the smallest sort of spike nails, twenty-penny-nails, grapplings of about forty pounds weight, sheet-lead, showy calimancoes, and leather boots, clock-work, looking-glasses, and spectacles.

Pepper is the principal commodity exported from thence, and turns to the best account. Diamonds may also be bought to advantage, but they are seldom to be met with at the port of Banjar above three carats weight. Gold is purchased here by giving a certain number of silver dollars for the weight of one dollar in gold. If the natives offer gold in bars, they ought to be cut half through, and then broke and touched; for they will sometimes so artfully cover a base metal with gold, that if it be cut through with a chisel, it will draw the gold over it, and the fraud remain undiscovered.

The dragons blood produced in this country is the finest in the world. This is a gum that issues from a tree that bears fruit as red as a cherry. That gum which appears of the brightest colour, after its being rubbed on paper, is the best. The country people expose it to sale in drops of about an inch long, every piece being wrapt up in leaves; but the buyer ought to insist upon having it without them, if he would avoid being imposed on. The best is sold at about forty dollars the pecul.

Jambee canes are sold for four dollars a hundred.

Their fine monkey-bezoar is sold for about five times its weight in silver, and the best is of a greenish colour. These stones are from a penny-weight to an ounce, and sometimes more, but the largest are thought to be goat-bezoar. The natives make a compound, which so nearly resembles the right bezoar-stone, that it is difficult to distinguish them. The way to discover whether there be any fraud, is by rubbing white-lead, lime, or chalk on white paper, and afterwards rubbing the bezoar upon it; and, if it be right, it will give the white-lead or chalk a greenish cast. The best unrefined camphire is also said to be produced in this country. Their

Their bird-nests are also esteemed excellent, and are sold for ninety or a hundred dollars the pecul; those that are white and clean are esteemed the best. They are particularly purchased by the votaries of Venus, who imagine that this food inspires them with fresh vigour.

Before we conclude this section, it is proper to observe, that if they barter with you, there is no relying either on their samples or their weights; but every thing must be thoroughly examined; for the Chinese have taught them to be sharpers, and they are grown almost as expert as their masters: nor do they reckon it any disgrace if they are detected in attempting to over-reach those who deal with them.

Their usual measure is the ganton, which contains about a Winchester gallon.

Their weights are the cattec and the pecul. The former is about twenty-two ounces, and therefore a hundred cattecs make one pecul, or one hundred thirty-two pounds averdupoise weight. Their lesser weights are the tical, the mas, the tela, and the mataboorong: three mataboorongs make one tela, six telas one mas, sixteen mases one tical, and one tical an ounce and eight penny-weights Troy.

The only money current amongst them are dollars, half dollars, and quarter dollars, except their cash, which consists of rings of base metal strung, which serve them in purchasing things of little value.

CH A P. XII.

Of the Island of SUMATRA.

SECT. I.

Its Situation, Extent, and Climate. Its Mountains and Minerals.

THE island of Sumatra is long and narrow, stretching in a straight line from the north-west to the south-east, extending from five degrees thirty minutes north latitude to five degrees south, and from the ninety-third to the hundred and fourth degree of longitude from London, and is about nine hundred miles in length; but is only from a hundred to a hundred and fifty in breadth, the south-east part of the island being the broadest. On the north-east lies the peninsula of Malacca, from which this island is about eight leagues distant. Java lies on the south-east, and is separated from this island by the straits of Sunda, and to the westward it is bounded by the Great Ocean.

The air of this island is very unwholesome, but is not so hot as some countries at a distance from the line. This is attributed to the cool breezes that blow from the sea, which must produce more sensible effects on account of the narrowness of the island. It may be added, that naturally the air is not so warm in countries under the line, and a little on each side of it, as in those which lie towards the tropics; because in the last the sun in summer stays longer above the horizon, and the days are longer than the nights; but here the days and nights being equal, the sun always rising at six in the morning, and setting at six in the evening, without any sensible difference, the heat of the air and the earth caused by the sun in the day, is cooled by the length of the night. The monsoons are much the same as in the other countries we have last described, only the rains begin something sooner than they do farther northward, and they are no where more violent, for they sometimes pour down for three or four days together without intermission. There is no country in the Indies where these rains, during the western monsoons, are attended with more terrible storms of thunder and lightning; but the people, being used to them, are not much alarmed, but bear them patiently, and are seldom heard to complain of the climate.

This island stretches from the south-east to the north-west, and a long ridge of mountains extend through the middle of it from one end to the other: one of them, which is about forty miles within the land beyond Ben-coolen, is above a mile perpendicular. Those that lie towards the west coast are stony, but produce small trees, shrubs, and grass; and towards the bottom good timber. In one of these islands is a volcano that almost continually casts out flames. The champion country has a rich deep mould of various colours, as red, grey, and black, and is well watered with brooks and small rivers, but none that are navigable for ships of burthen. The soil about Ben-coolen and Marlborough-fort is a fertile clay, and produces very high grass. The low-lands close to the sea are almost one continued morass, producing only reeds, or great hollow bamboo canes.

Gold, tin, copper, and lead, appear to be the only metals found in the country; and the former is as plentiful here as in any part of Asia; great quantities of gold-dust being found in the rivers and rivulets, particularly during the time of the west monsoon, when the torrents roll with great rapidity from the mountains. It is usually found in dust or small bits weighing from half a grain to two or three pennyweights; but we are assured by Mr. Lockyer, that he saw a lump as it came from the mines that weighed an ounce; but he acknowledged that it is not usually found in such large pieces. The rock-gold; as it is called at Achen, is known by its brightness, and is very fine. The gold-mines are probably in some mountains towards the middle of the island; but they are as much as possible concealed from foreigners, no European having ever visited them, or at least have never returned from thence. But though the mountaineers are in possession of the gold-mines, they make but little advantage of them. They exchange this rich metal with the inhabitants of the flat country at a low price for rice, cloathing, tobacco, and other necessaries; while the subjects of Achen and the Malayans, being better acquainted with its value, make extravagant demands of all the foreigners they deal with for the gold they bring them; and, that strangers may have no inclination to penetrate farther into the country, and establish a trade directly with the mountaineers, they represent them as the most barbarous and inhuman cannibals.

In the mountains all sorts of precious stones are to be found, with the value of which the inhabitants are but little acquainted, and yet will not allow them to be sought after.

SECT. II.

Of the Trees, Fruits, and Plants of Sumatra; with a particular Description of the Pepper-Plant and Silk Cotton-Tree. Of the Beasts, Reptiles, Fowls, and Fishes of that Island.

THE inhabitants have very considerable plantations of sugar-canes, which are chiefly cultivated on account of the spirits they extract from them, which they find to be of great advantage in so moist an air. The gardens are furnished with beans, peas, radishes, yams, potatoes, pumpkins, and several kinds of pot-herbs unknown in Europe. The potatoes are three or four inches long, mealy, and of a sweet taste; they are red on the outside, and, like ours, white within. But the only grain that grows in this country is rice.

Here are found most of the fruits to be met with in other parts of India in great perfection; as pine-apples, plantains, limes, oranges, citrons, cocoa-nuts, pomegranates, mangoes, durions, guavas, the mangosteen, the pumple-nose, &c.

The mangosteen, which is esteemed a most delicious fruit, resembles in its form the pomegranate, but is less;

the outside rind, or shell, is thicker than that of the pomegranate, but softer, and of a dark red; the inside is of a deep crimson, where the fruit consists of four or five cloves about the size of a man's thumb, as white as milk, and very soft and juicy; and in the middle of each is a small stone.

The pumplenose is also a very fine fruit, and has an agreeable taste; it is bigger than the largest orange, and has a thick tender rind. The inside contains abundance of seeds of the size of a barley-corn, and full of juice; but it has no partitions like the orange.

The most valuable plant, with respect to commerce, produced in this island, is that of pepper, which grows in a flat soil, and is planted by a thorny tree, round which it creeps and winds like ivy, which it resembles in its leaf, though it is something larger, and of a paler green. Having run up a considerable height, the twigs on which the berries hang bend down, and the fruit appears in clusters nearly as large as bunches of grapes, and of much the same figure; but are distinct like our currants or elderberries. They produce no fruit till the third or fourth year; after which they bear for the three following years six or seven pound weight of pepper. In the three next years they decrease one-third, both in the quantity and size of the pepper, and thus continue decreasing for four or five years longer. When the plant begins to bear, the branches of the tree, through which it creeps, must be lopped off, lest they intercept the rays of the sun, which this plant stands most in need of. When the clusters of the fruit are formed, care must also be taken to support them with poles, lest the branches should be drawn down by their weight. The plants should likewise be pruned after the fruit is gathered, to prevent their growing too high, and bearing the less fruit.

The pepper-plant has commonly a white flower in April, which knots in June; and the next month the fruit being green and large, the natives make a rich pickle of it, by steeping it in vinegar. In October it is red, in November it begins to grow black, and in December it is all over black, and consequently ripe. This is generally the case, though in some places it is ripe sooner.

The fruit being ripe, they cut off the clusters, and dry them in the sun, till the berries fall off the stalk, which, notwithstanding the excessive heat, it does not do in less than fifteen days; during which the clusters are turned from side to side, and covered up by night. Some of the berries neither change red nor black, but continue white: these are used in medicine, and sold at double the price of the other. But the inhabitants, finding that foreigners want them for the same use, have discovered a way of whitening the others by taking them while they are red, and washing off the red skin with water and sand, so that nothing remains but the heart of the pepper, which is white. Nothing can be kept neater than those pepper plantations, no rubbish, not so much as a stick or straw is to be found upon the ground; and if it happens to be a dry season, they are indefatigable in watering the plants, almost their whole subsistence depending on the crop.

Cotton and cabbage-trees also grow here, though they are not very common; and near the city of Achen the silk cotton-tree flourishes. These trees are large, and have a smooth ash-coloured rind, and are generally full of fruit, which hangs down at the ends of the twigs like purses three or four inches long. No tree can grow more regular and uniform; the lower branches being always the largest and longest, and the upper gradually lessening to the top. When the cotton is ripe, the pods drop off the tree, for the cotton is so short, that it is not thought worth gathering, though they will sometimes take the pains to pick it off the ground to stuff their quilts with.

In the woods they have oaks, and other large timber trees, straight, tall, and fit for any uses; but few of them are known in Europe.

Scarce any country affords more canes and bamboos, particularly near Jamby, where are found those fine taper walking-canes called dragons-blood.

In this island is also found the plant called bang, which very much resembles hemp; they infuse it in their liquors when they would raise their spirits, and it has much the same effects as opium.

The animals found in this island are a small kind of horses, elephants, buffaloes, goats, hogs, deer, bullocks, and hog-deer. This last is an animal something larger than a rabbit, the head resembles that of a hog, and its shanks and feet are like those of the deer. The bezoar-stone found in this animal has been valued at ten times its weight in gold: it is of a dark brown colour, smooth on the outside, and the first coat being taken off, it appears still darker, with strings running underneath the coat; it will swim on the top of the water. If it be infused in any liquid, it makes it extremely bitter: the virtues usually attributed to this stone are cleansing the stomach, creating an appetite, and sweetening the blood.

There are several kinds of wild beasts, as tygers, wild boars, and monkeys: they have also porcupines, and squirrels, which are esteemed good eating: there are likewise alligators, lizards, guanoes, and several sorts of snakes and serpents, with ants, musketoes, and other troublesome insects.

They have great plenty of dunghill-fowls and ducks, and their cocks are esteemed the largest in the world. In the woods are wild pigeons, and doves of several sorts, with parrots, paroquets, and mackaws; and a great variety of small birds different from ours, and distinguished by the beauty of their colours.

They have great plenty of sea and river fish, so that two or three nets and a boat will procure a man a very comfortable livelihood: they have also a way of catching fish, by fixing a wooden grate at the mouth of the small brooks and creeks at high water, and this detaining the fish that have entered the creeks, they take them when the tide ebbs out. Among other fish they have mullets, cat-fish, eels, old-wives, craw-fish, shrimps, oysters, and green turtle, with several other kinds not known in Europe.

SECT. III.

Of the different Inhabitants of Sumatra, their Persons, Dress, Food, Customs, Manners, and skill in mechanic Arts.

THE inhabitants of this country consist of two different people. Those of the inland mountainous parts are the original natives, and like those of the other islands, are Pagans; while those on the coast are of the Mahometan religion, and probably came from Arabia and Persia.

As to the Malayans, who inhabit the coast, they are generally said to be proud and lazy, and like the Spaniards, have most of their business done by foreigners; for they seldom apply themselves to cultivate their grounds, or to improve in any mechanic arts.

They are of a swarthy complexion, and their features not very engaging. Their faces pretty nearly resemble those of the inhabitants of the other islands we have already described. They have black eyes, and straight black hair, with high cheek bones, and little noses. They are of a middle stature, straight, and well limbed, and, like the inhabitants of most hot countries, smear themselves with oil, which is probably intended to close up their pores, and prevent that profuse perspiration which would exhaust their strength; and at the same time preserve them from being bit, or stung by the insects, which are ever troublesome in hot countries.

Some of them wear caps of woollen cloth just fitted to their heads, but they more generally tie a piece of blue or white linnen about their heads, letting the ends hang down, and leaving no other covering for the top of their heads, but their hair, part of which falls upon their shoulders. The poorer sort wear only a cloth about their loins, to cover what modesty teaches them to conceal; but people of rank have a kind of drawers, and a piece of silk or calicoe thrown loose about their bodies. They also wear a sort of wooden clogs or sandals, when in their towns; but they all travel bare-foot.

Their ordinary food, as in other parts of India, is rice and fish; but the people who can afford it, also eat fowls, venison, buffalo beef, mutton, and goats flesh. They season their meat very high with pepper, garlic, and onions, and generally colour their rice yellow with turmeric.

Their

Their buffaloe bee is very coarse food, and the little fat that is upon it is as yellow as saffron. When their meat has hung a few hours in the market it turns black, and is little better than carrion: their fowls and mutton are also dry and insipid; and though pork is the best meat they have, there are but few hogs. Their venison, however, is pretty good, especially the hog-deer, which we have just described, for its flesh is as white as a chicken. Their ducks are also much better than their land fowls. They have a kind of liquid butter like oil, brought from Bengal, which is said to be made of buffaloes milk, and mixed with hogs lard; with this they butter their rice. They have also mangoes and other fruits pickled when green.

Their meat is served up in silver, brazen, or earthen vessels, according to the circumstances of the master of the house, and is always either boiled or broiled, and cut into small pieces, and as they use only their fingers in eating, they wash both before and after their meals.

They usually drink fair water or tea; but they have likewise palm wine, and toddy, which is drawn from the cut branches of the cocoa-tree: they likewise drink the soft liquor found on the inside of young cocoa nuts, which is very cooling and pleasant; arrack is also very common here.

The natives are as fond of chewing betel and areka, and of taking opium, as those of the other islands already mentioned. They also take bang, which raises the spirits almost as soon as opium; this plant, which resembles hemp, they infuse in their liquors. Tobacco is seldom smoked in pipes, but a leaf of it being rolled up to about the length and thickness of a man's finger, is lighted at one end, and smoked at the other, till about two thirds of it is consumed, and then it is thrown away. They seldom drink when they smoke.

Like other Asiatics, they sit cross-legged on the floor at their meals, and whenever they meet to converse with each other. Their ordinary salutations are performed by lifting up one or both hands to their head; but before the great, they prostrate themselves with their faces to the ground.

The people are immoderately fond of gaming, both with cards and dice, which were probably introduced by the Chinese; as they are also of cock-fighting. Instead of trimming their cocks, they produce them with all their gay plumage, and fasten such sharp instruments to their heels, of the shape and length of the blade of a penknife, that the battle is over in an instant, one stroke frequently bringing down the stoutest cock. They stake their whole fortunes upon one of these battles; but the conquest is not admitted, unless the victor peck or strike his enemy after he has dispatched him; for if he does not they draw stakes.

Stag-hunting is one of the chief of their rural sports: the game is roused by some little yelping dogs, and the huntsmen, who are almost naked, run it down on foot, darting their lances at the deer, when they come within their reach. One of our governors of Bencoolen relates, that the company's slaves being one day seeking for game, instead of a stag, happened to rouse a tyger, who coming behind one of them, leaped upon him, and with his claws tore the poor fellow's flesh off his back, and the calves of his legs, in a terrible manner; but the brave fellow suddenly turning, pierced the beast with his lance, as did some of the rest of his fellow slaves with theirs, and though they did not quite kill him, he was glad to retire with several lances in his body. The wounded slave was brought to the fort so mangled, that his recovery was thought impossible; but being of a strong constitution, and used to a temperate life, his wounds were soon healed.

Elephants, horses, and buffaloes, are sometimes used for carriage; but they commonly employ porters, when they have not the convenience of a navigable river, and for the most part travel on foot.

Their mechanics are, in general, but indifferent workmen, their carpenters, indeed, will run up one of their cane tenements in a few days; but both the model and materials being always the same, this requires but little ingenuity.

Their flying proas are the most admired of any of their workmanship; they are very long, but so narrow, that two men cannot stand a-breast in any part of them. The

keel is only a large tree hollowed, and the sides are raised with a plank about three feet above it, and each end left as sharp as possible, the keel projecting beyond the other part of the vessel, though, when loaded, it is quite under water. Instead of a rudder they steer with a long piece of wood not broader than one's hand. These vessels carry a great sail, and have outlayers on each side, with planks of light wood at the ends, and when it blows hard, they send out a man or two to sit at the extremity of the windward outlayer to keep the vessel from oversteering. Thus managed, they will bear the greatest sea; and when an English pinnace, with two sails, makes five miles an hour, these will run ten or twelve; however, they are never used but in fishing, or to sail to some neighbouring island. They have larger proas that carry fourteen or fifteen ton, with which they trade to Siam, Malacca, Pegu, and other places; but they have no large ships or vessels of force.

They have also blacksmiths, but their work is not much admired, and their taylor's are still greater bunglers. The Chinese are the best mechanics among them. Some of that nation live at Achen all the year round; but there usually arrives ten or twelve sail of Chinese ships in June, with great quantities of rice, and all sorts of merchandize. These take up a whole street at the end of the town next the sea. With this fleet come over various kinds of mechanics, as carpenters, joiners, and painters, who immediately set themselves to work, making chests of drawers, cabinets, tables, and all sorts of toys and utensils, which are presently exposed to sale; so that for two or three months this part of the town is like a fair, all manner of people resorting thither. If the Chinese can meet chapmen to their minds, they will even sell their ships too, reserving only so many as are necessary to carry them home. But though the people of Sumatra are, in general, such indifferent mechanics, there is hardly any great man or even a sovereign prince, upon the west coast, but learns some handicraft trade: their favourite employment is that of a goldsmith, in which they excel, for the people are very expert in making all sorts of gold plate with very few tools, and yet with such extraordinary dexterity, that whatever is of their workmanship, sells at a very high price throughout the Indies.

The old women are the only physicians. Some of these have observed the nature of their simples and drugs, and found their skill on their own experience. The flux is the most common distemper in these countries, and the most fatal to foreigners; there are however many kinds of fruit and herbs that would be of service to the Europeans, were they to take them when first seized by this distemper; particularly the guavas and pomagranates: they should also avoid being too free with some other fruits, or with unboiled water, and sherbert is still more unwholesome. There is also a distemper called the Morteluchin, or a perpetual vomiting and looseness, which frequently proceeds from too plentiful meals, and suddenly carries off the patient; but dropsies, the gout, and the stone, are seldom heard of in this part of the world.

All their learning consists in writing, reading, and some traditional accounts of their history and religion. The Mahometans, who possess the greatest part of the island, generally speak and write the Malayan tongue; but there are some offices of their religion in Arabic, and there are schools at Achen where the children are taught the languages. The inhabitants of the mountains have a language peculiar to themselves, and as the Malaysians write from the right hand to the left, the mountaineers write like us, from the left hand to the right, and instead of pen, ink, and paper, write, or rather engrave, with a sharp pencil on the smooth outside of a bamboo; but the Malaysians use ink, and write upon a thin brownish paper that will hardly bear. They are very indifferent accompants; but the Banians and Guzarats, who reside among them, and whom they employ when they have any considerable accounts to settle, are said to be a match for any European.

The greatest part of the people are Mahometans, but they are not so zealous as those in other parts of the world. Their mosques are mean and poorly built; at Achen, however, they are of brick or stone; but in the southern part of the island they are hardly to be distinguished

ed from the common houses. Yet their priests, and particularly the cady or high-priest at Achen, is held in high veneration, and they seem to have a great hand in conducting the affairs of state.

Polygamy and concubinage are allowed here, as in other Mahometan countries; but the priest must be consulted, he being esteemed the only judge of its expediency; for as he at first ratifies the contract, none but one of the same order is allowed to dissolve it.

SECT. IV.

A Description of the City of Achen, with some Account of the Palace. A diverting Incident, shewing the sagacity of an elephant.

ACHEN, or Achem, the most considerable port of the island, and the metropolis of a kingdom of the same name, is situated at the north-west end of Sumatra, in five degrees, thirty minutes north latitude, and stands in a plain surrounded with woods and marshes, about a mile and a half distant from the sea, near a pleasant rivulet. It is an open town, without either wall or mote, in the middle of which stands the king's palace. This is of an oval form, about a mile and a half in circumference, encompassed by a mote twenty-five feet broad, and as many deep, and by great banks of earth well planted with reeds and canes, that grow to a prodigious height and thickness. These cover the palace, and render it in a manner inaccessible; they are continually green, and not easily set on fire. The gates are not defended by a ditch and draw-bridge, but only by a stone wall, about ten feet high, that supports a terras on which some gums are planted. A small rivulet lined with stone runs through the middle of the palace, and has steps leading to the bottom, for the convenience of bathing.

Four gates, and as many courts, are to be passed before you can reach the royal apartments. In some of the outer courts are the magazines, and the elephants; but the inward courts are hardly ever entered by foreigners, or even by the natives, so that no just description can be given of them. The avenues to this palace or castle, as it is sometimes called, are well defended by nature; for all the country round Achen is full of rivulets, marshes, and thick woods of bamboos, which are in a manner impenetrable, and very hard to cut. Several little forts are also erected at proper distances in the marshes, where guards are planted to prevent any surprise. Some authors tell us, that in the king's magazines are deposited a numerous artillery, and a multitude of fire-arms; but, that his greatest strength consists in his elephants, who are trained up to trample upon fire, and to stand unmoved at the report of a cannon.

The city contains seven or eight thousand houses, which are not contiguous, every person's dwelling being encompassed by pales at some yards distance from it, except in two or three of the principal streets where the markets are kept, and also in the Chinese and European streets, where the inhabitants chuse to live pretty close together, the better to defend themselves from the thieves with which this city is much infested.

Most of the houses are built upon posts nine or ten feet above the ground, to secure them from the annual inundations. The sides, floors, and partitions are all of split cane, or bamboo, and the roofs covered with palm-eto leaves; but to save the best of their goods from fire, they have a warehouse of brick or stone in the form of an oven, and as large as an ordinary room. The entrance is not above three or four feet high, and very narrow, and they have a large stone ready fitted to stop it up in case of fires, which often happen, and spread with such fury through these slight buildings, that they have hardly time to save themselves.

There are a great number of mosques in the city built with stone, and roofed with tile; but they are neither large nor lofty, nor have any towers or steeples belonging to them. Besides the natives, the city is inhabited by the Dutch, Danes, Portuguese, Guzarats, and Chi-

nese, of whom the latter are the most numerous, and carry on a considerable trade.

Elephants are very plentiful in this city, and captain Hamilton observes, that in 1702, he saw one that had been kept there above a hundred years; but by report was then three hundred years old; he was about eleven feet high, and was remarkable for his extraordinary sagacity, as an instance of which he relates a comical piece of revenge he took on a taylor. In the year 1692, says he, a ship called the Dorothy, commanded by captain Thwaits, called at Achen for refreshments, and two English gentlemen in that city went aboard to furnish themselves with what European necessities they had occasion for, and amongst other things, bought some Norwich stuffs for cloaths, and there being no English taylor to be had, they employed a Surat, who kept a shop in the great market place, and had commonly six or ten workmen sewing in his shop. It was the elephant's custom to reach in his trunk at doors or windows as he passed along the side of the street, as begging for the decayed fruits and roots, which the inhabitants generally gave him.

One morning as he was going to the river to be washed, with his rider on his back, he chanced to put his trunk in at this taylor's window, and the taylor, instead of giving him what he wanted, pricked him with his needle. The elephant seemed to take no notice of the affront: but went calmly on to the river, and was washed; after which he troubled the water with one of his fore feet, and then sucked up a good quantity of the dirty water into his trunk, and passing unconcernedly along the same side of the street, where the taylor's shop was, he put in his trunk at the window, and blew his nose on the taylor with such a force and quantity of water, that the poor taylor and his journeymen, were blown off the table they worked on, almost frightened out of their senses; but the English gentlemen had their cloaths spoiled by the elephant's comical, but innocent revenge.

SECT. V.

Of the Government of Achen, and the other Parts of the Island of Sumatra. The Revenues of the Princes. The Arms used by the Soldiers, and the Punishments inflicted on Criminals at Achen.

THE most ancient accounts we have of the isle of Sumatra, mention its being divided into a multitude of little kingdoms, and principalities, which when the Europeans first arrived there, were mostly united under the king of Achen; but that the king of Bantam, in the island of Java, claimed the sovereignty over some districts on the south coast of Sumatra, and particularly of Jamby and Palambam; whose governors, however, still enjoyed the title of Pangarans, or sovereign princes, and continued in the administration of their respective governments, though subject to the controul of the king of Bantam.

The several kingdoms and states in this island seem to be very differently constituted, and most of them have experienced great revolutions and alterations in the last century.

We shall begin with the kingdom of Achen, which is by far the most considerable, and includes all the northern part of the island. Some travellers say, that this is a mixed, and others that it is an unlimited monarchy; some that it is governed by a man, and others that none but women are suffered to reign. That they have not always been governed by queens is evident from the letters sent by their kings to queen Elizabeth and king James I. and it appears most likely that they have been governed by both, and that the sex is no bar to the succession. In this kingdom are twelve oran cayas, or great lords, who exercise sovereign authority in their several districts, and yet are in some respects subject to the king, and are the principal officers of his court. These oran cayas have sometimes deposed the king, elected another, and restrained his authority. At other times the regal power has prevailed, and the oran cayas been assassinated or made dependant on the court; and then the prince was absolute. As to the

eldest son's succeeding to the throne, this does not seem to be much regarded by the Eastern princes, who generally dispose of their crowns to which of their children they think fit, whether he be the son of a wife or a concubine: though this sometimes occasions a struggle after their death, but that competitor who can make the greatest interest among the persons of highest distinction usually carries it, and hence the crown is frequently thought to be elective.

The king of Achen is represented by some authors as the most voluptuous prince in the world; his palace is filled with an incredible number of women: some remain continually about his person, either to cool and refresh the air with large fans, to amuse him with their conversation, to divert him with their songs, or to satisfy his desires. There are about thirteen hundred in the halls and courts of entry, where they mount guard by turns night and day. Others are in the kitchens and the offices, where they prepare every thing that is for the king's immediate service. It has been observed, that his palace is the theatre of jealousy, hatred, and perpetual complaints. The severity of the laws, and the rigour of the punishments, are the only barriers capable of containing them within bounds.

His revenues are acknowledged to be very great, there being such plenty of gold in the island: for the customs of Achen are very considerable, and the crown-lands, which are cultivated by the king's slaves, supply his court with provisions.

That part of the island which lies to the south of the equator is divided into several petty kingdoms, the princes of which stile themselves sultans as well as the king of Achen, but they are frequently called pangarans and rajahs. Each of these has his nobility, of which his council is composed; and almost every town and village has a governor, who is usually chosen by the inhabitants of the district, and confirmed by the sultan. There are also some free towns upon the coast, governed by their own magistrates, who are called datoos: of these Bencoolen has twelve, and Silebar four, who do not seem to be under the dominion of any neighbouring sultan, but to have the supreme power lodged in themselves; though they generally pay great respect to the princes that are near them.

The revenues of the kings of the southern provinces chiefly arise from the duties on pepper and the gold mines. Their forces are separately inconsiderable; but upon certain occasions, they have expelled both the Dutch and the English from very considerable settlements.

The arms used by these people are a broad-sword, a dagger, which they wear naked in their girdles, and a long shield made of tough rattans, interwoven and covered with the skin of a tyger, or some other beast: and both in the kingdom of Achen and some other parts of the country they have great guns and muskets. They have also some war-elephants, but these seem rather to be kept for state than use.

They have no written laws, except those recorded in the Koran. They proceed upon immemorial custom; and in doubtful cases the most ancient people are consulted; and if a precedent be remembered, it is thought sufficient to regulate the sentence. Murder and adultery are punished with death, and a crowd of executioners stab the criminal with their daggers; but female offenders are usually strangled. For robbery and theft they cut off one or more joints of the criminal's fingers or toes, and sometimes an arm or leg, according to the nature of the crime; and the third offence is punished with death. This cruel punishment of dismembering is performed in a very rude and awkward manner. They have a block with a broad hatchet fixed in it, with the edge upwards, and the limb being laid upon it, is struck with a wooden mallet till the amputation is made. They also use beheading and impaling; and some of the sultans of Achen are charged with inflicting the most inhuman tortures on their subjects of the highest rank for very trivial offences: for persons of all conditions, who have fallen into a fault, are liable to punishment; and in some reigns persons of the royal family have been seen at court without either hands or feet, and have been treated in that manner for faults which would hardly have deserved notice in any other country. The sultan

is frequently the spectator, and even the executioner of the punishments inflicted; and is said to have elephants trained to torment criminals, who understand by the least signs what the prince requires of them. He has been seen to pass coolly from that spectacle to that of cock-fighting, in which many of the Indian kings take great pleasure. This was probably the case under some of their tyrants. Admiral Beaulieu relates a dreadful scene of cruelties committed by the king in his presence: but these monarchs have behaved with greater moderation since the English have traded to that city; and later travellers give us no formidable idea of their power and grandeur:

All offenders are brought to a speedy trial, and sentence is no sooner passed than it is executed. As to civil causes, they are decided by the opinion of the magistrate, and such precedents as tradition or his own experience has furnished him with. Those of their magistrates who live in the neighbourhood of the English, where the affair is intricate, frequently desire the opinion of the principal persons among the English, and pay an uncommon regard to an European who is a man of sense and temper, when they are so happy as to meet with him; but nothing endears the English more to this people than their learning the Malayan tongue, they having been greatly imposed on by linguists.

SECT. V.

A concise Account of the first Settlement of the Trade to Sumatra by the English; with the Reception they met with from the King of Achen.

BEFORE we give a particular account of the English and Dutch factories on the coast of Sumatra, for purchasing pepper and other valuable articles of commerce, it may be expected that we should give the reader a view of the manner in which that trade began; which is the more necessary, as Sumatra was the first country to which the English East-India company traded in the Indies.

Captain Lancaster, who, according to the custom of that age, was stiled general, commanded the English fleet, and arrived in the road of Achen on the fifth of June, 1602, where he found the ships of several nations; and the fame of queen Elizabeth's victories over the Spaniards having reached that part of the world before him; made way for his favourable reception among the Indian princes.

Soon after the general's arrival, he sent captain Middleton, who had the title of vice-admiral, with four or five English gentlemen, to wait upon the king of Achen, and solicit for his obtaining the honour of delivering the queen of England's letter into his majesty's hands.

Captain Middleton not only met with a favourable reception, but was entertained by the king, presented with a habit of the country, and was ordered to assure the general, that he might come on shore with the same freedom and security as if he was in her majesty's dominions; and if he was under any apprehensions, such hostages should be sent on board as he desired:

Two days after the general went on shore, and there being two Dutch factors at Achen, they invited him to their house: here a nobleman from the king came to attend the general, and ask for her majesty's letter; but being informed that it was not customary in Europe to deliver letters of this kind to any but the king in person, six elephants, with drums, trumpets, streamers, and a vast retinue, were instantly sent to bring the general to court. The largest of these elephants was about fourteen feet high, and carried a machine upon his back that had some resemblance to the body of a coach covered with crimson velvet, and in the middle of it stood a golden bason, in which the queen's letter was put, and covered with a piece of rich silk. The general was mounted on another elephant, some of his retinue on the rest, and others walked on foot.

On their coming to the gate of the palace, a nobleman, who appeared as master of the ceremonies, desired them to stay till the king was informed of their approach. They were soon after dismounted, and admitted to his majesty's presence, whom the general saluted after the manner of the country, and, declaring he was sent from the most mighty queen

queen of England to propose an alliance and friendship between her and his majesty, was going on with a long harangue, he not being informed of the aversion of the Indian princes to long speeches; but the king, interrupting him, desired him to sit down, and told him that he was welcome to his country, and might depend upon all the favours he could reasonably ask, in behalf of that noble prince of whom fame had uttered many great things.

The general then delivered the queen's letter to his majesty, who gave it to an officer that stood by him, and the queen's present was set before the king, consisting of a large silver basin, with a fountain in the middle of it, weighing upwards of two hundred ounces, a large silver cup, a fine looking-glass, an embroidered sword-belt, a very handsome pair of pistols, a plume of feathers, and a fan made of feathers. He seemed most pleased with the fan, and immediately bid one of the women fan him with it.

Soon after the company were ordered to sit cross-legged, after the manner of the East, and an entertainment was served up in dishes of gold, or tamback, which is a mixture of gold and brass. The king was seated in a gallery raised about six feet above the hall of audience, and frequently drank to the general a glass of arrack; who, having pledged him in that liquor, was afterwards allowed to drink what liquor he pleased.

After dinner the king's women were called in, and danced after the manner of the country. The king then ordered the general to be presented with a habit of the country, which he put on in his majesty's presence; and then withdrawing, went with his retinue on board the ships.

His majesty having ordered two of his noblemen to treat with the general on the alliance with the queen, and settling articles of commerce, it was at length agreed, that the English should enjoy a free trade, and no customs be paid for goods imported or exported: that in case of shipwreck, assistance should be given to the English, and the goods restored to the owners; and, in case of death, the English should have liberty to bequeath their effects to whom they pleased: that all contracts with the king's subjects should be punctually performed; and if the English received any injury from the natives, the king should do them justice: that they should determine all differences among their own people, and enjoy the freedom of their religion.

These articles being settled, the English factors proceeded to purchase pepper; but the Portuguese using all arts to obstruct their trade, the general resolved to cruise in the straits of Malacca for their ships; and, on the third of October, 1602, took a large Portuguese carrack of nine hundred tons burthen, with above six hundred persons on board, and laden with nine hundred and fifty bales of chints, and calicoes, with abundance of rice and rich merchandize sufficient to freight all the English vessels.

The general, on his return to Achen, made the king a present of some of the most valuable things he had taken in the prize: upon which his majesty congratulated him, and seemed rejoiced at his success; for the Portuguese had behaved with such insolence, that all the Indian princes were exasperated against them.

The general having finished his affairs, and settled several factors at Achen, had his audience of leave, when he received from the king a letter to her majesty in the Arabic tongue, and also two habits for the queen of rich silks embroidered with gold, and a ring set with a fine ruby. The general himself was presented with another ring of the same kind; and, on his taking leave of his majesty, that prince assured him, that whenever any English ships came into his ports, they should meet with the same kind of usage he had found there. This our countrymen long experienced, no other nation enjoying the same privileges as the English at the city of Achen.

The general now sending one of his ships laden with pepper to England, directed his course to Bantam, in the isle of Java, where he met with a very favourable reception; and having taken a house in the city, brought goods ashore, which he sold to the natives, and bought pepper and other spices with the money: then leaving eight factors in his house at Bantam, to manage the affairs of the company there, he took leave of the king, and setting sail for England, arrived in the Downs on the eleventh of

December, 1603, after having made a very advantageous voyage for the company.

In short, the English had a factory many years at Achen; but at length, the company finding that it did not answer the expence, it was recalled. In that city all other foreigners pay five, and sometimes eight per cent. custom; while the English made only the usual presents to the king and court, amounting in the whole to sixteen or seventeen tael. These presents consisted of two pieces of fine cotton cloth, presented to the king at the ship's first coming to land, and two more at their departure; two or three tael to the eunuch who delivered the first present, and two more to him that carried the last: and when the four first boats, loaded with goods, were sent ashore, a tael and a half was paid instead of all customs. A piece of silk, or calicoe, was also presented to the sabandar, or governor of the port of Achen; and another to the chief oran caya, or minister of state, when the first present was sent to the king.

SECT. VII.

A concise Account of the English Factories in the Isle of Sumatra, particularly of Bencoolen, Marlborough-Fort, and Siliebar.

BENCOOLEN is situated on the south-west coast of Sumatra, in three degrees ten minutes south latitude, and one hundred and three degrees east longitude from London, and, from the year 1685, to the year 1719, was the principal settlement of the English upon that island. It is known at sea by a high slender mountain, called the Sugar Loaf, that rises in the country twenty miles behind it. Before the town of Bencoolen a small island, called Rat Island, breaks the swell of the sea, and with the point of Siliebar, which extends two or three leagues to the southward, forms a large bay. Within this island the ships usually ride; but this road is inconvenient, especially during the south-west monsoons. On the north-west side is a river, which brings the pepper out of the inland country; but there is great inconvenience in shipping it, on account of a dangerous bar at the river's mouth.

The town is near two miles in compass, and was chiefly inhabited by the natives, who build their houses upon pillars of bamboo, as in other parts of the island; and formerly the English, Portuguese, and Chinese had each a separate quarter, in which the houses of the English were erected after their own model. Though there was no want of brick or stone, they found themselves under the necessity of building with timber, on account of the frequent earthquakes, to which the island is subject; but the Chinese, after the manner of their country, had low houses that had only the ground-floor.

As Bencoolen is situated on a stinking morass, its unhealthy situation proved fatal to great numbers of the English: besides, the natives had for several years appeared very uneasy, and seemed to threaten the destruction of the English settlement; which is the less wonderful, as the English, who were unhappily sent thither, were so void of understanding as to treat the natives like their slaves; for Dampier observes, that while he was there, the English chief who governed Bencoolen had so little discretion as to put two of the neighbouring rajas, or kings, in the stocks, because their people did not bring down pepper so fast as he expected. In short, the badness of the air, and the ill conduct of the English company's servants, made it necessary to fix upon a situation that was at once more healthy, and would admit of a more regular fortification than the place where the old fort stood.

Accordingly a fort was marked out upon a rising ground about two or three miles to the southward of Bencoolen, the foundations were laid, and the walls, which are of brick, began to rise, when the country being ripe for an insurrection, assembled in arms against the English, cut off part of the garrison, and the rest escaped in their boats to sea, and got on board one of the company's ships.

But though the natives had thus driven the English from Bencoolen, in about a year's time they suffered them to return, and complete the fortifications at Marlborough-fort, as it is now called, without opposition; and there the factory enjoy the advantages of a pure air, sound health, and

and flourishing trade, though it is only two or three miles distant from Bencoolen.

About ten miles to the southward of Bencoolen is Sillebar, which is situated in a bay at the mouth of a large river of the same name, in four degrees south latitude. But this place has no good fresh water; for if that which proceeds from the springs there be drank for a considerable time, it occasions gripings and fluxes. The town is encompassed by large woods and rocky mountains; and, with the adjacent country, was formerly subject to the king of Bantam. The English have a small colony there, which is a detachment from Marlborough-fort, to receive the pepper brought thither by the natives.

Besides these English settlements we have Lattoun, which is situated about forty miles to the northward of Bencoolen; Bentall, which lies at least an hundred miles to the northward of Bencoolen; and Mocho-Mocho, which is situated near Indrapour, and is now the most northerly of all our settlements.

S E C T. VIII.

Of the Settlements of the Dutch at Sumatra, particularly of Padang, Pullambam, and Bancalis.

ON a part of the coast of Sumatra, called the Gold Coast, the Dutch have a factory at Padang, under the management of a chief, who has his council and fiscal; and this is considered as a very profitable as well as honourable post.

The Dutch have likewise a factory at Pullambam, about eight leagues from the sea, on the banks of a very large river which empties itself by four different channels into the sea. The great trade carried on there is that of pepper, which the Dutch endeavour to monopolize in the same manner as they do cloves, nutmegs, and cinnamon; and are therefore at a very great expence in keeping several armed harks cruising at the mouth of this river, to prevent what they are pleased to call smuggling. They have indeed contracted with the king of Pullambam to take off all the pepper in his dominions at the rate of ten pieces of eight, or fifty shillings, for a bahaar, or four hundred pounds weight, which is esteemed a fair price: they have, however, introduced a clause in their contract, by which it is agreed, that half the purchase of the pepper shall be paid in cloth, at such a price as greatly reduces the value of their cargoes; and on this account they are so much afraid of smuggling: yet, it is said, that in spite of their armed barks, on paying a thousand florins to the king of Pullambam, and the same sum to the Dutch chief, a cargo of a thousand bahaars of pepper may be carried off the island without any great difficulty.

Though the country is mountainous, this is not considered as a great inconvenience, since most of the mountains abound with gold, silver, lead, and other metals; and the company are possessed of some gold mines, which are extremely rich, and great care is taken both to secure and conceal the profits that are made of them.

The chiefs of Padang have, however, been so unfortunate as to have their honesty always suspected. This, says commodore Roggewein, is chiefly owing to their management of the mines, that do not turn out greatly to the advantage of the company, while all their officers get immense estates out of them; which the council at Batavia can neither understand nor digest; and for this reason they very often change the chief, but to very little purpose.

The principal places where gold is found by the natives, are Triou and Manicabo, where they obtain it in the following manner. They dig at the bottom of the mountain ditches, where the water being stopped, when rolling down the sides of the mountains in the winter, they, in the summer, draw it off; and by washing the mud which remains at the bottom, obtain from thence considerable quantities of gold dust. Indeed it is generally thought by those, who are best acquainted with the commerce of the Indies, that this island furnishes annually five thousand pounds weight of this precious metal, yet very little, if any, of this gold is ever brought to Europe, the Dutch disposing of it in other places, where gold is highly valuable, to purchase other commodities, which in Europe turn to a better account.

Besides Padang and Pullambam, already mentioned, the Dutch have a strong fort and a great factory at Jamby, and another at Siack; but this last place is very unhealthy. It stands on the great river Andraghira, into which, at a certain season of the year, come vast quantities of shads of a very large size, whose roots being accounted a great delicacy, are taken out, and the rest of the fish thrown away, which, lying in great heaps, corrupt and exhale pestilential vapours that infect the air. The persons therefore that are sent to Siack, are much of the same stamp with those that are sent to Banda, that is, men of abandoned characters and desperate fortunes.

The above roes they pickle with salt and tamarinds, and then dry them in smoke; after which they wrap them up in large leaves, and carry them to all the countries from Achen to Siam. These roes, when dried, are called Turbaw, and captain Hamilton thinks their taste far exceeds that of caviar.

They have another considerable factory on the banks of the river Bancalis, that produces large profit from the sale of cloth and opium, which are constantly paid for in gold dust. This was discovered by a factor in the company's service, who, after he had carried it on privately for about ten years, and acquired by it upwards of one hundred thousand pounds sterling, resolved to secure what he had got, by making a free discovery of this branch of commerce to the company; who then took it into their own hands.

About Bancalis there are prodigious numbers of wild swine, and in the months of December and January their flesh is very sweet and fat. In those months great numbers of people resort thither in small proas. Some go into the woods, and drive them towards the river, while others are ready with dogs to drive them into it, and when one goes, all the herd follow; others are ready with lances in their proas, to pursue them in the water, and lance them. They are taken up on the opposite shore, and immediately carried to places appointed, where there are many fires made of brush wood, with which they singe off the hair, and then taking out the entrails, cut them in proper pieces, and salt them in the proas; each proa having a share in proportion to the number of men it brings. After the pork has lain three or four days in salt, they wash it, hang it in smoke, and then put it in casks with some dry salt; after which it is sold by the cask to the best bidder.

There are likewise several other Dutch plantations on this island, which are all comprehended under the general title of the west coast.

S E C T. IX.

Of the Coin, Weights, and Measures used at Sumatra.

IN this country there are but two sorts of money of their own coining; the first is of lead, which they call cash, of which fifteen hundred make a mafs, or fifteen pence, which is their gold coin: a quarter of a mafs is called a pollam, or copong, which is imaginary: sixteen mafs make one tael, which is likewise imaginary, and equivalent to twenty shillings English. Dollars and other Spanish money are current almost all over the island: but though fifteen hundred cash are commonly reckoned the value of a mafs, they rise and fall as the money-changers think proper, only there are seldom less than a thousand, or more than fifteen hundred, reckoned to a mafs.

At Achen pieces of gold are oftener used in merchandize than their coin, especially in considerable bargains; it is therefore necessary to express at what rate you intend to receive and pay gold, as well as what catty you buy and sell by. The receiving a thousand pounds in their gold mafs would be attended with inconceivable trouble, for brass, mixed metals, and silver gilt, are frequently found among them, and even the money-changers, who are employed in examining them, are sometimes deceived, though, if they receive any bad, they are obliged to make them good to the person by whom they are employed.

A merchant may likewise be greatly imposed on by receiving their gold dust, for they will mix small bits of other metal with it, which are not easily distinguished, and make it necessary to employ the money-changers upon

on these occasions. Great numbers of these people are to be found in the streets of Achen, and they are generally either Guzarats, or natives of the Hither India.

As to the weights used at Sumatra for money and goods five tael make a buncal, twenty buncal make a catty, and one hundred catty a pecul, or one hundred and thirty-two pounds English weight. Three peculs are a China bahar, or three hundred and ninety-six pounds China weight, and of Malayan weight at Achen, four hundred and twenty-two pounds, fifteen ounces; and upon the west coast, particularly at Bencoolen, a bahar is five hundred pounds weight, or five hundred and sixty pounds English.

The usual measure for corn or liquids is the bamboo, which holds about a gallon, and it does not appear that there is any other measure for cloth, besides the natural cubit and fathom.

S E C T. X.

Of the Nicobar and Andoman Islands.

THE Nicobar islands extend northward from the end of Sumatra into the entrance of the bay of Bengal, and lies from the seventh to the tenth degree of north latitude, and between the ninety-second and ninety-fourth degrees of longitude. The largest of them, at which ships usually touch, and that gives name to the rest, is situated most to the southward, and is about forty miles long, and twelve or fifteen broad.

The south end of this island is mountainous, and has steep cliffs towards the sea; but all the rest of the island is low uneven land, covered with woods, in which are a great number of tall trees fit for building, or any other uses. The soil is a rich black mould, and might produce any grain was it cultivated. The island does not appear to produce any valuable commodities, nor has any nation attempted to make a settlement upon it, or to bring the people under their dominion.

The islands are neither divided into kingdoms, nor provinces, nor does it appear that any towns have been built upon them: but in every creek or bay are seen four or five little houses standing by the sea-side, on posts about eight feet from the ground. These have but one room, which is about eight feet in height; but, instead of being ridged like a barn, they are nearly arched with bended canes, and covered with palmeto leaves.

The country is over-run with wood, for they have only a few plantations of cocoa-nut-trees near the sea-shore, from which they draw their beloved liquor toddy, and the nuts afford them meat and drink; for they are said to have neither rice, nor any other grain growing in the country. Instead of bread they use the fruits of the melory tree, which grows wild in the woods: it is of the size of a large apple-tree, has a blackish bark, and a pretty broad leaf. The fruit has the shape of a pear, and, in the largest part, is twelve or thirteen inches round. It has a tough smooth rind, of a light green colour, and

the fruit within 'it is much like an apple, but full of small strings or fibres. They scrape the pulp from the strings with a wooden knife, and making it up in great lumps as big as threepenny loaves, boil them in earthen pots: they will keep a week, but afterwards turn sour. This is their chief food, for they have no roots, except a few yams, nor do they seem fond of hogs-flesh or poultry, though they are in no want of either; but fish is eaten more plentifully, every house keeping a fishing-boat or two.

The natives are tall, clean limbed, and of a dark tawny complexion: they have straight hair and black eyes, their visage is pretty long; their noses are well turned and proportioned, and their faces, taken altogether, tolerably handsome; but the women pull the hair off their eyebrows, which renders them not quite so agreeable as they otherwise would be.

The men only wear a narrow piece of linen tied round their waists, to which they fasten another cloth of about a hand's breadth, and bringing it up between their legs, just cover their nakedness; but the women have a cloth about their loins, which reaches as low as their knees, and serves instead of a petticoat.

The natives are a peaceable, harmless people; and being friendly, and not inclined to quarrel, murder and robbery are seldom heard of among them. They confine themselves to one woman, and live as man and wife, without any priest to tie the nuptial knot. As to their religion, we only know that they have some caves dug in the rocks, towards which, the missionaries observe, they pay a kind of adoration. It is also supposed that they worship the moon, from their great rejoicings at its first appearance. They are not divided into casts or tribes, like the natives of the continent of India, but eat and drink, and mingle with each other, and with strangers, without the least scruple.

Their language is peculiar to themselves: they have, however, some few Portuguese and Malayan words, which are of use to them in bartering with the foreigners who touch upon their coast: for when any ships pass by, both men and women come on board, bringing with them, hogs, poultry, fruit, and other provisions. They also sometimes bring ambergris, but oftener a mixture, which looks very like it, and with which the Europeans are sometimes imposed upon. They usually take in return tobacco, iron, linen, and old cloaths.

The Andoman islands are situated in the bay of Bengal to the northward of the Nicobar islands, extending from the eleventh to the fifteenth of north latitude. As the manners and customs of these people are the same with those of the inhabitants of the Nicobar islands, the above description will serve for both. Several writers have charged the natives of all these islands with being cannibals, and would persuade us, that they have a particular fondness for human flesh, but this is so far from being the case, that like the people of the first ages, they live chiefly on fruit, and are found to be as harmless and inoffensive as any people upon earth.

C H A P. XIV.

Of C E Y L O N.

S E C T. I.

The Island possessed by the Portuguese, who are expelled by the Dutch. The Situation and Extent of Ceylon. Its Climate, and Seasons. With a Description of the Face of the Country, and of the Mountain called Adam's Mount.

WE shall now take a view of the delightful island of Ceylon, the most westerly of those beyond the great peninsula of India, and then return back to the continent. The ancients, to whom it was known by the name of Taprobane, considered it as a plentiful source of all sorts of riches and curious merchandize; and the learned Bochart

was of opinion, that this was the country of Ophir and Tarshish, with whose treasures Solomon's fleets were loaded.

The Portuguese discovered this fine island, and considering the advantages that might be drawn from it, landed here in 1506, under the conduct of Laurence Almeida, who took possession of it in the name of Emanuel, king of Portugal, by erecting a column with an inscription, importing, that it had no master, though he at the same time treated with one of the kings of Ceylon, whom he promised the protection of Emanuel, on condition of his paying a yearly acknowledgment of two thousand five hundred quintals of cinnamon. "The Dutch, says the author of

"the

“ the New History of the East Indies, jealous of so lucrative an establishment, begun in 1602 to make attempts to take it from them. The violence they exercised rendered them as odious to the Cinglases (for so the inhabitants of Ceylon are called) as the Portuguese already were on the same account. But they accomplished their designs fifty-five years afterwards. They declared war against the Portuguese; they drove them from the places they had fortified and possessed for a hundred and fifty years before; they seized on the cities of Colombo and Negombo; they placed a garrison in the fort of Punto Gallo; they made themselves absolute masters of the coasts and harbours, but did not enter into the dominions of the king of Candy, who possesses the middle of the island; and they are so anxious to engross the trade of Ceylon, that they suffer no foreign vessels to approach it.”

The island of Ceylon is situated between the sixth and tenth degree of north latitude, and between the seventy-ninth and eighty-second of east longitude from London. It is therefore about two hundred and fifty miles in length from north to south, and near two hundred in breadth from east to west; and the Dutch observe, that in its shape it resembles a Westphalia ham. It is seated about forty-five miles to the south-east of the hither peninsula of India, and is one of the finest countries in the world.

The monsoons and seasons are the same as on the neighbouring continent; for the rains begin to fall much sooner on the Western coast than on the Eastern, just as they fall sooner on the Malabar side of the coast of India, than on the coast of Coromandel, which probably proceeds from the same cause, Ceylon, as well as that great peninsula, being divided by very high mountains. The northern part of the island is subject to great droughts of very long continuance, an affliction that is the more sensibly felt as there are scarce any springs or rivers in that part of the island, and the inhabitants are obliged to be supplied with water as well as food from the South.

There are, however, several rivers in the island, which fall down from the mountains, but are generally so rapid and full of rocks as not to be navigable; the largest is that of Mavillagonga, which has its source in a mountain called Adam's Mount, and running north-east falls into the sea.

As to the face of the country, it is for the most part covered with fragrant woods and groves, and between the mountains are little fertile vallies watered by fine springs. In short, this island not only produces gold and other metals, but topazes, rubies, sapphires, granates, and crystal.

In the southern part of the island, about twenty leagues from the sea, is a vast plain, in the middle of which is the above mountain covered with a fine turf, on which rises a rock of a pyramidal form; but so rugged, that, it is said, it can only be ascended by means of an iron chain, which hangs from the top to the bottom. It is supposed to be two leagues from the plain to the topmost summit; but the way so bad, that setting out early in the morning, one cannot arrive thither till two hours after mid-day; and the height is so prodigious, that the sailors begin to desery it twenty leagues out at sea. Though the summit of the rock, when viewed from the bottom in the plain, appears like a point, yet it forms a terrace two hundred paces in diameter; in the center of which is a large and deep lake of some of the best water in the world. From thence proceed several rivulets which fall in torrents down the sides of the mountain, and, after being reunited, form three great rivers in the plain. Near the lake is a large stone, on which is the print of a man's foot, as perfectly engraved as if the impression had been made on wax. The Cinglases are persuaded that it is a vestige of the first man, and therefore have called that mountain Hamalel, or Adam's mountain; which the Portuguese have translated Pico de Adam, or the Peak of Adam. The people believe, that the first man was created here; that the lake arose from the tears which Eve shed at Abel's death; and that Ceylon was part of the terrestrial paradise. This tradition, which could only be received from the Jews, it is said came from king Vigia Raia, who, according to the common opinion, lived five hundred years before Christ.

S E C T. II.

Of the Trees and Plants of Ceylon, with a particular Description of the Tallipot-Tree, the Reffule, the Cinnamon-Tree, the Jaka, the Orula, and the Downekaia. Of the different Kinds of Grain, and the Method of Husbandry practised by the Natives.

ONE of the most remarkable trees in Ceylon is the tallipot, which grows straight and tall, and is as big as the mast of a ship: the leaves are said to be so large as to cover fifteen or twenty men, and keep them dry; they are round, and fold up like a fan. The natives wear a piece of the leaf on their heads when they travel, to shade them from the sun; and they are so tough, that they are not easily torn, though they make their way through the woods and bushes with these kind of umbrellas. Every soldier carries one, which also serves him for a tent to lie in; and, without these leaves, it would be impossible to live abroad in the rainy season. This tree bears no fruit till the last year in which it lives, and then has plenty of a hard fruit of the size of a nutmeg. Its trunk contains a pith, which is sometimes eaten like the pith of the sago tree, and bread is made of it as well as of sago.

They have a tree called reffule, that is as straight and as tall as the cocoa-tree, and is also full of pith. From this tree the natives draw a cool pleasant liquor that is very agreeable, though it is no stronger than water, and an ordinary tree yields three or four gallons a day. By boiling this liquor they obtain a kind of brown sugar, which in India is called jaggory; and, it is said, that they can refine it, and make it fit to answer all the purposes of sugar. They obtain this liquor in the following manner: on the very top of the tree grows a bud, which they cut off, and bind about it pepper, salt, limes, garlick, and leaves: under this bud they hang an earthen-pot to catch the liquor, and every day cut a thin slice from the end where the bud grew. The leaves of this tree fall off, and are renewed every year till it arrives at its full growth, and then the same leaves continue on it for several years together. As the bud at the top ripens and withers, others come out lower every year, till they reach to the bottom of the boughs, and then the tree has done bearing, and dies within seven or eight years after. The wood of this tree, which is very hard and heavy, is black, and of this the inhabitants make the pestles with which they beat the rice out of the husks in mortars.

There are here whole forests of oranges, citrons, and cinnamon-trees; and the last are so common, that the smell of them spreads eight leagues round. Salmon says, that in his voyage to India, when the ship was judged by the best seamen on board to be a hundred miles from that or any other land, the air was so extremely sweet, and so replenished with fragrant smells, that he was morally certain they must be near some land. “ I called up, says he, several of my travellers, who regaled their smelling faculty in the same manner; and it was the general opinion, that this must proceed from the cinnamon-groves in Ceylon. However, it is observable, that when people have been long at sea, and draw near any coast, if the wind sets off of it, it will bring a very refreshing smell along with it, though not comparable to that perfumed air we meet with on the coast of Ceylon.”

The cinnamon-tree is peculiar to this island, and is of inestimable value to the Dutch. This tree grows on the south-west part of the island, where it is as common as any other in the woods; but there are few or none to be found towards the northern coast; yet the Dutch have secured all the bays and the mouths of the rivers round the island to prevent other nations settling there, or having any commerce with the natives.

The cinnamon-tree is of the middle size, not very large; and its leaf in thickness, shape, and colour, resembles the laurel.

When the leaves first sprout they are as red as scarlet, and on being rubbed between the fingers smell like a clove. The tree bears a fruit in September that is like an acorn, but neither its taste nor smell has any resemblance to that of the bark. By boiling the fruit in water

they obtain an oil which swims on the top, and has a very agreeable smell; and when it is cold is white and as hard as tallow. This is sometimes used as an ointment for aches and pains; and as it is very common they also burn it in their lamps. Some people assert, that the cinnamon-tree has three barks; but all agree that it has two, and that the cinnamon is the second. The best is that stripped from trees of a middling growth; for neither those that are very young, nor those that are old, are proper for peeling. Having stripped off the outward bark, they cut the next round the tree in several places with a pruning-knife, and cutting them lengthways in slips, peel them off, and lay them in the sun to dry, on which they roll up together as we see them brought to Europe.

Whether the tree be killed by cutting the inward bark, as some affirm, is not very material, since there are abundantly more of them in this island than are necessary to supply the whole world; and therefore the Dutch do not care into how narrow a compass the cinnamon-groves are brought, since, as they have monopolized this spice, they can set what price upon it they please; and the less extent these woods have, the better they will be able to defend them. The body of the tree under the bark is perfectly white, and serves for building and other uses; but it has neither the fragrant smell nor taste of the bark.

Among the other extraordinary trees of this island, is the Orula, which is of the size of an apple-tree, and bears a fruit like an olive; this they sometimes take as a purge: they also use it to dye their cloaths black, by dipping them into water, in which this fruit has been infused; and it is said, that if a piece of rusty iron be thrown into this water, it will eat off the rust, and the iron become bright; but that the water will be so black, that it will serve for ink.

Here are a great variety of fruits; but the natives seldom eat them ripe, or cultivate any but those which serve for pickles. The fruit called jack, or jaka, is a part of their food, it grows upon large trees, is round, and of the size of a peck-loaf: it is covered with a green prickly rind, and has seeds or kernels within it, that resemble a chestnut, both in size, colour, and taste. This fruit they gather before it is ripe, and when boiled it has the taste of cabbage: but when mellow it is eaten raw, and is very good. The kernels roasted in the embers serve them for food when on a journey.

There is another fruit called jambo, which is very juicy, and has the taste of an apple: the colour is white, streaked with red, and it looks very beautiful. They have also some fruits that resemble our plums and cherries; nor do they want any of the common Indian fruits, as pine-apples, cocoas, limes, melons, pomegranates, and mangoes.

The kitchen-gardens of this island are well supplied with roots and herbs; the roots they eat are known by the general name of yams, though they have a great variety of them. They have also several sorts of vegetables, which they eat with butter, some of which are nearly equal to asparagus. They also dress some of their green fruit with rice. The Portuguese and Dutch have introduced almost all the herbs and roots used in our kitchens, as coleworts, lettuce, sage, mint, rosemary, radishes, and carrots; and their woods afford plenty of medicinal herbs, which are well known to the natives, who, by applying them, perform considerable cures.

The country also abounds with flowers of the finest colours, and the most fragrant smells, but the natives never cultivate them, or take any delight in fine gardens; yet the young fellows and girls adorn their hair with them: among others they have white and red roses, that smell as sweet as ours, and also a white flower that resembles jessamine, of which a nosegay is brought every morning to the king, who claims the property of them wherever they grow.

There is another flower called the hopmaul, that grows upon trees. These have a very fine scent, and are particularly used by the young people in their hair. They have likewise a flower called the sindricmal, which is remarkable for opening every evening at about four o'clock, and closing again about four in the morning.

The downekaia is a shrub that bears a leaf that is only about two fingers broad, and yet is six or eight feet long, and on both sides full of thorns. These leaves they split, and make mats of them. This shrub bears a bud that opens into a bunch of fragrant whitish flowers, like a nosegay, and the roots being full of small fibres, they make their cordage of them.

They have several kinds of rice, some of which require some months before the corn is ripe, some six, others five; and there are other kinds that will be ripe in three or four months from the seed-time: that which ripens fastest has the best taste, but yields the least increase. As all sorts of rice grow in water, the inhabitants take great pains in levelling the ground they design for tillage, and in making channels, for their wells and reservoirs to convey the water to the fields. If they apprehend they have water enough, they sow that kind of rice which yields most, and is the longest in growing; but if they apprehend the water will not hold out, they sow that which ripens soonest. They also contrive to have all their rice ripe together; for as their fields are common, they turn in their cattle after harvest; and if any husbandman is much later than his neighbours, his corn is eaten up by the cattle.

As there are but few springs in the north part of the island, the natives, during the rainy season, save the rain-water in great ponds a mile in extent; and when their fields are sown, let it gradually flow into them a little at a time, that it may hold out till harvest.

Their usual seed-time is in July or August, soon after the beginning of the rains, and their harvest in January or February; but where they have always plenty of water, they pay little regard to the seasons, but sow and reap almost at any time.

Their plough has a handle and foot shod with iron, much like our foot ploughs; but they are both of a piece, and much less and shorter on account of their turning on the side of hills where they are cramped for want of room. A small beam is let into that part which the ploughman holds in his hand, and to which the geers of the buffaloes are fastened: these ploughs do not, like ours, bury the sward, but only serve to break up the ground that is soon after overflowed with water, which rots the grass and weeds. The lands are indeed ploughed twice; after the first they make up the banks, which serve to keep in the water, and for causeys to walk upon from one field to another; for the fields, when overflowed, are knee-deep in water and mud. When the weeds and grass are rotted, they drag a heavy board edge-ways over the land to make it smooth, that it may every where be equally overflowed.

Before they sow their seed they soak it in water, and then let it lie four or five days on a heap till it grows. When the seed is ready they drain the water off the land, and then with square boards fastened to poles again smooth the mud; after which they sow the rice as our husbandmen do wheat and barley, and suffer it to stand without water till it rises a span above the ground. The women then come to weed the rice, and transplant it where it grows too thick; after which they again let in the water, and the rice grows half a foot or a foot deep in water till it is ripe.

Instead of threshing their corn they tread it out with oxen and buffaloes, which is frequently done in the fields where it grows. When it is reaped they lay out a round spot of ground for this purpose, about twenty-five feet in diameter, and dig it a foot and half deep. This method is so expeditious, that half a dozen oxen will trample out forty or fifty bushels in a day. It is remarkable, that the people, before they begin this work of treading out the corn, always perform some religious ceremony, and apply to their idols for a blessing on their labours.

There are several other kinds of grain which the people eat towards the end of the year, when rice begins to grow scarce, particularly curacan, which is as small as mustard-seed; this they beat or grind into flower, and make cakes of it. This grain grows on dry ground, and is ripe within three or four months after it is sown.

They have another grain called tanna, which is as small as the former. Every seed shoots out four or five stalks, each of which has an ear, and it is said to multiply
a thou-

a thousand fold. The women who perform most part of the harvest-work cut off the ears when it is ripe, and carry them home in baskets. This is very dry food, and is only eaten when rice is not to be had.

There likewise grows here a seed called tolla, of which they make oil, with which they anoint themselves.

SECT. III.

Of the Beasts and Insects of Ceylon, particularly the Elephants, the Ants, and the Bees. Of the Birds and Fishes.

IN this island there are plenty of buffaloes, oxen, deer, goats, and hogs; they have likewise elephants, monkeys, bears, tygers, jackalls, hares, and dogs; but no lions, wolves, sheep, horses, or asses, except such as are imported by Europeans. Some of their deer are larger than our red deer; but there is another animal that is in all respects like them, except in the size and colour, it is no bigger than a hare, and is grey spotted with white.

This island is most famous for its elephants, which are so numerous, that they do incredible damage to the husbandmen by breaking their trees, and eating and trampling down their corn. Hence the country people are obliged to watch those of their own fields that lie near the woods every night, and they are not secure of their corn when it is placed in their yards. It is with great difficulty that, with lighted torches and making a great noise, they can frighten them away; sometimes they shoot at them, and wound them with their arrows; but the enraged elephant frequently kills them. Their tygers and bears are far less troublesome, for they do no damage to the corn, and seldom attack people without provocation.

The Abbé de Guyon observes, that the tame elephants of Ceylon are more esteemed than any other in the Indies, not only on account of their prodigious bulk, and the beauty of their ivory, but also for their remarkable docility: "They use no other animals but these, he adds, in the carriage of hogheads, and other such burthens. The elephant takes hold of the rope with his trunk and his teeth, he draws it, twists it about, throws the load on his back, and so goes off with it. He draws with equal ease a caravel, or half-galley, on dry ground."

Their monkeys are also very numerous, and these are of several kinds, some are of a dark grey and very large, with black faces, and white beards that reach from ear to ear, which make them resemble old men. There is another sort like the former, and as large, but both their bodies and faces are milk-white; neither of these are mischievous: but there is a third sort that is very troublesome, these have white faces, and no beards, but have long hair on their heads like men: about harvest-time these come in large companies, and not only eat up a great deal of corn, but carry a considerable quantity of it away in their hands; they likewise plunder the gardens about the houses.

In some part of the island are alligators, and they have also a great variety of serpents, some of which are said to be of an incredible size. They have abundance of polecats, ferrets, weazels, and other vermin, which are so numerous, that they destroy almost all the wild rabbits.

The ants swarm here in an amazing degree, and sting so sharply that there is no bearing them; they devour almost every thing they come at, and people can scarce set down a dish of meat but it will be filled with them. They run up the walls of the houses, building arches or covered passages as they go; and if an arch happens to break, they come down and assist in repairing it. The Cinglasses take great care in watching every thing they value, lest they should be spoiled by these insects, which they discover by these arches of dirt, which they always build wherever they go. At a distance from the houses these ants raise hillocks, five or six feet high, of a pure refined clay, so firm and hard that it will require a pick-axe to break it, and under these they contrive their nests in the manner of an honey-comb. These insects increase prodigiously, and great numbers of them also die at a time; for when they have arrived at their full growth,

and have obtained wings, they issue out of an evening after sun-set in such vast numbers, that they darken the sky; and having flown out of sight, in a short time fall down dead, when the birds which are gone to roost frequently pick up a great many of them. The poultry live almost entirely upon these ants, which must greatly decrease their number.

They have one sort of bees like those common in England, these build in holes in the ground, and in hollow-trees. They have also a larger sort of a brighter colour, and that make much thinner honey: these fix their combs upon the boughs of trees at a great height, and as they may be easily seen, whole villages at the proper time of the year go into the woods to gather the honey, and come home loaded with it. They sometimes hold torches under the bees till they drop down from the trees, and then boil and eat them, thinking them very good food.

In this island are leeches of a reddish colour, of about the thickness of a goose quill; these appear about the time when the rains begin to fall, and soon after the grass and woods are full of them. At first they are almost as small as a horse-hair, and creeping up the legs of travellers, who always go without shoes or stockings, make the blood run down their heels; and if they have any sore, will be sure to get to it. To avoid this some rub their legs with lemon and salt, to make them drop off, and others use a flat stick to scrape them off; but they are so soon succeeded by others, that it is almost in vain, and they most commonly let them alone till they reach the end of their journey; for though their legs smart a little, this bleeding is esteemed salutary. When they come to their houses, they get rid of them at once by rubbing their legs with ashes.

As to fowls they have plenty of them; but it is said the king prohibits the people's keeping tame turkies, geese, ducks, and pigeons, though he himself keeps them: they have likewise a water fowl that is black, and as big as a duck; it lives upon fish, and will remain under water a long time, and at length will come up at a vast distance. There is another fowl that haunts the ponds and marshes; it lives on fish, and is larger than a swan.

There are a few partridges and woodcocks, some snipes, wood-pigeons, and sparrows; but wild peacocks and green parrots are very numerous.

The macowda speaks very plain, when taught, and is of the size and colour of a black-bird. There is another species of a very beautiful gold colour, and these too may be taught to speak.

The finest bird of this country is of the size of a sparrow; it is as white as snow, except its head, which is black, with a plume of feathers standing upright, and the tail is a foot long. There are others of a deep yellow, but in every other respect like the former; neither of them have any musical notes, or are good for any thing but to look at.

There is great plenty of fish in the rivers and ponds, which the natives eat with their rice much oftener than they do flesh. They take them with a wicker basket made in the form of a bell, which they put down in the water, and soon feel if there be any fish, by their beating against the walls of their little prison, and putting their arms in at the top, they take them out with their hands. They seldom use nets, except on the sea-coast. In several places fish are kept for the king's use, who diverts himself with feeding them: and in those places people are prohibited to take them, which renders them so tame, that they will swim after any body to the sides of the pond to be fed.

SECT. IV.

Of the Persons, Dress, Manners, and Customs of the Cinglasses, or Inhabitants of Ceylon.

THE Cinglasses are well shaped, of a middle stature, and have long black hair. Their features are regular, their complexion dark, but less swarthy than that of the Malabars, and their eyes, like those of all other Indians, are black.

Among the people of rank the young men wear their hair long and combed back; but when they are on a journey they tie it up. Elderly people wear a cap, that has some

some resemblance to a bishop's mitre. They suffer their beards to grow long, and wear a waistcoat of blue or white calicoe, and a piece of blue or stained calicoe round their waist, over which they have a sash, in which they stick their knife, which has generally a fine wrought handle: they also wear a hanger by their sides, the hilt of which is frequently inlaid, and the scabbard almost covered with silver. They walk with a cane, which sometimes has a tuck in it, and are followed by a boy, who carries a little bag, in which there is betel and areka. The common people are naked to the waist, about which they wrap a piece of calicoe that reaches down to their knees.

The women have their hair combed back and hanging on their shoulders, shining with cocoa-nut oil; a waistcoat, fixed close to their bodies shews their shape, and a piece of calicoe being wrapped about them falls below their knees, and is longer or shorter according to their quality. They wear jewels in their ears, in which they bore great holes: they also wear necklaces, and have bracelets on their arms, abundance of rings on their fingers and toes, and a girdle or two of silver wire or plate about their waists. Though they have a stately mien, they are very obliging to their inferiors, with whom they freely converse. When they go abroad, they throw a piece of striped silk over their heads.

They salute an acquaintance by holding out both their hands, with the palm upwards, and bowing their bodies; but a person of superior quality holds out but one hand, or perhaps only nods his head. The women salute by clapping the palms of their hands together, and lifting them to their foreheads; and the first enquiry is about their health, as it is here. When the nearest relations visit, they sit silent and reserved; for they are not fond of talking much. It is usual for them to carry provisions and sweetmeats with them to the house of their friend, who, however, makes an entertainment for them the first day; and if the guest stays longer than a night, he begins to assist the master of the house in his business; for they think it unreasonable that idle people, who have nothing to do, should disturb and hinder others as long as they please. But the people in general are not very able to make entertainments; for when they go abroad, they are obliged to borrow a great part of the cloaths and ornaments they then wear; which is so common, that they do not esteem it any disgrace.

The Cinglases are said not to want courage, they have quick parts, are of a complaisant insinuating address, and are naturally grave: they are of an even temper, and not easily moved; and, when they happen to be in a passion, are soon reconciled: they are temperate in their diet, neat in their apparel, somewhat nice in their eating, and do not indulge themselves in sleep; but, though they commend industry, they, like the natives of other hot countries, are a little inclined to laziness: they are not given to theft, but are intolerably addicted to lying, and pay little regard to their promises: they allow their women great liberty, and are seldom jealous: they are extremely superstitious, and great observers of omens. If at their first going out in a morning they see a white man, or a great belliced woman, they promise themselves success in what they are going to undertake. Sneezing is an ill omen; and if they hear the cry of a certain little animal, like a lizard, they think it so unlucky, that they will defer what they were about till another opportunity.

Their principal food is rice, with some savoury soups made of flesh or fish. Those in affluent circumstances have six or seven dishes at their table; but most of them are soup, herbs, or other garden-stuff, and they have seldom above one or two of flesh or fish; and of these they eat very sparingly. The meat is cut in small pieces and laid by the rice; and instead of knives and forks they use spoons made of the shell of the cocoa-nut. They have bras and china-plates on which they eat; and the poor who want these, are contented with making use of broad leaves. If they have rice and salt in the house, the poor think themselves well supplied with food; for with rice, a salad, and the juice of a lemon, instead of vinegar, they will make a good meal. The eating of beef is prohibited, and they choose to sell their pork and fowls to the foreigners who come amongst them; and would think themselves hardly used, were they compelled to make a meal of either.

The wife dresses the food, and waits on her husband; and when he has done sits down with her children, and takes what is left.

Their usual drink is water, for they have neither wine nor beer, and drink but little arrack. They pour the water into their mouths, holding the vessel at a distance from their heads, without ever touching it with their lips.

Cock-fighting, and the game of draughts, are their usual diversions. The cocks of this island are larger, and their spurs much longer than in any other part of the known world; they fix to them large gaffs, and bet upon these occasions gold, silver, orchards, lands, and many other things, which are gained by the masters of that cock which is victorious. Their passion for play is carried to such an extravagant length, that at the game of draughts, it is even said, they venture not only all they have in the world, but even their very limbs. When they have nothing more to lose, they set a vessel full of sesame, or oil of nuts, for they have no olives, on the fire, and by its side a small ax, but very sharp. He who loses lays his hand upon a stone, and they cut off the joint of a finger, which is immediately dipt in the boiling oil, in order to cauterize the wound. This cruel operation cannot cure them of their bad habit of gaming, and sometimes they are so obstinate, that they will not give over till all their fingers are cut off.

SECT. V.

Of their Marriages and Divorces. The Treatment of their Wives; their Cruelty to their Children occasioned by their superstitious Regard to Astrology; and of their Funerals.

MARRIAGES, in this country, are usually concluded by the parents while their children are very young, without consulting them: but the same care is taken as in India, that the married couple be of the same cast or tribe. When every thing is concluded, and it is thought proper for them to cohabit, the young man sends his wife six or seven yards of calicoe, and a flowered linen waistcoat: if he carries them himself, they sleep together that night, and appoint a time for the solemnization of the wedding, or bringing her home. The evening before he takes her from her father's, he comes with his friends, bringing sweetmeats and other provisions, and they have a supper suitable to their rank, after which the bride and the bridegroom sleep in the same apartment. The next day after dinner the procession begins from the wife's father's to the husband's house, the wife at these solemnities always going before the husband. A few days after their friends and relations make them a visit, bringing provisions, and rejoicing on the happy occasion; but it does not appear that the priest is called in, even so much as to bless the marriage.

These contracts are far from being considered as indissoluble, for the parties, after trying one another's temper, are at liberty to part and match elsewhere, and this they will sometimes do two or three times over, before they fix on those they like; but as they give with their daughters portions of cattle, slaves, and money, either these, or an equivalent must be returned with the woman, the man keeping the male children, and the woman the girls.

Though no man is allowed more than one wife, it is said to be common for a woman to have two husbands, and those brothers, who keep house together, and the children acknowledge both for their father.

If their daughters are grown up, and marriageable, they make no scruple of letting young fellows lie with them, in hopes they will take them off their hands by marrying them.

The men are so complaisant after marriage, that if they are visited by a friend, they will offer him their wife or daughter to sleep with them, especially if he be of a superior cast, though it would be an unpardonable crime to prostitute either to a man of lower rank; and lying with a man's wife without his leave is even here, where they allow such liberties, esteemed so great a crime, that the husband is indemnified if he kills both the adulterer and the adulteress, when he finds them together.

It is said the women are very dexterous at procuring abortion, which they think no crime. They have no midwives, but the good women of the neighbourhood perform that office. The child is no sooner born than the astrologer is consulted to know whether it comes into the world under a lucky planet, and if they say that the hour is unfortunate, the child is exposed, thrown into a river, or given to somebody else; for though they suppose the child would bring misfortunes on the parents, they imagine, that he may procure happiness to a stranger. In short, from the prevailing superstition of the country, with respect to astrology, many people, who are afraid of the charge of children, are so cruel as to dispatch them, under the pretence that they are born under an unlucky planet. They give their children what names they please to distinguish them in their infancy; but when they grow up they take the name of the family or place to which they belong, or the employment or office they hold.

A person of rank no sooner dies than his corpse is laid out and washed, and a linnen cloth being thrown over it, it is carried out upon a bier to some high place and burnt; but if he was an officer of the court, the corps must not be burnt without the king's orders, which are sometimes not sent till a considerable time after. His friends in this case hollow the body of a tree, and having embowelled and embalmed the body, they put it in, filling up the hollow with pepper, and having made it as close as possible, bury the corpse in some room of the house, till the king sends an order for its being burnt. The corps is laid upon a pile of wood three feet high, and then more wood is heaped upon it; but if it be a person of distinction an arch is built over it, adorned with colours and streamers, and the whole is consumed together in the flames. Afterwards the ashes are swept up, the place fenced in, and a kind of arbour raised over it. The poor are usually wrapt in the mats they lay on, and attended by two or three friends, who bury them without ceremony in the woods.

Some days after a priest is sent for to the house of the deceased, who sings several funeral songs, and prays for the repose of his soul. The women, who are present, then let loose their hair, wring their hands, and vent the most passionate exclamations for the loss of their relation, enumerating all his good actions, and bewailing their own unhappy lot, in being forced to live without him; and this they repeat morning and evening for several days, the men standing by, and expressing their grief by their sighs and groans.

SECT. VI.

Of the Languages of the Cinglases, and their Skill in the Arts and Sciences.

THE Cinglases have a language peculiar to themselves, and also a learned or dead language, understood only by their bramins or priests, in which is written every thing relating to the rites and ceremonies of their religion. Their common tongue is copious, smooth, and elegant, and in all their addresses to their superiors, is a great mixture of compliment: they are so exact in the titles they give to men and women, that they are varied at least a dozen ways, according to the quality or circumstance of the people to whom they speak, and it is an unpardonable mistake to give any person a wrong title or epithet. Their very peasants are said to be as well versed in these praises as the men of rank, and make handsome speeches to ingratiate themselves where they have a favour to ask: to this they are used from their infancy, their parents taking all opportunities of introducing them into the company of their superiors, with whom they are taught to converse; so that they are seldom guilty of the rudeness or awkward baseness observable in the clowns of other countries.

Instead of paper they use the leaf of the tallipot-tree, which they cut into slips of about two feet long, and three fingers broad, and upon it form their letters with a steel bodkin, writing from the left hand to the right. Their children are first taught to write by making letters in the sand of the streets.

They are fond of astronomy, which they probably learned first from the Egyptians and Arabs, who have long had

a correspondence with this island. They even foretel the eclipses of the sun and moon, and make almanacks, in which they give the age of the moon, the lucky or unlucky times for ploughing, sowing, taking a journey, or entering on any business; and, according to the position of the planets, pretend to determine whether the sick shall recover, or a child at its birth prove fortunate or not. Their parents, it is said, always consult their astrologers on these subjects.

Their year, like ours, has three hundred and sixty-five days, and they begin it on the twenty-seventh, twenty-eighth, or twenty-ninth of March. They also divide the year into twelve months, and these into weeks; the first day of which they imagine to be fortunate, for the undertaking of any new affair. Their day is divided into thirty parts, and the night into as many, beginning the one at sun-rise, and the other at sun-set, which is here about six o'clock all the year round, so that their fifteenth part, or pay, as they call it, answers to twelve o'clock at noon. They have no clocks or sun-dials, but instead of them use a copper dish, which holds about a pint, with a little hole at the bottom: this is put empty into a vessel of water, and having filled itself in the space of one of their pay, it sinks, and then is set upon the water again, to measure another pay.

As to medicine, every body appears to understand common remedies, though none have any great skill. These remedies are composed of herbs, leaves, roots, or the bark of trees found in the woods, with which they purge or vomit themselves as they think proper; they also cure green wounds, and though the bite of some of their snakes be followed by certain death, if a speedy remedy be not administered, they apply an herb, which effectually cures the patient, and at the same time sing to him, which they call charming the patient. They have also many antidotes against poison taken inwardly; for as they abound in poisonous plants and herbs, providence has graciously ordained that they should have remedies of the same kind to prevent their dangerous effects.

The diseases to which the people are subject, are the small-pox, agues, and fevers, the bloody-flux, and pains in their limbs; for the last they use certain ointments with great success.

They seem perfect strangers to anatomy and bleeding, except bleeding with leeches, which, as hath been already observed, is in a manner unavoidable, and they acknowledge that they receive great benefit from it.

As to history, that of this island is recorded in the learned language; but instead of conveying any real instruction, it contains little else but fabulous accounts of their gods and ancient heroes removed to a state of bliss, and these they make the objects of their worship. These records are kept by their bramins in a language unknown to the vulgar, who know no more of them than what is communicated to them in songs and ballads, which they are always repeating.

SECT. VII.

Of their Houses, Furniture, Temples, and Fortifications.

THEIR towns are extremely irregular, and not laid out in streets; for every man encloses a spot of ground with a bank or pale, in which he builds his house. The dwellings of the generality of the people are low thatched cottages, consisting of one or two ground rooms; the sides are formed of splintered rattans, or canes, which are not always covered with clay, and when this is done they are not permitted to whitewash them, this being a royal privilege. The more wealthy people have a square in the middle of their houses, round which are banks of earth raised a yard high, on which they sit cross-legged, and eat or converse with their friends. They have no chimnies, but their meat is frequently dressed in the yards, or in the corner of a room.

Their furniture only consists of a mat, a stool or two, on which they set the strangers, to whom they would shew particular respect, a few china plates, and some earthen and brazen vessels, to hold their water, and in which they dress their provisions. They have one bed-

stead, for the master of the house to sit or sleep on, and this is platted with small canes, and has a mat or two, and a straw pillow, but neither tester nor curtains. The women and children lie by the fire-side on mats, covered only with a cloth they wear in the day-time; but they have a fire burning all night at their feet; for the poorest people never want fuel, there being such plenty of wood, that no-body thinks it worth his while to claim any property in it.

In the inland country are reckoned five capital cities. These are Candy, the metropolis of the island, and the residence of most of the kings, till it was taken and burnt by the Portuguese; but being too much exposed, the royal seat was removed to Neilembyneur a city, in the heart of the country. The third city is Alloutneur, which lies to the north-east of Candy. The fourth is Badoula, which is seated between three and four score miles to the eastward of Candy, and Digligneur, which is situated between Candy and Badoula.

Their ancient pagodas, or temples, are of hewn stone, with a multitude of images, both on the inside and without; but they have no windows. Their modern temples are little low buildings with clay walls, nearly in the form of a dove-house. They have likewise small chapels in their yards, that are sometimes not above two feet square. These are set each upon a pillar four feet high, and having placed in it their favourite image, they light candles and lamps before it, and every morning strewing flowers about the idol, perform their devotions.

The inland country, called Conde Uda, is so well defended by nature, that it stands in need of no artificial fortifications, for on every side it is protected by mountains of a prodigious height, covered with thick woods, in which is left only a narrow path fenced at proper distances, where centinels are placed day and night. These fences are made of a tree, whose branches are set with thorns as long and thick, and almost as hard as a tenpenny nail; these form a kind of gates, which are not made to shut like ours; but to lift up, like some old fashioned shop windows. They are of the nature of a portcullis; for when the natives are close pursued they suddenly let them fall, and then making a stand, fire through them, as well as from the thickets to the right and left; so that the shot and arrows sometimes fly as thick as hail, when there is not an enemy to be seen.

There are no wheel carriages in the country, at least among the Cinglases; for if they had them it would be impossible to use them in the woods and mountains, while their ways are so narrow that two men can scarce go abreast. The king directs the roads to be kept in this manner, as the greatest security he has against the Dutch. The baggage of people of condition is carried by their slaves, and by others on their backs. There were no horses in the country till they were brought thither by the Portuguese, and it seems the king thinks it too great an honour to permit his subjects, or even foreigners, to ride on them in his territories; but they have oxen with bunches on their backs, which serve for carriage, and when the king and his court go a journey, the baggage is carried both by elephants and oxen.

SECT. VIII.

Of the Power, Forces, and Revenues of the King of Candy; with the Punishments inflicted on Criminals.

THE king of Candy, who possesses all the middle part of the island, is formidable to his subjects, by the absolute empire he has over their possessions, their actions, and their lives. The succession to the crown is hereditary, where the reigning prince does not limit it in his life-time, for he has the power of appointing any of his children to succeed him, and, if he sees fit, of dividing his dominions amongst them, as hath been sometimes practised.

The palace, where the king of Candy usually resides, is in the most retired and inaccessible part of the mountains near the town of Digligneur; it is composed of several buildings inclosed within a wall, and is so contrived, that it is not known in what distinct house or apartment he lies. His generals and great officers guard the inner courts,

where they have every night their fixed stations; and there they are obliged to remain without having any conversation with each other; and their troops lie without the walls. The guards nearest his person are composed of negroes, in whom he places the greatest confidence, and every night sends out parties at uncertain times, to see if the officers and centinels are at their respective posts.

He is chiefly attended by beautiful boys, whom the governors of the several provinces send to court, as they do young girls, who serve him for concubines, and to dress his meat for his table. Mr. Knox observes, that when he was in the country the king sent for all the handsome Portuguese women without distinction that could be met with, and having made choice of those he liked best, he sent back the rest, or had them placed in certain villages to be kept till called for.

When he goes abroad he is attended by a numerous body of guards, and among others has a company of Dutch, and another of Portuguese, under the command of officers of their respective nations: he is also proceeded by drums, trumpets, and other instrumental music, together with singing women, and has his elephants, led horses, and huntsmen with hawks, in his train. All this company frequently assemble by his majesty's order at the gates of his palace, in expectation of his going out, when he has no such design.

He eats by himself, sitting on a stool with a little table covered with white callicoe placed before him. Twenty or thirty dishes are brought into the room, by persons who have muffers before their mouths, and the king having a deep gold plate with a plantain-leaf at the bottom of it, calls for what he chuses, which is also brought him by a person muffled to prevent his breathing on the meat.

When his subjects enter into his presence they fall three times on their faces, and then sitting on their legs, address him in terms little inferior to those they use in their religious worship. One of their usual expressions is, "May your majesty be a god;" at the same time stiling themselves the limb of a dog, or some animal, which, they say, is unworthy to approach him, and when they retire from his presence, they creep backwards till they are out of sight.

He intrusts the management of most of his affairs to two great officers, stiled Adigars, to whom his subjects may appeal from the judgment of the inferior judges or governors. Next to the Adigars are the Dislaivas, or governors of provinces, who are entrusted with the civil as well as military power. These reside at court, and manage their respective governments by a deputy, who has several inferior officers under him; but in every province some towns and villages are exempt from the governor's jurisdiction, as the lands which belong to the king, and the possessions of the priests.

The power of the king is restrained by no laws, so that he may do whatever he pleases. The lands are all holden of him by one tenure or other, some to serve him by their labours, others in his wars, and the rest pay certain quantities of their manufactures, cattle, grain, or fruit. In many villages this prince reserves the produce of the soil to himself, allowing only a bare subsistence to the husbandman; and these villages are frequently bestowed upon his officers, who enjoy them as long as they retain their posts. The rest of their lands are hereditary, descending from father to son, being only subject to the tenures by which they were held by their ancestors.

Three times a year the people bring their rents to court; and all who have any posts or offices in the government make presents to the king every New Year's-day of gold, precious stones, plate, arms, or callicoe. The great men strive to procure some valuable jewel, or extraordinary rarity, as the most certain way to procure their advancement, or, at least, to secure what they already possess. Besides these rents and annual presents, the king sends for whatever he pleases from any of his subjects; and if his officers appropriate any of their fruit-trees, or other produce of the earth to the king's use, the proprietor dare not touch them. Thus he commands the revenues and produce of all the lands in his dominions, whenever the exigences of the state induce him to call for them.

The king has no standing troops, besides his Cofree guards and a few Europeans. The common soldiers, who hold

hold their lands by a military tenure, mount the guard by turns, and the *dissauvas* and generals are constantly upon duty, either about the palace or in the field. These militia are all foot, and divided into bodies of about a thousand men each, under the command of one officer, called a *motal*. The king seldom trusts the command of the whole army to one general, but they act in separate bodies, which has sometimes proved very prejudicial, especially in his wars against the Dutch; but he chuses this as the lesser evil, from the apprehension that if any man should be intrusted with the command of all his forces he might dethrone him.

The soldiers are armed with muskets, broad-swords, pikes, bows and arrows; besides they have some little pieces of artillery, so light that three or four men may carry them on their shoulders.

Their tents are made of the leaves of the tallipot-tree, which they set up with tent-poles in much the same manner as the tents of our common soldiers. Every one carries his own provisions and baggage, and when their food is spent, they are allowed to go home for more; so that when they have been a month in the field, the army is generally scattered over the country to provide themselves with food: but, it is said, the Dutch, Portuguese, and other Europeans in this prince's service, have of late caused better discipline to be introduced.

They are not easily brought to venture a general engagement, without having an apparent advantage; therefore, in their wars with the Dutch, when the latter invaded any part of their country, they usually retired till they had drawn them into the defiles and difficult passes of the mountains, where they frequently surprized and cut them off, when they thought there was no enemy near. They had no sooner discharged their muskets and arrows, than they ran up into the rocks and woods, where no European could follow them, and waited till they found their enemy again entangled in the woods, and then never failed to renew the charge.

Though they have no other laws than the arbitrary will of the prince, he never suffers his governors to inflict capital punishments on the offenders; this he reserves to himself. He tries offenders in a summary way, and those whom he thinks guilty must suffer, let the proof be ever so slight. His elephants are frequently his executioners, by breaking the bones of the offender, or crushing him to pieces as they are directed: others are impaled; and those whom he suspects of having conspired against him are tortured, and not only the criminal but his father and the whole family are sometimes put to death, or reduced to a state of slavery.

For slight offences the greatest officers are frequently laid in irons, and afterwards restored to their posts, this being thought no disgrace; but the most usual way of punishing those who are intended to be restored, is banishing them to some distant village, where they remain confined till they are made sensible of their faults; but sometimes they are forgotten, and it proves an imprisonment for life.

S E C T. IX.

Of the Religion, Temples, Idols, and solemn Festivals of the Cinglaffes.

THE Cinglaffes pay their adorations to one supreme God, the Creator of heaven and earth; and also prostrate themselves before the image of their saints and heroes, who, they suppose, have dwelt upon earth, and are now the ministering spirits of the Almighty Creator. The principal of these inferior deities they call Buddou, whom they imagine descended from heaven to procure the eternal happiness of mankind, and at length re-ascended from the top of that mountain called by the Portuguese Pico de Adam. They likewise worship the sun, moon, and other planets, which they imagine influence their fortunes. Every town has its tutelar deity, whose power is imagined to be only exercised over the inhabitants of the place; and besides these almost every person has his household gods, for whom they erect little chapels in their yards, placing lamps and strewing flowers before them, and offering them

rice and other food. These little mediators they address at least every morning, supposing that the person represented by the image has a powerful interest in the court of heaven. They also believe there are wicked spirits whom God permits to afflict mankind, and their anger they endeavour to avert by prayers and sacrifices.

It seems there are neither priests nor temples dedicated to the supreme God; these only belong to the inferior deities, of which they reckon three classes, and have several orders of priests to officiate at their respective altars.

The first are the *tiranaxes*, or chief priests of the god Buddou, who live in his *vehars*, or temples, which are endowed with great estates in land. These priests are always chosen out of the highest cast or tribe, and are superior to all others. They wear a yellow garment plaited like a vest, and a piece of the same cloth thrown over their left shoulder. They have long beards; but their heads are close shaved, and both their head and arms bare. They likewise wrap a large yellow sash about their loins, and carry in their hands a round fan fastened to a stick to shade them from the sun. The people bow down to the ground to these priests, in the same manner as to the images or their prince; and whoever they visit, a white cloth is laid upon a stool for them to sit on, an honour that is shewn to none besides, except those of the royal blood: their estates are also exempted from taxes.

As they are solely devoted to the service of their god, they are not allowed to have any secular employment. They are likewise debarred from having wives, or any commerce with women: they must neither drink wine, nor eat more than one meal a day; nor kill any animal. They are allowed to quit the priesthood, which some do in order to marry; on which occasion they only pull off the yellow garment, and throwing it into the river, wash themselves from head to foot: after which they become perfect laymen. These priests are styled the sons of the god Buddou, and their persons held so sacred that the king would be deemed an infidel should he presume to call them to an account for any crimes whatever; but, notwithstanding this, one of the kings caused some of these priests, who were found in arms against him, to be put to death. There are inferior priests of the god Buddou, who are called *Gonni*, and wear the same habit.

The second order of priests attend the temples of other saints and heroes, to which lands are likewise appropriated. These priests are also taken from the highest cast; but are not distinguished by their habit from the laity, except in having their cloaths always clean, and washing themselves whenever they officiate. They are allowed to follow husbandry and other employments, their revenues alone not being sufficient to maintain them. They however attend the service of the temples morning and evening, when the people bring boiled rice and fruit to the door of the temple, which the priest takes and presents before the idol: after it has stood some time the priest brings it out again, when the musicians who sing and play before the idols, and the other servants of the temple, with the poor who attend, feast together upon the offering.

The third order of priests are named *jaddesses*, and their temples covels; these have no revenues, for any person that pleases may erect one of these temples, and be himself the priest, without any consecration. These seem to be the priests of their evil genii, and therefore, when the people are sick, they send for their *jaddesse*, and dedicate a cock to the demon, whom they suppose the cause of their illness; but the owner keeps the cock till the priest thinks fit to sacrifice him. The people also apply to these genii as oracles, when the priest personating a fury, the people think him inspired, and proposing their questions, receive his answers as the voice of infallibility.

Whatever they sacrifice they never eat of themselves, it being distributed among the servants of the temple, the musicians, singing girls, and the poor.

The Cinglaffes assemble together for divine worship only at their solemn festivals, for at other times every one goes to the temple whenever he thinks fit; but on Wednesdays and Saturdays they particularly apply themselves to their deities, from the opinion that on those days they will be most propitious to their prayers.

A solemn festival is annually performed at the new moon in June; or July, called *Perakar*, and lasts till the full moon,

moon. In their principal cities there are at this time no less than forty or fifty elephants magnificently adorned and hung with brass bells, which march round the place and through all the principal streets, followed by people dressed up to represent the giants, who they say formerly inhabited the earth: then come drums, trumpets, and other wind music, with the dancing-men and women, who serve in their temples, in several companies; and after them two priests mounted on a stately elephant covered with white cloth and rich trappings, one carrying on his shoulders a painted staff, to which is fixed silk streamers and strings of flowers, and the other priests sitting behind him holds an umbrella over his head: then come two other elephants, on each of which are mounted two priests of the inferior deities, followed by the servants of the priests in all their finery: then advance some hundreds of women of the highest rank, richly dressed, and marching three a-breast. The streets are all the way adorned with flags, branches of cocoa-nut trees, and lighted lamps whether it be day or night; and the procession is closed by the generals with their troops and the great officers of state, who make the whole tour of the city, once in the day-time, and again at night, and this they repeat every day, from the new to the full moon. In the intervals nothing is to be seen but dancing, singing, and such sports as are suitable to great festivals.

Another annual festival is celebrated on the full moon in November, when they plant long poles before their temples, which they hang full of lights to a great height, as they also do before the king's palace. This festival lasts only one night.

At the new and full moon they present offerings to their god Buddou of rice and fruits; and on New Year's-day, which is in March, they perform a solemn festival to him on the mountain called Hammalella, or Adam's peak, or else under a certain great tree; and to one of these places all the people in the country think themselves under an indispensable obligation to go annually with their wives and their children, unless prevented by sickness, or any other accident. On that mountain, which is the highest ground in the whole island, they worship, and set lighted lamps round the print of the foot, which some say that Buddou, and others that Adam, left on his ascending to heaven, and lay their offerings on the top of the rock, which bears the impression, as upon an altar.

The sacred tree we have just mentioned grows in the north part of the king's dominions, at a place called Annurodgburro. This tree, like the chapel of Loreto, has travelled from one country to another, and at length planted itself at Annurodgburro. Under the branches of this tree, it is said, Buddou used to repose himself; and near this place are the remains of temples, hewn with incredible labour out of the rocks, and such as the people imagine could only be made by the race of giants they annually commemorate.

They esteem it a most pious act to procure temples to be erected to the honour of Buddou, and to offer sacrifices to him. Women of the best quality will send out their servants to beg the contributions of the people towards this sacrifice, and others for the same purpose will carry about his image, and to these the people are very liberal. On receiving any thing, they cry out, "Let the blessing of the gods and the Buddou go along with you; may your corn ripen, your cattle increase, and your life be long."

Others cause a temple to be built, and an image to be made, and then beg for money to pay the builder or founder. Before the eyes of the image are made, it is thrown about the work-shop as an ordinary piece of metal; but the eyes are no sooner finished than the idol is complete and sacred, and is removed from the work-shop to the temple, where it is attended with music, dancing, and sacrifices.

They have here, as well as upon the continent, idols of monstrous shapes and forms, made of silver, brass, and other metals, and sometimes of clay; but those in Buddou's temples are the figures of men sitting cross-legged in yellow habits, like his priests, representing some holy men, who, they say, are teachers of virtue and benefactors to mankind.

A prodigious number of idol temples of all kinds are dispersed over the country, some built of hewn-stone, and of excellent workmanship. These must have stood many ages, the people being entirely ignorant of this kind of architecture, and do not even know how to repair the decays occasioned in them by time. One at Vintane is one hundred and thirty feet in circumference, and of a very great height; at the bottom it is of an oval form; it rises to a point like a pyramid, and is gilt at the top.

SECT. X.

Of their Trade and Manufactures; the Settlements of the Dutch; and the Coins, Weights, and Manufactures of Ceylon.

THE people of Ceylon have a little home trade, one part of the island supplying the other with what they want of the produce of their respective countries. There are however no markets held in the island; but they have a few shops in the great towns, where are sold rice, callicoe, brass, copper, and earthen vessels; swords, knives, and other instruments of iron and steel, in which they work very well; making all manner of tools for carpenters and husbandmen, and pretty good fire-arms. Their callicoes are strong, but not so fine as those of the coast of Coromandel: goldsmiths-work, painting, and carving, they likewise perform tolerably well.

The Dutch East India company are possessed not only of the whole coast of Ceylon, but of ten or twelve leagues within land. And as the Dutch, says commodore Roggeveen, take great pains to preserve a good understanding with the king, they obtain from him almost every thing they can desire. The company send to him every year an ambassador with presents, and, in return, his majesty sends the company a cabinet of jewels of such value, that the vessel which carries it home is thought to be worth half the fleet. The governor-general of Batavia takes care himself to have it so packed up among the rest of the merchandize, that not only none of the ship's company, but even the captain of the vessel that carries it, knows not whether it be on board his ship or no.

The two principal places in this island belonging to the Dutch East India company are Punta de Galo and Colombo; which last is the residence of the governor and his council. This city the Dutch have contracted into one quarter of its ancient bounds, and have fortified it with a wall and bastions. It is now about a mile in length, and three quarters of a mile in breadth. The streets of the New Town are wide and spacious, and the buildings in the modern taste. The governor's house is a noble structure, and several other houses are very beautiful.

The natives however do not pay any great respect to the Dutch, but rather treat them with contempt, scornfully styling them their coast-keepers. The Dutch give themselves little trouble about this, but, like good politicians, take all possible care to keep up a perfect correspondence with the king, that he may never be tempted to quarrel with and refuse them his assistance, which would destroy a most valuable part of their commerce. This, however, his majesty might do if he thought fit, without being under any great apprehensions from their power, since his dominions, as hath been already observed, are separated from theirs by such thick forests, that it is in a manner impossible to penetrate them.

The Dutch East India company, besides the advantage they make of the cinnamon, gain considerably by the precious stones found in this island; particularly rubies, white and blue sapphires, and topazes: they also receive considerable profit from the manufactures of muslin, chints, and other stuffs; but the greatest part of the muslins they send into Europe come from the coast of Malabar.

The Cinglases have very little coin, and therefore usually barter one commodity for another. When the Portuguese were established in the island they coined some silver, which the Cinglases call tanguam massa; these are about the value of nine pence, and are still current all over the country. There is another coin which the common people themselves make, in the shape of a fish-hook, of a finer

finer silver than dollars : and there is a third coined by the king, which being very thin, seventy-five of them make a piece of eight, or Spanish dollar ; and it is death for any person to coin or counterfeit these.

Their smallest weight is the colonda, six of which weigh a piece of eight, and twenty colondas make a pollam.

Their usual measure for cloth is the cubit ; and the least corn-measure is the potta, which is as much as a man can hold heaped up in his hand : four pottas make a measure called bonder nellia, or the king's measure : four measures make a courney, and ten courneys a pale, which is forty

measures ; four pales are an ommounas, by which they usually reckon their stock of grain. People, it is said, are not punished for making their measures too small, but for having them too large ; for corn frequently passing instead of money, the usurers make their measure as large as they can, that when they are paid they may receive the more from their debtors.

We have now surveyed the various islands rich in spices, gems, and gold, from the Ladrones to the east of Coromandel, and shall therefore return to the continent, and beginning with Tibet, proceed to Tonquin and the countries of India beyond the Ganges.

C H A P. XV. Of T I B E T.

S E C T. I.

Its Situation and Extent; the Coldness of the Climate proceeding from the Height of the Land. The Country divided into the Provinces of Lassa, Great Tibet, and Little Tibet. The Boundaries of Lassa, the Produce of the Country, and a particular Description of the Roe-buck that produces Musk, and the Manner in which it is generated.

THE country called by the Europeans Tibet, or Thibet, is named by the orientals Tibt, and by the Tartars called Barentola. This country, which some authors call Buten, is situated between the twenty-sixth and thirty-ninth degree of latitude, and is supposed to extend seventeen hundred and thirty-five miles in length from east to west, and where broadest seventeen hundred and eighty from north to south, though in some places it is not above half that breadth, in others scarcely a fourth part, and in others is still less. It is bounded on the north by the country of the Mongols and the desert of Kobi, on the east by China, on the west by Indostan, and on the south by the same empire, the kingdom of Ava, and other countries belonging to the peninsula of India beyond the Ganges.

The land of Tibet is in general very high. A mandarine, who had been there as envoy, informed a missionary, named Gerbillon, that in passing from China to Tibet he found a sensible ascent, and that the mountains, which are very numerous, are much more elevated on the east side towards China than on the west of Tibet : "Certainly," continues he, the little hills whence the golden river takes its rise must be vastly higher than the sea, since this river, which is sufficiently rapid, discharges itself into the lakes of T'ing-su-hay, and from those lakes the river Whangho has a very swift current for two hundred leagues before it falls into the Eastern Ocean. This elevation of the land renders the country very cold, considering the latitude ; but on descending the mountains, and entering farther into Tibet, the air is much more temperate."

On the western part the air is also extremely cold, especially on the tops of the mountains which divide Indostan from Great Tibet. These mountains appear extremely dreadful, and naturally strike the mind with awe and terror ; they are heaped upon one another, and their summits are so contiguous, that they are scarcely separated by the torrents which rush impetuously down, and fall from the rocks with a noise sufficient to stun and terrify the boldest travellers. The road over them is commonly so narrow that the passenger can scarce find room to set his foot, and at the least false step he is precipitated down the precipices, where there are no bushes or shrubs to stop his fall, there not being so much as a plant or even a blade of grass on these desert mountains. Sometimes over the impetuous torrents that separate one mountain from another is a bridge, formed of a narrow tottering plank, or

ropes stretched across, and a bottom formed of twisted boughs.

The country generally comprehended under Tibet is usually divided into Great Tibet, Little Tibet, and Lassa. We shall begin with the last, which is bounded on the south by a vast chain of mountains covered with snow, and are no less difficult to pass than those already mentioned to the west of Great Tibet ; for the torrents, by which they are separated, are passed on planks laid on ropes stretched across them. On the east it is bounded by the countries of Kokonor and Tufan, which border on China ; on the north by the desert of Kobi ; and on the west by Great Tibet. The towns, both in this and in all the other parts of Tibet, are in general small, and none of them in a state of defence.

According to Tavernier the soil of this country is good, and produces rice and pulse ; and the chief commodities in which the inhabitants trade with other nations, are furs, particularly those of martens, musk, rhubarb, and worm-wood.

The creature which produces musk resembles the roe-buck ; his skin and colour are the same ; he has also slender legs, and a split smooth horn, but somewhat bending. On each side he has two white teeth, which are straight, and rise above his muzzle, each about half a finger in length, resembling in form the teeth of the elephant. This is the mark which distinguishes this from other roe-bucks. The musk produced by these creatures in Tibet is much preferable to that of China and other countries, from this animal feeding on aromatic pastures, and also from the inhabitants of Tibet preserving the bladders of musk in the natural state, while the Chinese adulterate all that come into their hands.

The most excellent musk is what the roe-buck leave behind them, when they rub themselves against the rocks and mountains ; for the humour whence it is generated falling down towards its naval, gathers like a bile or any other tumour ; and when the swelling is ripe, the creature feeling a painful itching, searches for stones and rubs himself against them, till opening the sore, the matter runs out and coagulates. The wound closes, and the same kind of humour gathers to a head again as before.

There are men at Tibet who make it their business to collect this musk, and having gathered a quantity, put it up in bladders. The musk that has ripened in the skin of the roe-buck surpasses all others in goodness, just as fruit is better when it is gathered ripe from the tree, than when it is pulled green.

There is another method of getting musk by ensnaring the roe-buck in toils, and shooting him with arrows ; but these hunters frequently cut the tumours before the musk is elaborated, and in this case it has at first an ill scent, that prevails till the matter is thickened, which sometimes does not happen in a great while ; but as soon as it coagulates it turns to musk.

The most excellent rhubarb comes from hence. This root they cut in pieces, and stringing them, hang them up to dry.

SECT. II.

The Persons and Dress of the Natives. Their Customs, Manners, and Religion; with a particular Account of the Dalay Lama, or Sovereign Pontiff.

THE inhabitants, according to Tavernier, are strong and well proportioned, but their noses and faces somewhat flat. Both sexes are clothed in summer with a large piece of fustian or hempen cloth, and in the winter with a thick cloth resembling a felt; on their heads they wear a kind of bonnet, much like our drinking-cans, which they adorn with boars teeth and pieces of tortoiseshell; but the wealthy intermix with them coral and amber beads, of which their women make necklaces. They all wear bracelets upon their left arms, and none upon their right: the women have them tight, and the men loose. About their necks they wear a silk twist, at the end of which hangs a bead of yellow amber, coral, or a boar's tooth, which dangles on their breast; and, on their left sides, their girdles are buttoned with amber or coral beads. Grueber says, the courtiers are very expensive in their dress, which consists of cloth of gold brocade. Some wear a habit in all respects resembling that of the women, except its being red like those of the lamas: but the common people are very slovenly.

With respect to their food, Tavernier observes, that they feed on all sorts of flesh, except that of cows, which they adore as the common nurses of mankind; and that they are fond of spirituous liquors.

The men are said to be restrained to one wife; and yet according to Regis, the women are allowed several husbands, who are generally related, and even sometimes brothers. The first child belongs to the eldest husband, and those born afterwards to the others, according to their seniority. When the lamas are reproached with this custom, they pretend that it is necessary in Tibet, on account of the scarcity of women.

The language of Tibet is said to differ entirely from that of the Mongols and Manchews, but that their characters resembles those that are in use among the people from the Caspian Sea to the gulph of Bengal; and consists of four vowels, twenty consonants, ten double letters, and ninety-six characters compounded with vowels.

The grand lama, who is also called dalay lama, or universal priest, was formerly sovereign of all Tibet; but as he now disclaims any concern with temporal affairs, he chooses one whom he constitutes governor in his stead, by the name of tipa. This officer wears the lama habit, which is generally of frize, with a yellow or red hat, but is under no obligation to observe the rules of the order, which are both severe and numerous: indeed no one lama undertakes to fulfil them all; but they divide the load among them. One adheres to the observance of particular precepts; another makes choice of other rules, and so of the rest; yet there are some prayers in common which they sing agreeably enough: but they are all obliged to live unmarried, and not to interfere with trade.

The principal city has the name of Lissa, as well as the province; but the grand lama does not live in it, his place of residence being one of the finest of the pagods, which are very numerous upon the mountain Putala. He sits cross-legged upon a large and magnificent cushion, placed upon a kind of altar, in which posture he receives the respects or rather adorations, not only of the people of the country, but of a surprising multitude of strangers who undertake long and painful journeys to offer him their homage upon their knees, and receive his blessing. Benrink says, that above twenty thousand lamas reside in several circles that extend round the foot of this mountain, according as the rank and dignity they possess render them more worthy to approach the person of the sovereign pontiff.

On the tops of the mountains trophies are erected to

his honour, that he may preserve man and beast; and all the kings who pay obedience to him, before their inauguration, send ambassadors with rich presents to obtain his blessing, as the means of diffusing happiness over their reigns.

Princes are even no more freed from the ceremony of kneeling at his feet, than the meanest of the people; nor does he treat them with more respect: for the grand lama thinks himself above returning any salute; he therefore never pulls off his bonnet, nor rises from his seat out of complaisance to any who approach him, let their dignity be ever so great; he only puts his hand upon the head of his adorers, who believe that by this means they receive the remission of their sins.

Grueber asserts, that the grandes of the kingdom have such veneration for this living god, that they are very eager to procure his excrements, which they wear pulverized in little bags about their necks as sacred relics, and that the lamas make great advantage by the large presents they receive from the great for helping them to this precious powder. Tavernier also declares, that those about the dalay lama preserve his ordure, dry it, and reduce it to powder, like snuff: then putting it into boxes, go every market day, and present it to their chief traders, who, having recompensed them for their kindness, carry it home as a great rarity, and when they feast their friends, strew it upon their meat. These accounts appear at first sight highly improbable; we cannot without difficulty believe human nature so degraded, and it appears much more natural to suppose, that those travellers were mistaken, and led into an error by their little knowledge of the language of the Tibetians; especially as the greatest errors may be occasioned by the dubious sound, or equivocal meaning of a word.

The high opinion which both the princes and people of this large country entertain of the power and holiness of the dalay lama, make them readily submit to the most servile rites. They believe that the god Fo lives in him, and that he knows all things, sees all things, and penetrates into the very secrets of the heart; and that if at any time he condescends to ask any questions, he does it only for form sake, that he may leave the infidels without excuse. They are even persuaded that when he seems to die he only changes his abode, being born again in a new body, and that nothing more is to be done than to discover what body he is pleased to inhabit. The Tartarian princes sometimes engage in this search, yet after all are obliged to refer it to the lamas, who alone understand the marks by which he is to be known, or rather know the child whom the succeeding grand lama had appointed to be his successor.

The principal image worshipped by these people is named Manippe, and is represented with nine heads, placed so as to form a cone, with only one head at the top. Before this idol the people perform their sacred rites, with many odd gesticulations and dances, often repeating, O Manippe mi-hum! O Manippe mi-hum! that is, O Manippe, save us! To appease and conciliate the favour and esteem of this deity, they frequently place before this idol, various sorts of meat.

Grueber mentions a most detestable custom introduced into this country and Great Tibet. They chuse, says he, a lusty youth, to whom, on certain days they grant the liberty of killing without distinction whomsoever he meets; for those whom he thus slays, being consecrated to Manippe, are supposed to obtain immediately eternal happiness. This youth, whom they call Fut or the Slayer, is clothed in a gay habit, adorned with little banners; and armed with a sword, quiver, and arrows. At the time appointed he sallies furiously out of the house, and wandering through the ways and streets, kills people at his pleasure, none making any resistance.

The number of lamas in Tibet is incredible, there being hardly a family without one, either from devotion, or expectation of preferment in the service of the dalay lama. This dignity, however, is not confined to the inhabitants of Tibet, other nations may arrive at that honour, and there are Tartars, and even Chinese, who resort to Lissa to obtain it; and those that arrive at the rank of the disciples of the dalay lama, who are not to exceed two hundred,

dred, consider it as a great happiness. From among these the khutucktus or superior dalay lamas are chosen, and they no sooner obtain that honour, than plenty pours in upon them from a croud of adorers, who come to them from all the neighbouring countries.

As to their character, the missionaries, who are their great enemies, say, that they are debauched, and yet govern princes, who give them the chief place in assemblies. Some of them, they add, are tolerably skilled in medicine; others have some notions of astronomy, and can calculate eclipses. But only a few of them can read or understand their sacred book, or even say their prayers, which are in an ancient tongue and character, no longer spoken, though there are said to be in Tibet universities and colleges for teaching their law, and the principles of their religion.

But Bentink gives a much more favourable account of them, and says, they both teach and practise the three great and fundamental duties of honouring God, offending nobody, and giving to every one his due; and that he was informed by some travellers of credit, that they strenuously protest against adoring more than one God: that the dalay lama and khutucktus are his servants, to whom he communicates knowledge for the instruction and good of mankind: that the images which they honour are only representations of the deity, or of some holy men; and that they shew them to the people only to remind them of their duty.

After all it is acknowledged, that the religion of Tibet resembles that of the Roman church in so many particulars, that one would imagine the church of Rome borrowed her ceremonies from them, or that they borrowed theirs from Rome. Gerbillon says that they use holy water, a singing service, and praying for the dead; that their dress resembles, that in which the apostles are painted; that they wear the mitre and cap like the bishops, and that their dalay lama is nearly the same among them, as the sovereign pontiff among the Romans. Grueber goes much farther, and maintains, that though no European or Christian was ever there before him, yet their religion agrees with the Romish in all essential points; among other things he mentions extreme unction, making processions in honour of reliques, their several fasts, their undergoing severe penances, and, in particular, scourging themselves; their consecrating lamas, who have a kind of episcopal jurisdiction, and their sending out missionaries, who live in extreme poverty, and travel bare-foot through the deserts as far as China. To conclude, friar Horace says, that the religion of Tibet is the counterpart of the Romish. They offer, says he, alms, prayers, and sacrifices for the dead, have a vast number of convents, filled with monks and friars, amounting to thirty thousand, who, besides the three vows of poverty, obedience, and charity, make several others. They have their confessors, who are chosen by their superiors, and have their licences from their lamas, without which they cannot hear confessions, or impose penances. To these may be added the use of beads, and of holy water.

The reader will find, in the prosecution of this work, that the pagans, or, as they are usually called, gentoos of India, also resemble the church of Rome, and that they practised the same ceremonies before the more enlightened parts of the earth were blessed with the knowledge of Christianity.

Before we conclude this section it will be proper to add, that the Kalka Mongols were formerly subject to the dalay lama, and that the reader may find some particulars that have a relation to the superstitions of this country, in our account of the religion of that people, in the seventy-fourth and seventy-fifth pages of this volume.

What has been said above, more particularly relates to the province of Lassa. We shall therefore now proceed to describe Great and Little Tibet properly so called.

SECT. III.

Of the Provinces of Great and Little Tibet.

THE bounds of Great and Little Tibet none have undertaken to define: only Desideri the jesuit observes, that Great Tibet lies to the north-east of Kishmar, and begins at the top of a frightful mountain, named Kantel, that is covered with snow. The weather, as in the province of Lassa, is very severe, and from the same cause, the great elevation of the land, which, however, produces wheat and barley, but scarce any trees, fruit, or roots.

The inhabitants are naturally gentle and teachable; but ignorant and unpolite; and though they are not destitute of genius, are unacquainted with arts and sciences. They wear nothing but woollen: their houses are small, narrow, made of stones piled rudely one upon another, and trade is usually carried on among them by exchanging provisions. They coin no money, and the only specie current among them is the Mogul's coin.

Great Tibet carries on a small trade with the neighbouring kingdoms; its principal commodities are very fine wool of two sorts, one of sheep; but the other, which is called tour, is rather a kind of hair, like the fur of the castor: the other commodities are musk, crystal, and jashen, which is a blueish stone with white veins, so hard that it must be cut with a diamond: this stone is highly esteemed at the court of the Great Mogul: they make of it cups, and other vessels, which are sometimes inlaid with gold.

As to the religion of Great Tibet, a small part of the country is inhabited by Mahometans, and the rest by pagans, who are said to be less superstitious than those in other idolatrous countries. They call the supreme god Conchock, and adore another deity whom they name Urghien, and say, that he was both god and man, without father or mother, but born of a flower, and yet they have the statue of a woman, who holds a flower in her hand, who they say is Urghien's mother. They likewise adore saints, and make use of beads. No sort of meat is forbidden them; they reject the doctrine of the transmigration of souls and polygamy, in which points they differ from the Indians. Their lamas wear a different habit from that of the laity. They neither braid their hair, nor wear pendants in their ears, like the others, but have the tonsure, like Romish monks, and are obliged to practise perpetual celibacy; they study the books of their law, which are written in a language and character different from the vulgar. They chant their prayers, and present their offerings in the temples, consisting of wheat, barley, dough and water, in neat little vessels; and these offerings they eat in a religious manner. They are held in great veneration, and usually live in communities. They have local superiors, and over them a superior general, whom the king himself treats with great respect.

There is only one absolute prince in this country; he who reigned in 1715, was named Nima Nanjal, and had under him a tributary king. The missionaries who were then there first visited the prime minister, who was intitled the king's right hand, and afterwards had several audiences of his majesty, who received them sitting on his throne.

Little Tibet is a mountainous country, situated to the north-west of Kishmir, a northern province of Indostan, and is bounded on the east by Great Tibet. According to De l'Isle, it is one hundred and eighty miles in length, and one hundred and sixty in breadth. It is mountainous, and the snows lie deep during the winter; but in some places it produces very good fruit, especially melons. Its capital city is named Eskerdu; the inhabitants are chiefly Mahometans, and the princes, who govern them, are said to be subject to the Great Mogul. In short, the people are poor, and their only articles of commerce are a little crystal, musk, and wool.

C H A P. XVI.

O F T O N Q U I N.

S E C T. I.

A general View of the Peninsula of India beyond the Ganges. Of the Situation, Extent and Climate of Tonquin. Why the Countries just within the Tropics are hotter than those under the Line. A particular Account of the wet and dry Seasons, and of the Tuffoons, or periodical Hurricans.

WE are now entering the farther peninsula of India beyond the Ganges, which is situated between the ninety-second and hundred and ninth degree of east longitude, and between the first and thirtieth degree of north latitude, extending two thousand miles in length, and one thousand in breadth. It is bounded by China and the Chinese sea on the east; by Tibet and part of China on the north; by the bay of Bengal and Hither India on the west; and by the Chinese sea and the freights of Malacca on the south: and contains on the north-east Tonquin and Laos; on the south-east Cochin-China, Cambodia, and Chiampa; on the north-west Acham, Ava, and Aracan; and on the south-west Martaban and Siam.

A range of mountains extends from north to south thro' almost the whole length of the country; but near the sea the lands are low, and in the rainy season are annually overflowed. Its bays are those of Cochin-China, Siam, and Malacca; its freights those of Malacca and Sincapora; its promontories those of Rausac, Romana, and Siam. Its principal rivers are the Domea, in Tonquin, which running from north to south discharges itself into the gulph of Cochin-China; the Mecon, which rising in the north, runs through the kingdoms of Laos and Cambodia, and falls by two channels into the Chinese sea; the Menan, which also runs from north to south, and passing through Siam, falls into the bay of Siam; and the river Ava, which falls into the bay of Bengal.

Tonquin is a kingdom situated to the east of China, from which it is separated by inaccessible mountains; it is also bounded on the east by the bay of Cochin-China; by that kingdom on the south; by the kingdom of Laos on the west; and by part of China on the north, where it is also bounded by lofty mountains. It extends from seventeen degrees north latitude to twenty six degrees thirty minutes, and between the hundred and first and hundred and eighth degrees of east longitude; being five hundred miles in length, and four hundred in its greatest breadth; but in some parts it is not half so broad.

This kingdom is divided into eight provinces, which are Cachao, North Province, West Province, Ngeam, Tenhoa, South Province, East Province, and the Province of Tenan.

The climate is excessive hot, the fields and woods have always the appearance of spring, and the air is for the most part extremely healthful. The seasons of the year, as in other countries between the tropics, instead of winter and summer, are divided into wet and dry. The weather does not alter all at once, but at the close of the dry season, gentle showers falling now and then precede the violent rains, and towards the end of the wet months several fair days shew the approach of the dry season.

As to heat and cold, it is worthy of remark, that the countries which lie near the tropics, and particularly those that are three or four degrees within them, are much hotter than those which lie under the line; for which Mr. Dampier justly assigns the following reasons: Under the equator the days and nights are always twelve hours long; but near the tropics the longest day is thirteen hours and a half, and an hour and a half being taken from the night create a difference of three hours. Secondly, at those places which lie three degrees within the tropic, the sun comes within two or three degrees of the zenith in the beginning of May; and having passed the zenith, does not proceed above three degrees farther before it returns again; so that it is at least three months within four de-

grees of the zenith, and the sun is almost vertical from the beginning of May to the latter end of July. On the other hand, when the sun enters the equator it immediately hastens north or south, and his stay being so short the heat cannot be so intense as near the tropic, where he continues so long almost vertical, and is every day so much longer above the horizon, while the nights are so much shorter than they are under the line.

The wet season commences at the end of April, or the beginning of May, and continues till about the end of August: during this time there are violent rains, sometimes for many hours, and at others for many days, without ceasing; but there are considerable intervals of fair weather. These rains occasion great land floods in all the countries between the tropics. In August the weather begins to be more moderate, both as to rain and heat; though some showers then fall. The air is more temperate in September and October, and yet between the beginning of August and the end of October are the violent storms called typhons, and vulgarly tuffoons, which usually happen about the full or change of the moon, and are preceded by very fair weather, gentle winds, and a clear sky. These small winds veer from the common trade-wind, which at this time is south west, and flutter about to the north or north-east. A dreadful cloud is seen sometimes twelve hours before the storm begins; but when the cloud moves swiftly, the storm may suddenly be expected. It usually blows twelve hours with great violence to the north-east, attended with claps of thunder, great flashes of lightning, and excessive rains; but suddenly abating falls quite calm, and having continued so about an hour, the wind veers to the south-west, and blows with as much fury from that quarter as it did from the other.

November and December are dry, healthful and very pleasant months. January, February, and March are for the most part dry; but in the mornings there are thick fogs, and sometimes cold drizzling rains: the air is likewise very sharp in January and February, especially when the wind is in the north-east; and in April the weather is moderately dry and exceeding temperate.

Though this be the general state of the year, yet the seasons sometimes alter a month or more, and the rains are some years more lasting and violent than in others, nor have they always sufficient rain for the rice. Tonquin, like other countries between the tropics, depends on the annual floods to moisten and enrich the earth; and if these fail they have hardly any crop, and the poor are reduced to such distress, that they are forced to sell their children to preserve their own and their lives. But this is not so often the case here as it is on the coasts of Coromandel and Malabar.

The low lands also sometimes suffer by too great rains, particularly if they happen unseasonably; but as their dry lands yield better crops, they are not in such danger of famine; and indeed the poor, who are very numerous, oftener perish for want of employment, and a proper care being taken of them, than from a scarcity of provisions.

S E C T. II.

Of the Vegetables and Animals of Tonquin.

THE country has but little other grain besides rice. If the rains are seasonable they have two crops every year, and the floods save them the labour of watering their rice fields. They are not much concerned if their grounds are overflowed in harvest; for, notwithstanding this, they will reap their corn and hang it up in little bundles till it is dry, which it will soon be in this hot country.

Their up-lands are over-run with purslane, which they are forced to weed out of their grounds, because it prevents

vents the growth of other herbs and plants. They have yams, potatoes, and onions in their gardens; and among their fruits they have pine apples, guavas, mangoes, plantains, bonanoes, cocoas, limes, and two sorts of oranges, large and small. The large oranges have a fragrant smell and most delicious taste, and may be freely eaten without danger: these are admired by some travellers as the best in the world. The other is a small round fruit, with a smooth thin rind, and a deep red both on the inside and without. Their taste is almost as agreeable as that of the other; but they are said to be very unwholesome and to occasion the flux. In this country oranges are in season from October to February. The limes, which are round, have smooth thin skins, and are as large as an ordinary lemon: they are full of juice, but it is not near so sharp as that of the lesser limes of other countries.

The betel leaf, so much valued all over India, is very common in this country. There is great plenty of mulberry-trees, for the people plant young slips every year, the tender leaves of which being esteemed much better for the silk-worms than those of old trees. They seldom mind the fruit, which is small, and worth but little.

Here is also good timber for shipping, the building of houses, and other purposes; and pine-trees, which serve for masts.

In the woods towards the north of this country are elephants of an extraordinary size: they have few horses; but plenty of cows, buffaloes, and an abundance of hogs. There are no lions, asses, or sheep, except a few of the last that are kept for the king's use. The deer and harers of this country are very scarce.

This country affords great plenty of wild and tame fowl, but there are few small birds. The natives used formerly to catch their wild ducks in nets, till the English and Dutch coming amongst them, taught them the method of shooting.

There are here a kind of locusts, about as large as a man's finger; these breed on the banks of their rivers and ditches, and are esteemed good food by the natives. There are also great swarms of gnats, which are extremely troublesome, and a species of ants that are very mischievous.

S E C T. IV.

Of the Persons, Dress, Food, Manners, and Customs of the Inhabitants; with a particular Account of the Manner of chewing the Betel Leaf, with Areka, or Arek. Of their Marriages and Funerals.

THE Tonquinese are of a tawny complexion, but not so dark as many of their Indian neighbours; they are clean limbed, of a middle stature, and have long black hair, which grows very thick, and hangs down upon their shoulders: their nose and lips are well made, and their faces are of an oval form, but somewhat flattish. When they are about twelve or thirteen years of age they dye their teeth black, or of a very dark colour; this is an operation that takes up three or four days, during which they hardly dare to take any nourishment, the composition being so nauseous, and some say poisonous. It is observed, that they are ashamed of having white teeth, like the brutes; on which Mr. Salmon observes, that the true reason of their blacking them is doubtless the prevailing fashion of the country, which, how ridiculous soever it may appear to foreigners, must constantly be followed by the inhabitants, unless they would be pointed at and insulted by the vulgar, as well as by people of better fashion.

The sexes are not distinguishable by their habits. Their outer garment is a long gown, bound round the waist with a sash. The quality usually wear silk, but prefer English broad-cloth, either red or green, with caps of the same stuff. The inferior people and the soldiers usually wear cotton cloth, dyed of a dark colour, and the upper garment of the latter reaches no lower than their knees; but they wear drawers which come down to the middle of their legs. The poor generally go bare-headed, except in the rainy season, when those who are exposed to the weather

use broad brimmed hats made either of palm leaves or reeds. The poor seldom wear any thing but a doublet and a pair of drawers, without either shirt, shoes, or stockings. They sit cross-legged, and round the rooms where they make their entertainments, they have a sort of couches covered with fine mat, and raised about two foot from the ground. On these their friends sit, having a cushion under them, another at their backs, and an alcove over their heads. They are said to be remarkable for their social disposition and hospitality.

As to their food, their most common dish, except boiled rice, consists of small pieces of pork spitted together and roasted. They also eat beef, buffaloes flesh, and the flesh of horses, goats, dogs, cats, fowls, and locusts; with all sorts of fish, eggs, herbs, and roots.

They sometimes mince their raw pork, and making it up in balls like sausage-meat, eat it without any other dressing. They singe their bullocks, and having steeped slices of raw beef in vinegar, eat it with a particular relish. They think horse-flesh as good as beef, and the poor make no scruple of eating the flesh of elephants that die a natural death, and often make a present of the trunk to some great man, as a delicious morsel. Frogs are also esteemed a great dainty.

They have plenty of turtle, crabs, craw-fish, shrimps, and prawns; and have a fish like an anchovy, which they pickle. They throw their small fish and shrimps into a jar of water and salt made very weak, and after it has stood a little time it is reduced to a mass, which they call ballachaun; afterwards they draw off the liquor, which both the natives and Europeans use as sauce. The poor eat the ballachaun with their rice, which would be very insipid without something to relish it; and therefore, when they have no ballachaun, they eat salted eggs or dried fish with it.

People of distinction have generally flesh, fowl, and fish at their tables every day. Their meat is served up in little trenchers of lackered wood, ten or twelve of which are brought in a kind of vorder, of the same lackered ware. They cut the meat into small square pieces, and eat it with their chop-sticks as in China, using neither linen, spoons, knives, nor forks.

The people have a method of keeping their eggs several years, by inclosing them in a paste made of ashes and salt brine, and kept in an earthen-pot close stopped. These they eat with their rice, when they live upon the water, taking about the quantity of a hazle-nut with every mouthful of rice.

Their most usual liquor is tea: they have also a kind of arrack, which they sometimes drink with their tea, and sometimes by itself; but it is the worst and most unpalatable that is to be found in India: they however, 'tis said, think it a great cordial, especially after they have infused scorpions and snakes in it; for thus rectified they esteem it an antidote against poison, and think they shew the greatest respect to their friends when they treat them with this liquor.

When any one comes to visit them, betel and areka are immediately presented: in the leaf called betel they wrap several slices of areka-nut, and having daubed it over with chinam, or lime made into mortar, they chew it as our people do tobacco.

The dose, if I may so call it, says Mr. Grose, must necessarily consist of these three ingredients, the betel-leaf, the areka, arek, or betel-nut, and chinam; for wanting any of these that deep red colour which results from their mixture in mastication would also fail.

The betel-leaf is something like that of a laurel, and grows upon poles like hops. The leaf is full of large fibres, which, with that of the middle, they generally strip off with the nail. It has a hot biting taste, not unpleasing when one is used to it.

The areka, or arek nut, is exactly of the form and size of a nutmeg, only harder; marbled in the inside with white and reddish streaks; insipid to the taste, and must be shredded with a kind of scissars, which they are never without for that purpose, so as to wrap it up with the leaf. They use it both raw and boiled, which last they say preserves and adds strength to it. But I will not advise any one to taste it green, since it affects the animal spirits so

powerfully,

powerfully, that instantaneously, as it were, those who are not used to it fall down as in a trance; it is true they recover presently, and without any ill consequences.

Chunam is only a lime burnt, and made of the finest shells. For use it must be wetted, exactly as if to serve for mortar, and is kept in gold, silver, or metal round boxes.

To these three articles is often added, for luxury, what they call cachoonda, a Japan-earth, which, from perfumes and other mixtures, chiefly manufactured at Goa, receives such improvements as to be sold to advantage when re-imported to Japan. It is made up in little round cakes of scarce the breadth of half a crown, but somewhat thicker. The surface is a dark dingy brown, the mass of a brittle gritty texture, and breaks white. The taste is at first little better than that of common chalk; but soon turns to a flavour that dwells agreeably upon the palate.

Another addition too they use, of what they call catchoo, a blackish, granulated, perfumed composition, of the size of small shot, which they carry in little boxes on purpose. It has a pleasant taste, and is reckoned a provocative when taken alone, which is not a small consideration with the Asiatics in general.

They pretend that this use of betel sweetens the breath, fortifies the stomach, though the juice is rarely swallowed, and preserves the teeth, though it reddens them; but, we are apt to believe, there is more of a vicious habit than any medicinal virtue in it; and that it is like tobacco, chiefly matter of pleasure.

The great men have fine gilt lackered boxes for these doses of betel and areka, which are constantly offered to the stranger as soon as he enters, and must be accepted on pain of being thought unmannerly; and this must be taken with the right hand, the left being seldom employed but in the vilest offices. Among this people, and indeed all over India, a man's being left handed is the greatest misfortune; for it would be impossible for him to gain their esteem, though his qualifications were ever so extraordinary.

The Tonquinese, especially the trading part of them, are courteous and obliging to strangers: they are fair dealers, and not, like the Chinese, addicted to cheating and tricking; yet their magistrates are said to be proud and imperious, their soldiers insolent, and their poor are far from having that honesty which is so amiable in the merchants and tradesmen: these poor are a numerous body, and so given to thieving, that strangers are forced to watch their goods with great care. The Tonquinese, however, are esteemed good mechanicks, and faithful and obliging servants: they are patient in labour, but dejected in sickness; and, from the highest to the lowest, are so fond of gaming, that nothing can restrain them.

Their usual diversions are fishing and hunting, but principally the latter; their rivers and sea-coasts abounding with excellent fish. The country is the less proper for hunting on account of the many rivers that run through it, and the little cover there is for game.

The people generally travel by water, on account of their enjoying the convenience of the many rivers; however, their highways and bridges are kept in very good repair: and though they have no public inns, yet the traveller is sure to meet with water and fire by the road-side, and to find other conveniences proper for dressing his meat and refreshing himself.

When their generals and great men take the field, their baggage is usually carried by elephants, and it does not appear that they make use of any other beasts of burthen.

Men purchase their wives, and the people are allowed to have what number of them they please; but, in time of scarcity, the poor are frequently compelled to sell both their wives and children for food. Men of the best quality in Tonquin offer their daughters to the merchants and officers who come to trade there, though they are sensible they will stay only a few months. One great inducement is said to be the hopes of mending the breed, and having their posterity of a whiter complexion than themselves; for they think the nearer they approach to white, the greater is their beauty. The women make no objection, and think this as lawful a way of getting money as any other; and if their children should prove burthensome, and they in circumstances that will not admit of their supporting them, they make no scruple of selling them.

The people are very profuse in their weddings, and the men must be poor indeed whose marriage-feast does not last three days; yet they may divorce their wives for a very slight offence: but the woman has not the same privilege, for she cannot get rid of her husband, except he be guilty of some very notorious crime: however, the man is obliged to restore the goods he had with his wife, and to keep the children. If a woman be convicted of adultery, she is exposed to an elephant, bred up for these executions; and he having tossed her up in the air, she no sooner falls than he tramples her to pieces.

The Tonquinese do not burn their dead, but they have no common burying-places, for every one is interred in his own ground; and within a month after a great feast is made at the grave, at which the priest is present. If the deceased was a man of quality, a wooden tower is erected over his grave, seven or eight feet square, and about twenty-five feet high: thither the country people repair, and find great plenty of provisions in little sheds, or houses, built at about twenty yards distance from the tower. The people being assembled, the priest ascends that structure, and makes a speech upon the occasion; after which he comes down, and the people set fire to the tower, which, being slightly built and covered with thin painted boards, is soon consumed. This being done the people eat and drink, and are very merry. Dampier says, he was at one of these solemnities, when he saw fifty or sixty hogs cut up, and the greatest quantity of oranges brought for the entertainment of the guests that he had ever seen at Tonquin.

SECT. V.

Of the City of Cachao, the Form of the Houses, and their Furniture; the King's Palaces; with the other Towns and Villages of Tonquin.

THE city of Cachao stands upon a rising ground on the west side of the river Domea, and is defended by neither bank, wall, nor ditch. It contains about twenty thousand low built houses, raised with mud walls, and thatched roofs; with a very few built with brick and tile. The rooms are only divided by partitions of split cane, and have no other light than what they receive from a little square hole. Their furniture consists of cabinets, tables, and stools; and, in their innermost rooms, an ordinary bed or two. Every man has in his house a small altar, upon which is an image and two incense-pots, and before it he performs his devotions. They usually dress their meats in their yards, or before their doors; but in the rainy season make use of one of their outer rooms, where, for want of a chimney, they are almost blinded with smoke. The principal streets are wide, but in wet weather are very dirty; and there are several ponds and ditches, which in the dry season become very offensive: but, notwithstanding this, the town is esteemed very healthful. In every man's back-yard, or in some convenient part of his house, is a small arched building, in the form of an oven, about six feet high, to secure his best goods in case of fire, to which their thatched houses are very subject; but the government obliges every man to keep a great jar of water at the top of his house, with buckets; and if the fire cannot be extinguished this way, they throw off the thatch, which is contrived in large panes of seven or eight feet square, that can be removed at once: they also keep hooks, like those used by our firemen, to pull down the buildings that are in flames. Those persons are severely punished who neglect to have their jars of water, their buckets, and hooks in order.

In the city of Cachao are three palaces, in the chief of which the boua, or king, resides. This structure is said to be of a prodigious extent, and has a wall about fifteen feet high, and as many in thickness, faced on both sides with brick; besides the buildings and apartments of the king and his courtiers, there are within the wall, parks, gardens, and canals, as at the palace of China.

The two other palaces in this city are but meanly built; in one of them the choua, or general, resides: before it is a spacious square parade, with a building that runs along

one side of it, in which the generals and other officers sit to see the soldiers perform their exercise. Opposite to it is another low building, in which is kept the train of artillery, consisting of about fifty or sixty iron guns, and some iron mortars. Near this place is a stable of two hundred elephants kept for war, and to carry the generals and their baggage; there is also another stable, in which are about three hundred horses.

These are the only buildings worth notice in the city of Cachao. The English factory, which stands at the north end of the city, is but an ordinary low built house, and yet is one of the best in the town. The Dutch factory joins to it, but is not quite so large.

The other cities of Tonquin are but few in number, Hean is one of the chief, and consists of about two thousand houses, and, like all the rest, has neither wall nor ditch. They have no market-towns, but every five or six villages have the market in each by turns. These villages consist of thirty or forty houses; they are scattered pretty thick all over the country, and are always surrounded by groves, and in the flat country high banks are thrown up beyond these groves to prevent their houses and gardens being overflowed in the wet season. When the dry season returns, the moles, which surround the villages, serve to fill those canals with water, that separate their grounds, and every house standing in the midst of a garden, thus surrounded by trees and water, enjoys a very agreeable situation. In the hilly country the people have no moles or banks thrown up about their villages, and therefore may be supposed to be much more healthful in the wet season than those who live in the plains.

SECT. VI.

Of the Temples, Religion, and Superstition of the Tonquinese.

THEIR religion nearly resembles that of the Chinese, and they express the same reverence for Confucius, which is not at all surprising, as Tonquin was anciently a province of that kingdom. They have a great variety of idols, the most common of which are the horse and the elephant. Their pagodas, or temples, in the country, are mean wooden buildings, covered with thatch, and sometimes but just big enough to hold the idol placed in them; but in their great towns they are something handsomer.

Their priests lead a very austere life, to which they are in a manner compelled by their poverty, they having but little to subsist upon but the offerings of the people, which frequently are no more than two or three handfuls of rice, a little betel, or some such trivial present. They dwell in mean houses near the temples, in which they offer up the prayers of the people, who bring them their petitions in writing. These the priest reads aloud before the idol, and afterwards burns them in the incense pot, the petitioner lying all the while prostrate upon the ground.

People of distinction seldom attend the pagodas; but choose some open court about their own houses, where they offer up their prayers, one of their attendants reading the petition instead of a priest, while the master lies prostrate on the earth. This paper contains an account of all the blessings he has received, as health, riches, honour, the favour of the prince, and if he be old, long life, concluding with a prayer for the continuance and increase of these blessings. The reader having finished, sets fire to the paper, with burning rushes that stand lighted in an incense pot, and then throws three or four small parcels of gilt paper into the fire, which are consumed with it. As there are a great quantity of provisions dressed upon these occasions, the master no sooner rises than he orders his servants to eat, and make their hearts merry; for these people seldom perform any act of worship, without either giving the poor, or their attendants reason to bless them: their devotions being always attended with acts of charity and benevolence.

They annually observe two public feasts, the chief of which is at the beginning of their new year, which commences at the first new moon after the middle of January, when they spend ten or twelve days in rejoicing. There is during this time a cessation from all business; people

put on their best cloaths, and spend their time in drinking, gaming, and other diversions, and the common people, on these occasions get extremely drunk.

The other great festival is after their having brought in their first harvest. The first and fifteenth day of every moon are likewise holidays, in which they perform their devotions with extraordinary zeal. At these times they bring meat and drink to the sepulchres of their deceased friends, and after they are gone, the bonzes regale themselves with it. Their great men and civil magistrates also solemnize their birth-days, when they are complimented by all their friends and relations. At every entertainment a comedy is acted, and in these they are said to excel other nations. They are usually exhibited in the night-time, and last from sun-set to sun-rise: but their playing does not hinder the audience from eating and drinking; for they are generally as intent upon the feast, as upon the play that is acting.

The people are fond of astrology, and on every occasion consult the pretenders to that art. They are strict observers of times and seasons, of lucky and unlucky days, and as they give names to every hour in the day, as the horse, the bear, the tyger, &c. the beast which gives name to the hour in which a person is born is always avoided, from the apprehension that this beast will some time prove fatal to him.

A man's meeting a woman when he first goes out in a morning, is esteemed ominous, and on such an occasion they return home, and will not stir out for several hours.

SECT. VII.

A concise History of Tonquin, the extraordinary Form of its Government; the Ceremonies observed at the Funeral, and Coronation of the Bouas; the Power of the Choua; the Forces of the Kingdom; and of the Magistrates, Laws, and Punishments.

TONQUIN was formerly subject to the vast empire of China, when a famous rebber called Din, put himself at the head of a body of men of his own profession, whom he inspired with the resolution of taking up arms, and throwing off the yoke of servitude. He succeeded, and those whom he had engaged in the revolt, out of gratitude, placed him upon the throne. The happiness which the Tonquinese flattered themselves they had acquired by their independence, became to them a source of miseries and cruel wars, still more pernicious than their antient subjection to the Chinese emperors. For seven centuries after their revolt, they were almost continually in arms one against another, in support of the different factions, which ambition and jealousy raised up among them; and the families on the throne were six times changed.

The last civil war introduced a new and very extraordinary form of government. Cochin China had, for some time, been subject to the king of Tonquin, who used to create a general with an almost unlimited power in each kingdom; but at length the general, who commanded the forces in Cochin-China, prompted by ambition, and perhaps also incited by resentment, threw off his allegiance, and made himself king; when the general of Tonquin, equally ambitious, observing his success, followed his example, and seized all the revenues of the kingdom: but being less desirous of the title of sovereign than of real power and real authority, he left the king the external splendor of a monarch, on condition that he should have the absolute command of the army, with the greatest part of the revenues of the kingdom, and that their descendants should succeed to the same privileges.

By virtue of this agreement there are two sorts of kings; he who receives the honours of royalty is called boua, and the choua has all its advantages. The boua is a kind of prisoner of state in his own palace, where he is allowed to indulge himself in luxurious indolence, and to take his diversions with his women and children. He is almost every day taken up in giving audience to his subjects, hearing their complaints, and determining their private differences. At certain times he receives the homage of the great officers, and is honoured with the acclamations of the people, who are so devoted to him as to pray

for his prosperity, imagining that nothing can be of worse consequence to them than his dying without issue. The choua himself pays him the most profound respect before the people, declaring, that he has assumed the administration of the government, only to ease him of the trouble, that he may enjoy his pleasure without interruption or restraint. He is also addressed by the foreign ambassadors, as if he was still vested with sovereign power. But except these shadows of royalty, which he only receives on certain occasions, he has little reason to think himself a king; for he has few attendants, and none but those who are chosen by the choua.

The princes his sons partake of his servitude. They never leave the palace above four times a year, and that only six days each time, and they are besides attended by officers appointed by the choua. In the first of these six days of liberty they visit the temples; in the two following they take the diversion of hunting; and during the three last, they sail upon the river in galleys magnificently adorned. The right of primogeniture does not regulate the succession to the crown; the will of the father decides it in favour of him whom he most loves or esteems. As soon as he is declared, the choua, followed by his principal officers, the counsellors of state and the eunuchs, do him homage, and take an oath to place him on the throne after his father's decease.

It would be tedious were we fully to describe the pomp and magnificence of the ceremonies observed at his funeral. During the sixty five days following his death, he is served as if still alive, and provisions are distributed amongst the bonzes, and the poor. The whole nation puts on mourning, and every one wears it a longer or a shorter time according to his rank: the civil and military officers, for three years; the king's household, nine months; the nobility, six; and the people three. These three years are times of sadness, during which no rejoicings are allowed, except at the coronation of the succeeding prince. The custom is to carry the body of the deceased king into the desarts lying beyond Bodego. It is two day's journey from Cachao, the capital of the kingdom, to that city: but as the king and all the court go thither on foot, it takes up fifteen or sixteen days. All the road is covered with stuff of a violet colour, and at the distance of every quarter of a league there are places for refreshment. The choua takes care that there shall be lodgings for every night. In the midst of an immense and magnificent retinue of officers, elephants, and horses, is the chariot which carries the boua's coffin, drawn by six harts, trained for that purpose. After the corpse comes to Bodego, it is put into a galley, and attended only by the six principal eunuchs of the court, who inter it in a remote place, after having obliged themselves by oath never to reveal it. This secrecy is perhaps an article of their religion, or a precaution to prevent the treasures buried with him from being carried off, and which they imagine he may have occasion for in the other world. 'Tis said, that the princes and princesses give orders for their being buried near him, from a principle of gratitude, that in the other world they may continue to render him their services.

After these funeral ceremonies are over comes on the coronation of the new boua, which diffuses pleasures and diversions over the city of Cachao and the surrounding country. He is carried upon an elephant into the great court of the palace, which is covered with rich tapestry in form of a tent, where he receives the oath of fidelity from the great men of the kingdom, to whom he makes a present of several pieces of gold, worth about a hundred pistoles, and small bars of silver. Afterwards a large camp is erected in the midst of a vast plain. The king goes thither, with all the officers of his household, and a great part of the army, and there receives the oaths of the deputies of his kingdom and of his people. One half of the month passes away in rejoicings, every day is remarkable for the diversity of festivals, and the generosity of the prince; even the darkness of the night is not unemployed, for then are furnished new amusements by letting off continual fire-works, which are said to be infinitely finer and more curious than those we have in Europe.

These are the honours that chiefly distinguish the boua, who, during his reign, has not even a guard; while the

choua has his guards of horse and foot, and two or three hundred elephants, with an army of thirty thousand men quartered in and about the city of Cachao, and seventy or eighty thousand in other parts of the kingdom. These are chiefly foot, armed with match-locks and broad-swords.

The soldiers are taught to make their own gun powder themselves, in small hand-mills given them for that purpose; but they are ignorant of the art of corning it. Every soldier has a cartouch-box, in which are little hollow canes filled with powder, each holding a charge; and, it is said, that no people will load and fire quicker. Their arms are kept very bright, and in bad weather are covered with lathered cane.

Shooting matches are frequently appointed to make the soldiers good marksmen, and every one is rewarded according to his skill: he that shoots the widest from the mark is obliged to do double duty the next time he mounts the guard.

Most of the forces are kept on the frontiers of Cochin-China, the natives of which are almost their only enemies; and between the out-guards of each kingdom there happen frequent skirmishes: but they very seldom come to a general engagement.

The troops can never take the field but in the dry season; for during the rains there is no marching or encamping. When the army marches, the generals and principal officers are mounted in little wooden apartments fixed on the backs of the elephants. They take no field-pieces with them, but some long guns that are about six or seven feet in the barrel; these, when they fire them, are rested upon crutches, and used to clear a pass, or to fire across the rivers. The soldiers take little baggage with them, and seem prepared rather for slight skirmishes, than a pitched battle.

The naval forces of the kingdom are very inconsiderable, they only consisting of narrow galleys sixty or seventy feet long: the head and stern are raised ten or twelve feet above the water, but the middle is not above two feet from it. The captain sits in the stern, which is painted and gilt; and the soldiers who row these vessels have a covering over them, to preserve them from the rain: they push their oars from them, and in the same instant they all plunge them into the water, there being a person who keeps time and gives the word, and the rowers answer in a hoarse voice. These vessels do not draw above two feet and a half water, and are of no service at sea, except in very calm weather.

The soldiers are also employed both upon the rivers and the roads to prevent the running of goods; they likewise keep watch in the towns and villages, particularly at Cachao: while they are on the watch they have only long staves, but they are very insolent and troublesome to those who pass by them; and it is in vain to complain of their ill usage, for their officers, to whom alone they are accountable, are not very ready to receive complaints against them: however, for a little money a man may pass their watch pretty quietly in the night.

None are capable of being preferred to any offices or posts in the government, unless they have taken their degrees, and gone through a course of study, as in China; their manner of taking their degrees, and their examinations, are also performed in much the same manner.

Yet most of their magistrates are eunuchs. Every governor is absolute in his province; and they are said to be exceeding covetous and imperious. At the death of an officer who is an eunuch, all his wealth falls to the government, on which account little notice is taken of their extortions. To the oppression and injustice of these officers is imputed the poverty and want of trade that is extremely conspicuous in the country.

An oath of fidelity is once a year administered to the subjects of every province, and upon this occasion every one drinks a cup of the blood of some fowl mixed with arrack, which is esteemed the most solemn oath by which they can bind themselves.

Here are no courts of justice, but any magistrate may cause an offender to be brought before him, and inflict such punishments upon him as is allowed by the laws of the country; but there is no formal trial, and consequently the innocent

innocent must sometimes suffer for the guilty ; nor is any time allowed for an appeal, sentence being immediately executed.

The usual punishment for murder and other capital crimes is beheading, which is generally performed before the offender's own door, or where the fact was committed : the criminal is seated upon the ground, with his legs stretched out, and the executioner, with a back-sword, strikes off his head at a blow.

Theft is not punished with death, but with cutting off a part or a whole member, according to the nature of the offence ; sometimes one joint of a finger, and sometimes the whole finger ; and for greater crimes the whole hand.

For some other offences criminals are loaded with iron chains and great wooden clogs ; and sometimes, as in China, they have large heavy boards made like a pillory, and hung about their necks for a month together ; but people are more commonly punished by receiving a number of strokes with a split bamboo. A person, after having suffered any of these punishments, is considered as infamous.

Debtors are frequently condemned to become prisoners to their creditors, and to work for them till their debts are paid ; during which time they live on rice and water, and undergo such other hardships as the creditor chuses to inflict.

S E C T. VIII.

Of their Trades, Manufactures, and Commerce.

THE Tonquinese are, in general, pretty good mechanics, and have many kinds of working trades amongst them, as painters, bell founders, potters, weavers, taylors, turners, carpenters, smiths, and paper-makers. One sort of their paper is made of silk, and the other of the bark of a tree, which is pounded in large troughs with wooden pestles. Money-changing, which is a great profession here, is managed by the women, who are very dexterous at it ; and, 'tis said, will raise the price of their cash with as much art as our stock-brokers do their stocks.

The Tonquinese make great quantities of stuffs from silk of their own produce, as foolsees, pelongs, hawkins, peniascoes, and gawz : the pelongs and gawz are some plain and others flowered. Besides these they make several other sorts, but these are chiefly bought up by the English and Dutch.

But though Tonquin abounds in silk, they seldom apply themselves to weaving it till the ships arrive ; for the people are kept so miserably poor by the great lords, to whom the lands belong, and whose vassals they are, that they have not even money enough to purchase materials ; and therefore foreign merchants are frequently obliged to advance it for them, and to wait several months till their goods are made. But the Dutch traders remedy this inconvenience by contracting a kind of temporary marriage with the women of the country, whom they make their factors to buy up silk and other materials at the dead time of the year, and employ the poor people when work is cheapest ; and, by this means, they have their goods ready when the ships arrive. Many of the Dutch, it is said, have raised good estates by these female factors, who are faithful to them, and the women also enrich themselves ; and when the Dutch husbands have left trading thither, have married the greatest lords.

Lackered-ware is another great manufacture of this kingdom, that of Tonquin being esteemed the best in the world next to that of Japan. The cabinets which are lackered there are made of pine-tree ; however their cabinet-makers are but indifferent artists.

The Tonquinese make great quantities of a coarse kind of earthen-ware of a grey colour, which is exported to several parts of India. From hence also is brought rhubarb, musk, turpentine, and several other drugs ; but these they are said to have from China. They have also lignum-aloes, and a dying wood not much unlike Campeachy logwood, but not so large.

They make no long voyages, nor do they export any merchandize in their own bottoms, except fish and rice to some of the neighbouring countries : most of the trade is carried on by foreign shipping, and indeed they have few vessels that will bear the sea : those they use are chiefly fishing boats, or a set of long galleys, only fit for their rivers or the coasts in fair weather ; and as they have a very large sea coast, and many fine rivers well stocked with fish, their fishery employs a multitude of hands, and many of them live with their whole families upon the water.

The goods imported into Tonquin are English broad-cloth, lead, sulphur, salt petre, great guns, pepper, and other spices. It does not appear they have any coin of their own, but they make use of foreign coins, particularly Spanish reals ; they also make payments with little pieces of silver, which pass by weight, and therefore have always their scales about them.

C H A P. XVII.

Of the Kingdom of L A O, or L A O S.

S E C T. I.

The Situation and Produce of the Country, with the Manners and Customs of the Inhabitants.

L A O S is bounded on the north by part of China, and on the west is divided by high mountains from the kingdoms of Siam and Ava, and by another chain on the east from Tonquin and Cochinchina. It extends from about the fifteenth to the twenty-second degree thirty minutes north latitude ; and some say that it is not above fifty miles broad from east to west. At the foot of the above mountains are forests of lofty trees that seem to have been planted as a rampart against the great torrents of water which in the rainy season rush with fury from the mountains, and to which alone is owing the harvest in a country that would otherwise be burnt up with heat.

This country produces a great quantity of benjoin, of a better kind than is found in any other country of the East :

the selling it to strangers is prohibited ; but for what reason is not known. Lacque is also found here, it is used in making Spanish-wax, and is a kind of earth that lies about the ant-hills in some forests. There is no country where more ivory is to be had ; elephants being so numerous, that the inhabitants have thence taken their name ; for it is said, that the word Langians signifies a thousand elephants. There are great herds of buffaloes, hogs, and wild cattle of several sorts. The fields abound with rice, and the rivers with fish of an extraordinary size. The country also produces a great variety of flowers, with plenty of cotton, honey, and wax ; and the inhabitants carry on a great trade in musk and amber. They have likewise mines of iron, lead, and tin ; and in the rivers are found gold-dust.

The natives, who are called Langians, are very tractable and good natured, faithful and honest. They are well shaped, robust, inclining to fat, and of an olive complexion ; but somewhat fairer than their neighbours.

Their

Their principal food is rice, buffaloes flesh, and pulse of several sorts. They seldom eat cow-beef or fowls; and when any of the latter are wanted, they knock them on the head with a stick, thinking it the greatest crime to shed their blood while they are living, and they roast them without plucking their feathers. They apply themselves only to agriculture and fishing, yet it is very extraordinary to hear of a robbery or murder among them, which whenever it happens, and the criminal cannot be found, the neighbours are obliged to make satisfaction to the family of the sufferer. Fornication is permitted to the laity, but never to the talapoins, or priests; but an adulteress loses her liberty for ever, and becomes the slave of her husband. They allow polygamy, but the first wife has the pre-eminence. When they marry, both the bridegroom and bride promise before a couple that has been long married, that they will behave well to each other till death, and yet they frequently part on very trifling occasions. While the women lie in all the relations repair to her husband's house, and divert themselves with dancing and other pastimes. They have another festival which lasts a month at the decease of their kindred, whose funerals they celebrate with great splendor; and the talapoins who are invited sing certain songs, which they pretend puts the soul into the right way to heaven. When the month is expired they burn the corps, and carry the ashes to a pagoda; these structures are encompassed by stately tombs, upon which the rich expend very considerable sums.

SECT. II.

Of the Government of Laos, the Splendor of the Court, and a concise Description of the Capital of that Kingdom; and of the Religion of the Langians.

THE sovereign is absolute and independant; for he disposes of all honours and employments, and has the property of all estates, so that no family can enjoy them by virtue of any testamentary bequests: and he leaves nothing to orphans but the moveable goods, so that no other man in the country can properly call a foot of land his own.

In order to impress on the minds of his subjects a high veneration for his person, he appears in public but twice in a year, when he shews himself three days each time. His ears, by being bored in his infancy, are so distended by the weight of his ear-rings, that they reach down to his shoulders, which is the characteristic of his pre-eminence above his subjects: who also bore their ears, but do not stretch them to such an immoderate length. He wears, instead of a crown, a fillet of gold round his head; and when he appears in public the people bring a number of elephants and wild beasts, with wrestlers and gladiators, into a large field, or spacious area, to divert him with their tricks and with their combats.

But the court appears in its greatest splendor when he goes with his grandees to make a present to some idol temple. The officers of state begin their cavalcade with bands of music playing before them; but the king makes the most splendid figure, he being mounted on one of the tallest and most beautiful elephants, which is adorned with

embroidered trappings that hang down to the ground; and the monarch, upon this occasion, is so loaded with precious stones, that he may be said to wear the wealth of a kingdom. His numerous followers are all richly dressed, and being mounted on fine horses ride in great order, with carbines that glitter with precious stones. The women, who are not permitted to go into the streets on that day, generally look out of the windows, and scatter scented waters both on the king and his present, which is carried on cattle richly decorated with trappings. The talapoins come out of their convent to meet the king, and attend him; while he, as the representative of both sexes, sacrifices to the idol.

The great officers of the kingdom are seven viceroys, who govern its seven provinces; the principal of these, who is called the viceroy general, eases the king in his burthen of government; and, upon his decease, summons the states, and disposes of every thing till his successor is placed on the throne. These seven viceroys constantly attend the king as companions and counsellors, and depute their lieutenants to discharge their office in the several provinces. In every province is a militia of horse and foot, whose officers are dependant on the viceroy, and the forces are subsisted by the revenue of each.

The different rank of the courtiers are distinguished by gold and silver boxes of betel, of various forms and sizes, that are carried by the pages who attend their masters to all the public assemblies. The viceroy-general in all public processions rides on an elephant richly accoutred; the other viceroys have chairs lined with cloth of gold, and are accompanied by servants in rich liveries. All the other officers go on foot, without shewing their boxes.

As the king is absolute, and the people have little foreign trade, they have few laws, but every family is under vassalage to one who is their head and superior; by which means the king can assemble a numerous army in a very short time, by only giving notice to the chiefs: but if one of these chiefs is found guilty of any remarkable crime, all his kindred are deprived of their rights and prerogatives, and obliged to engage in the mean employment of serving the king's elephants. Crimes are here severely punished, especially breaches of the peace; and in all civil affairs, the judge has a right to condemn the parties without appeal.

The capital of Laos is called Leng, or Langione, which is situated on the banks of the river Mecon, in one hundred degrees fifteen minutes east longitude, and in latitude twenty-one degrees forty-five minutes. Marini says, that the palace, which is of great extent, has many of the apartments adorned with basso relievos richly gilt; that the great men's houses are lofty, beautiful, and built with timber, but those of the common people are meer huts; and that none but the talapoins have leave to build their houses of brick and stone.

The talapoins are under the class of noviciates till they are twenty-three years of age, when they pass their examination, and are incorporated. Some of the Langians believe that the souls of the wicked, on leaving the body, are annihilated; but that those of the virtuous assume an ethereal body, as clear as the light; and, after passing through sixteen heavens, and enjoying the pleasures of all, return to earth, and again inhabit the human body.

C H A P. XVIII.

OF COCHIN-CHINA, and CAMBODIA.

S E C T. I.

The Situation and Extent of Cochin-China; its Climate, Vegetables, and Animals; with a particular Account of the edible Birds-Nests.

COCHIN-CHINA, or West China as the name imports, was thus called by the Portuguese to distinguish it from Cochin on the Malabar coast; and if we include Chiampa, which is a province of Cochin-China, or at least tributary to it, extends from eleven degrees thirty minutes north latitude to sixteen degrees ten minutes, and is about three hundred miles in length from north to south, and one hundred and fifty where broadest from east to west. It is bounded on the north by Tonquin, on the east by the sea of China, on the south by the Indian ocean, and by the kingdom of Cambodia and the mountains of the Kemois. Captain Hamilton observes, that it extends along the coast of the sea seven hundred miles from the river of Cambodia to that of Quambin.

This kingdom, which is called by the natives Anam, or the West Country, is said to be more temperate than Tonquin, from its lying more open to the sea, and being refreshed by the sea breezes. However, both countries lie upon a flat, and are annually overflowed about the same time: the seasons are consequently the same, and the lands equally fruitful in rice, which requires no other manure but the mud left by the waters, which renders it so fertile, that they have three harvests in a year. This inundation happens once a fortnight for three days at a time, during September, October, and November; and not only gives fertility to the soil, but drowns vast numbers of the rats with which the rice fields are pestered. At this time they have their greatest fairs and markets, on account of the ease with which they can transport goods from one place to another by their boats, in which they also take up the drowned cattle, which serves them for food.

Cochin-China is divided into the following five provinces, Renan, Pulocambi, Quamgum, Cachiam, and Sinuva; this last joins to Tonquin, and in it the king keeps his court; but travellers neither give any account of the situation of the other provinces, nor describe any of their towns.

The country produces sugar-canes, and the same fruits as are found in Tonquin all the year round, particularly oranges, durions, ananas, bananas, melons, and several others; but they have no grapes, nor scarcely any other European fruits. They have, however, vast woods of mulberry trees, and others that afford excellent timber, particularly iron-wood of several sorts: they have also the aquila-tree, the wood of which has a very fragrant smell and grows upon the Kemois mountains. The wood of the old trees has the finest scent, this is called colamba, and is reserved for the king's use. It is supposed to be the same with lignum-aloes, and is highly valued in China and Japan, where a block of it is used for a pillow; and among the Indian nations that burn their dead, great quantities of it are consumed in the funeral piles.

The same animals are to be found here as in Tonquin, especially rhinoceroses and elephants of an extraordinary size, and the country abounds with wild and tame cattle, fowl, and fish.

In treating of the produce of this country it will not be improper to give here a description of the edible bird's-nests, which have already been so often mentioned in this work, and which are admired as an extraordinary dainty over all the Indies. These nests are chiefly found in Cochin China: they are built by a small bird like a swallow, in the rocks upon the sea coasts, and are composed of the sea-froth, and a juice from the bird's stomach, which hardens with the sun, and is almost transparent: this being softened with water is pulled in pieces, and by be-

ing put into soup, is esteemed extremely nourishing, and is by many people accounted very delicious.

S E C T. II.

Of the Persons, Dress, Manners, Customs, Buildings, Religion, and Trade of the Cochin-Chinese.

THE natives resemble the Chinese in their stature, complexion, and features; but all of them wear their hair at its full length, like the Tonquinese.

Their dress consists of silk gowns or vests of various colours one upon another; the men swathe their legs and thighs with silk instead of breeches, and they have slippers or sandals, which, when they visit, they leave at the door, where a pan of water is always set to wash their feet. Their dress is, in short, the most modest of that of any people in the Indies. The women wear a waistcoat close to their bodies, and several petticoats, with a veil over all. The coat next their bodies trails on the ground, and the rest are shorter than each other by half a span. Both sexes wear fans, and never uncover their heads by way of salutation. The men of learning wear above the rest of their cloaths a gown of black damask; they have a stole about their necks, a blue silk handkerchief round their arms, and high caps resembling mitres. But the other persons of both sexes wear broad caps embroidered with silk and gold, and never cut their beards and nails any more than their hair, because nature, they imagine, designed them for ornament; but the mechanics, and all persons concerned in manual labour, are obliged to pare their nails for the sake of convenience.

Their food, and manner of eating and drinking, is the same as the Tonquinese, but they reckon it a sin to drink milk, because it is the food of the young. They eat at little round tables, adorned with silver and gold, according to the quality of the owner, and their dishes are placed upon them in frames made of sugar-canes.

They are strong, active, and naturally more courteous and polite than their neighbours, and though they are said to be better soldiers, have a great command of their passions. They are very liberal and charitable, yet they are ready to ask for any thing that pleases them, and to take a denial as an affront.

Their houses, which are of wood, and two stories high, are well carved on the inside, and erected upon lofty pillars with boards betwixt them, which they can remove at pleasure, to leave a free passage for the water during the time of the inundation, when they retire into the upper apartments, and have a communication with one another by boats. In these houses are three degrees of seats; the first is a mat on the floor, upon which the common people sit cross-legged: the second is a low stool covered with a fine mat for those in genteel circumstances, and the other is a kind of couch raised against the wall, two or three feet above the floor, for the nobility and priests.

Their physicians, like those of China, are skilful in the cure of diseases. They feel the patient's pulse, and immediately pronounce whether he be curable or not. If the latter, they give him nothing; but if the former, they bargain with the patient to perform the cure in such a time, or else to have nothing for their attendance. The surgeons are also said to be masters of some extraordinary secrets.

Their language has some resemblance to that of the Chinese; and they have a learned language different from that commonly spoken.

As to their religion, they believe the immortality of the soul, and eternal rewards and punishments, and are firmly persuaded that the spirit passing from one body to another more noble, is a part of its future reward. They make entertainments for the deceased, who they imagine feed on the immaterial substance of the provisions, which they

they distinguish from the accidents of quantity and quality. They worship the souls of men reputed holy, and place their images among their idols in the temples. Their high altar is kept empty, with a dark vacant space behind for the supreme God, whose chief attribute is according to them invisibility, and they only pray to the rest to intercede with him. Borri observes, that when he was here, one of their governors died, and as he lay on his death-bed, a multitude of armed men made thrusts in the air with their scymeters, threw darts, and fired muskets in the palace, and that men on each side continually beat the air about his mouth with their scymeters, to hinder the evil spirits from hurting his departing soul. Then finding that his death was caused by the fall of a beam in his palace, they burnt the whole fabric; for the Cochin-Chinese always burn the supposed cause of death, whether a house, a man, or beast. The governor's body was attended to its interment by a multitude of people dancing, who had built a new palace far more noble than the old one, and as many galleys as he used to keep, which run on wheels; they also prepared wooden elephants, horses, and other moveables, and erected a kind of temple in the midst of the palace, in which was an altar whereon they placed the coffin. No governor was appointed during the space of three years, because they imagined the soul of the deceased ruled till that time was expired.

Several authors have given a very romantic description of these people, particularly the Abbé Choisi, who attended the French Ambassador to Siam; and in his journal has a long and florid description of their customs. "Nothing," says he, "can be finer than the galleys of the Cochin-Chinese. All without is black varnish, and within red, shining like a mirror. Every one of them has sixty oars, all gilt. The rowers, who are also soldiers, have at their feet a musket, a poniard, a bow and quiver. They are forbid, on pain of death, to utter so much as a word. They constantly keep their eyes on the commander, who delivers his orders by the motion of a wand, and every thing is so nicely adjusted, that a master of music, when he beats time, does not make himself better understood by all his musicians.—The sailors commonly wear only drawers of white silk, and a hair cap: but when they prepare for battle, they put on their heads a small gilt head-piece, and on their body a fine close coat. They have the right arm shoulder and side entirely naked." Were these close coats then glewed on? If not, how were they fastened? He proceeds, "The land army, consists of thirty thousand men: the king's household of nine thousand, and the first princes of five.—The guards of the king and prince are clothed in velvet, and have arms of gold and silver: the officers are more or less magnificent, according to their degrees; and on the day of battle, or a review, the common soldiers are dressed in an uniform of green, red, or yellow satin." Few romances are filled with such marvellous and extravagant descriptions; but in this stile several other of the French authors have written, who have visited these countries, and their absurdities render even what is most probable, when asserted by them, suspicious. These countries are, indeed, but little known by any Europeans; nor have we materials from authors of acknowledged veracity, sufficient to describe them in a proper and judicious manner.

We may, however, add from captain Hamilton, that their laws are severe, and a painful death is not only inflicted on those guilty of treason, but also on their relations within the bounds of consanguinity. Their cities and towns are divided into wards, and at the ends of each street are railed gates, placed to confine each ward within its own limits. These gates are locked every night, so that the people of different wards can have no communication.

As to their trade they give little encouragement for strangers to traffic with them; but as their country abounds in gold, raw silk, and drugs, they carry them to Cambodia, and dispose of them there, except what they annually send to Canton in China, and some of their junks trade to Johore and Cambodia.

SECT. III.

Of CAMBODIA, or CAMBOYA.

Its Situation, Extent, and Produce.

THE kingdom of Cambodia is situated to the east of Cochin-China and Chiampa, and is bounded on the north by the kingdom of Laos, and the Kemois mountains; on the south by the Indian Ocean, and on the west by the kingdom and gulph of Siam, it extending from the eighth degree of north latitude to about the fifteenth. It makes near four hundred miles in its greatest length, and about two hundred and ten where broadest; but it becomes very narrow towards the north.

The west part of this country is mountainous and desert, but in the middle it lies low, and is watered by the river Mekan, which runs through its whole extent, and beginning to swell on the first of June, rises ten or twelve feet, and in July and August overflows the neighbouring lands. This river rises in Tibet, and after running a course of fifteen hundred miles, falls by two mouths into the sea, forming an island: the most eastern of these streams is called the Cambodia river, and that to the west is named Ocbequane, or Bona de Carangera.

In this country are found amethysts, sapphires, corneli-ans, chrysolites, garnets, and cats-eyes, properly called acates, and milk and blood-stones. It also produces gold.

The country likewise abounds in rice, and other corn, cocoas, oranges, citrons, mangoes, and other Indian fruits. Here is also plenty of J pan wood, sandal wood, aquila wood, cambogia or gamboge, a yellow gum used in medicine, and in painting, and sold in rolls; slick-lac, lac for japanning; raw silk, and elephants teeth.

Captain Hamilton says, that flesh and fish are the only things to be bought without a permit from the king; and that these are so plentiful and cheap, that he purchased a bullock of between four and five hundred weight for a Spanish dollar, and that one hundred and forty pounds weight of rice may be bought for eight-pence; but poultry are scarce, because the country being for the most part woody, the chickens as they grow up, betake themselves to the woods. In these woods grow certain trees with a thick bark, of so poisonous a nature, that the inhabitants, who go in search of wild elephants for the sake of their teeth, take with them a piece of iron with a sharp end, which they drive into the bark of this tree, and after it has stayed a short time, take it out, and put it into their gun charged with powder, and when they come within reach, shoot it into the elephant's body. The wounded beast immediately flies, while the men following, keep him in sight till he drops down dead. With the same poisoned slugs they also kill wild cows and buffaloes for the sake of their tongues. 'Tis said this subtle poison has a very surprising quality; for if the men are hungry or thirsty, as is often the case while they are hunting in the woods, they squeeze a few drops of it on a leaf, and by bearly licking it, are instantly refreshed; but if the skin be broke, and the juice touch the part, it proves mortal without remedy.

The woods also abound with lions, tigers, wild boars, horses, and plenty of deer, all which every body are at liberty to catch, or to kill.

SECT. IV.

The Persons and Dress of the Cambodians; and the different Manufactures of the Country. A concise Description of the City of Cambodia; with an Account of the Reception the King gave to the Supercargo sent to him by Captain Hamilton, and the Manner in which that Kingdom became tributary to Cochin-China.

THE Cambodians are of a brown complexion; they have long hair, thin beards, and are very well shaped; their women may be esteemed handsome; but are not distinguished by their modesty. Both sexes dress their hair.

The

The men wear a vest; but nothing on their heads and feet. The women have a petticoat that reaches below their ankles, and a jacket that fits close to their bodies and arms.

The people are ingenious, and have manufactures of several sorts of cotton muslins, buckrams, calicoes, white and printed dummies, and other stuffs. They also adorn their rooms with carpets, and weave a sort for the common people, that resembles the Scots plaids. They likewise weave silk, and both weave and work with the needle rich hangings, coverings for the low chairs used by the women of quality, and for the Indian litters and palanquins, the wood work of which is adorned with ivory and tortoiseshell. They make beads, bracelets, necklaces, and other ornaments of crystal, which is found in the mountains. They have likewise indigo, which they prepare and sell to the neighbouring countries.

Cambodia, the capital, is situated on the river Mecon, about fifty or sixty leagues from Ponteamas, and is the only city in the kingdom worthy of notice. The prince resides in a mean palace, surrounded with a palisade that resembles a partition-wall; but is defended by a great number of Chinese cannon, and by some other pieces of artillery that were saved from the wreck of two Dutch vessels thrown upon the coast. There is a temple here of a very particular structure, whose beauty is much commended. It is supported by wooden pillars varnished with black, and adorned with gilded foliages and reliefs, and the pavement is covered with mats. The priests who serve in it hold the first rank in the state.

There are about two hundred Topasses or Indian Portuguese settled and married in Cambodia, some of whom have pretty good posts in the government: but they have no priest, nor will any venture to go among them; for in the year 1710, says Mr Hamilton, a poor capuchin going there to officiate, and finding that one of the richest of his congregation had two wives, he, by virtue of his sacerdotal authority, ordered him to put one of them away; but his parishioner disregarding this injunction, the priest made use of the weapon of excommunication against him, at which the other was so exasperated that he knocked out the priest's brains. Since that time they have wrote for more ghostly fathers, but none will come amongst them.

When captain Hamilton arrived at Ponteamas, which is situated on a pretty deep, but narrow river, an officer came on board, who could speak a little Portuguese, and bringing him a present of refreshments, advised him to send to the king, in order to give him an account of his arrival, and to let him know that he intended, by his permission, to trade with his subjects. This he did, and received for answer, he might send a person with goods, that the king and his merchants might see them, and two Portuguese were sent him for interpreters, one to stay with him on board his ship, and the other to accompany the person he should send to court. On their arrival he sent his second supercargo with twenty-five men well armed with fuzees and bayonets, with two small bales of patterns, and presents for the king, ordering him to let him hear from him once a week.

The supercargo no sooner arrived at the city than a large house was given for the accommodation of himself and his retinue; plenty of provisions was sent him, and he was visited by many people of distinction; but ten days passed before he could see his majesty, who, at last, received him in great state, seated on a throne like a pulpit: his face was veiled below his eyes, and after many gracious speeches, he gave him leave to trade.

Captain Hamilton, having staid about three weeks without hearing any news of his supercargo, began to be very uneasy, and at last resolved to depart by a certain day, and leave his people, if they were alive and at liberty, to follow him to Malacca; the goods he had sent up with them being sufficient to enable them to hire a vessel to carry them thither. He told his resolution to the interpreter, and informed him that he should be obliged to carry him and some more of the king's subjects with him as hostages for the civil treatment of his people at Cambodia. The interpreter, surprised at this resolution, sent a person in haste to the city, to give an account of his impatience and design, who returned in fourteen days; about two days before the time the captain had fixed for his departure. He was accom-

panied by three Portuguese, who brought letters from the supercargo, to inform him that he had taken leave of the king, and was coming in all haste. Three days after the supercargo arrived with all his retinue, and a letter of compliment from the king to Mr. Hamilton in the Portuguese tongue, and one directed to the governor of Bombay, to invite the English to settle in his country, and to build factories or forts in any part of his dominions.

The reason why he was kept so long in suspense was the king's being unwilling to enter into any correspondence with him without the knowledge and consent of the king of Cochin-China; who at length consented to allow the English to trade both in Cambodia, and in his own dominions.

When the king is disposed to do a singular honour to a person, which he never does without a handsome present, he gives him two swords, which are to be constantly carried before him when he publicly goes abroad, one of which is the sword of state, and the other that of justice. All who meet him when these swords are borne before him, must give him place, and compliment him in a set form of words; but if he meets with another who has the same privilege, they compare the dates of their patents, and the first salutation must be paid to the senior patentee.

Whenever these persons go into the country they hold courts of justice both civil and criminal, and have the power of imposing fines, which are, however, paid into the king's treasury. In capital cases their sentence is law, and is followed by a speedy execution.

We shall now give a concise account of the manner in which Cambodia became tributary to Cochin-China. About the year 1716 the king of Siam threatening to invade Cambodia, the king, sensible of his being unable to oppose to powerful a prince, ordered those of his subjects who lived near the borders of Siam to remove towards the city of Cambodia, and to destroy whatever they could not bring with them. This was performed, and the country, for the space of fifty leagues, was rendered a mere desert. He then applied to the king of Cochin-China for assistance and protection, which he obtained, on condition that Cambodia should become tributary to that kingdom; fifteen thousand men accordingly marched by land to his assistance, while three thousand galleys, well manned, were fitted out for the sea: yet the Siamese army amounted to above double the number of the united forces of Cambodia and Cochin-China, and their fleet was above four times as numerous. But the Siamese, in their march through Cambodia, finding the country desolate, were soon in such distress, for want of provisions, that they were obliged to kill their elephants and horses; and the soldiers feeding on their flesh, to which they had never been accustomed, the whole army was seized with a flux and fever, which in two months time carried off half those troops, and the rest were obliged to retreat back towards Siam; while the Cambodian army being constantly at their heels, harassed them in their march.

Mean while the Siamese navy steering to Ponteamas, the small galleys were sent to plunder and burn the town. This they accomplished, and above two hundred tons of elephants teeth were consumed in the flames. While this was performing the ships of burthen lay in the road above four miles from the town, when the Cochin-Chinese seizing this opportunity, attacked the large vessels, burning some, and forcing others on shore; while the galleys, detained by the ebb of tide, could not come down the river to their assistance. The Cochin-Chinese, having now fulfilled their engagement, retired; and the Siamese, fearing a famine in the fleet, returned with disgrace to Siam.

SECT. V.

Of PULO CONDORÉ.

The Situation of those Islands, with an Account of the Destruction of the English Fort on the largest of them; its Produce, and the Manners of the Inhabitants.

THÊRE are several islands that lie off the coast of Cambodia, among these are those of Pulo Condore, or the islands of Condore, which are situated in eight degrees

degrees forty minutes north latitude, and are twenty leagues south-by-east from the mouth of the river Cambodia. The largest, which is the only one of these islands that is inhabited, is between four and five leagues long, and three broad in the widest part. The next in size is about three miles long and half a mile over, and with the other forms a commodious harbour. The English settled on the largest of these islands in 1702; but having bargained with some Macassers, natives of the island of Celebes, to serve for soldiers and help to build the fort, and not discharging them at three years end according to their contract, but threatening them for letting two slaves escape out of their custody, they rose in the night, and murdered every Englishman they found in his bed, then set fire to the fort, in which nineteen Englishmen had been slain, among whom was Mr. Lloyd, the governor: eleven or twelve made their escape in a sloop to Malacca; and of sixteen who staid behind, with the hopes of saving the money in the fort, all were murdered by the Cochin-Chinese, except one or two who were taken prisoners, and afterwards suffered to escape: for in the island are two or three small villages, with whom the English had not been upon good terms, and therefore would not suffer the inhabitants to have any arms in their houses.

The cottages in these villages are raised several feet above the ground: they are built with bamboos, and thatched with long grass, which they cut by the sides of their brooks; but in these structures are neither doors nor windows, one side of them being left open both for the entrance of the people and of the light.

The inhabitants, who are of a swarthy complexion, go almost naked, except at certain ceremonies, when they are dressed, and some of them very neatly. As most of them are descended from the Cochin-Chinese, they affect

black teeth and long hair, which in some of them hangs down below their knees.

They have a little rice, some potatoes, and very good bananas. On the mountains grow fine trees, which afford timber for masts and other uses, particularly a large one called the damar-tree, which is about three or four feet in diameter; its leaves and bark resemble those of the chestnut, and the wood is very hard. From this tree they draw a kind of turpentine, by making a cavity in the trunk three or four feet above the ground. This matter is at first a liquid, and of the colour of the oil of nuts, though it afterwards turns whitish, has the consistence of butter, and a very agreeable smell. Of this they make flambeaux, which they burn in their rooms instead of candles. The island also produces mangoes, wild nutmegs, which resemble the true only in shape, and a fruit like grapes, which grow on large trees. Here is also found the cabbage-tree.

The animals found in this island are hogs, lizards, and guanoes: there are also parrots, parroquets, pigeons, and wild cocks and hens of about the size of a crow.

The inhabitants chiefly employ themselves in fishing; in making brine for salting little fish like anchovies, which abound in the sea; in drawing off turpentine from the above trees; and in catching turtle, of which they make oil, and sell it to Cochin-China. Dampier tells us, that when he was there the men brought their women on board and offered them to the sailors, which, as he observes, is very common in this and the neighbouring countries. As to their religion, he observed a small pagoda in the island, on one side of which was the image of an elephant above five feet high, and on the other the figure of a horse not quite so large. This temple was a low wooden building, thatched like the other houses.

C H A P. XIX.

OF S I A M.

S E C T. I.

The Name, Situation, Extent, Provinces, Rivers, and Seafons of Siam. The Nature of the Soil, and the Minerals found in the Country.

THE Portuguese, and from them the rest of the Europeans, call this country Siam; but by the natives it is stiled the country of Tai, or of Freeman, tho' they have long lost their liberty. Thus the French, who were once free, were originally called Franks, from their bravely opposing all encroachments on their native freedom.

The opinions of geographers are extremely various with respect to the situation and extent of most of the inland countries of Asia and Africa, particularly of Siam Proper: for it is not exactly known in what part of the peninsula of Malacca it begins, nor how far it extends above that peninsula, the precise boundaries either of that or the neighbouring kingdoms not being determined by the few European travellers who have visited them. All we know, with respect to Siam, is the exact situation of its capital, which is of the same name. However, according to the opinion of the Sansons, the most southerly part of the kingdom is in about the eleventh degree of north latitude, and it is supposed to extend at least five hundred and fifty miles in length, and two hundred and fifty in breadth, though in some places it is not above fifty miles broad.

Siam Proper, by some called the Upper, to distinguish it from the Lower Siam, under which several authors include Laos, Cambodia, and Malacca, is bounded on the north by the kingdom of Pegu and Laos, on the east by Cambodia and Cochin-China, on the south by the kingdom of Malacca and the bay of Siam, and on the west by the ocean; and contains seven provinces, which receive their names from their respective capital cities, Proselouc,

Sanguelouc, Lacontai, Campengpet, Coconrepina, Pechebonne, and Pitchia.

The principal rivers of Siam are the Menan, the Mecon, and the Tenaferim: the first discharges itself into the gulph of Siam, in the fourteenth degree of north latitude; the second, having passed through Laos and Cambodia, falls into the Indian sea in the ninth degree of north latitude; and the last falls into the bay of Bengal, in the thirteenth degree of latitude, and forms an island called Merguy, which is one of the best harbours in India. The chief cities of Siam are situated near the sea-coast, or upon some of these rivers, for the mountainous part of the country is almost covered with woods, and that which is not, is parched up by the heat of the sun, and is less fit for tillage than the low lands, particularly for rice, the common food of the inhabitants.

As to the seasons, the winds blow from the south upon the coast of Siam in March, April, and May: in April the rains begin, and in June they continue almost without ceasing. In July, August, and September the winds blow from the west, and the rains continuing, the rivers overflow their banks nine or ten miles on each side, and for more than one hundred and fifty up the stream. At this time, and more particularly in July, the tides are so strong as to come up the river Menan as far as the city of Siam, which is situated sixty miles from its mouth; and sometimes as far as Louvo, which is fifty miles higher. The winds blow from the west and north in October, when the rain ceases. In November and December the winds blow dry from the north, and the waters being in a few days reduced to their ancient channels, the tides become so insensible, that the water is fresh at the mouth of the river. At Siam there is never more than one flood and one ebb in the space of twenty-four hours. In January the wind blows from the east, and in February from the east and south. When the wind is at east, the current sets

to the west; and, on the contrary, when the wind is at west, the currents run to the eastward.

As this country is situated near the tropic, it must certainly be very hot; but yet, as in other places between the tropics, when the sun is vertical and shines with a most intense heat, the inhabitants are so screened by the clouds, and the air so refreshed by a deluge of rain that overflows the plains which the people chiefly inhabit, that the heat is very supportable. Hard winters are not to be expected in a situation so near the equator; but there, as well as here, the coolest wind blows in December and January.

As the soil of Siam has been gradually formed by the clay and other earth washed down from the mountains, they have little stony ground, and there is scarce a flint to be found in the whole country. Loubiere observes, that it was antiently rich in mines, and the multitudes of cast-works, as well as the old pits that have been discovered, shew that formerly there were more wrought than at present; indeed the gold, with which their images and the roofs of their temples are covered, render it evident that they antiently found great quantities of that metal. But a king, who reigned towards the close of the last century, was unable to discover any vein of either gold or silver, that was worth the expence of working, though he employed several Europeans in the search, particularly a Spaniard who had been concerned in the mines of Mexico. After all their endeavours, they were only able to find some inconsiderable veins of copper, intermixed with a little gold and silver. But Mr. Vincent, a physician, shewed them a mine of crystal, one of antimony, and another of emery: he also found a gold mine, which he believed to be very rich; but did not discover it to the king. Several of the talapoins, and others, came secretly to him to learn how to purify and separate metals, bringing him specimens of very rich ore. The Siamese have, however, long wrought very plentiful mines of tin and lead.

As to precious stones, there are found diamonds, sapphires, and agates, in the mountains; but as the king's officers seize these for his majesty's use, the people have no encouragement to search for them. There are also loadstones in a mountain near the city of Louvo, and also in the island of Jonfalam, which is situated in the Malacca coast, in the bay of Bengal.

S E C T. II.

Of the Method of Husbandry practised by the Siamese; and of the Trees, Plants, and Animals of Siam.

IN the plains the earth is rendered fertile by the mud which the river leaves behind; but all the higher grounds are dried up and burnt by the sun, soon after the rains are over: and though some of their lands are naturally fertile, yet they are so subject to droughts, and so ravaged by insects, that the natives are sometimes deprived of their harvest for several successive years; and these times of famine are generally succeeded by pestilential diseases.

The natives sometimes sow wheat upon the land which the inundation never reaches, and water it by little channels cut through the fields. They have annually two crops, but not on the same spot of ground.

They use oxen and buffaloes in plowing their ground, and guide them with a rope run through their nose. They use a plain plough without wheels, that has a share, and a staff to hold it by; in other respects, it is not much unlike our foot-ploughs, only instead of nails they fasten the pieces together with pins and thongs.

Instead of thrashing the rice, the cattle tread it out, and the people separate the dust and chaff by pouring it down by degrees from a high place, when the wind performs the office of winnowing it; but as the rice has still a hard thick skin, they beat it in a wooden mortar to get it off, and make it fit for boiling.

The Siamese prepare the land for tillage as soon as the earth is sufficiently moistened by the floods. They plant their rice before the waters rise to any considerable height, and as the waters rise slowly, the rice keeps pace with it, and the ear is always above the water. They reap their

corn when the water retires, and sometimes go in boats to cut it, while the waters are upon the ground. They also sow rice in several parts of the kingdom that are not overflowed, and this is thought better tasted, and will keep longer than the other; but they are forced to supply these fields constantly with water, while the rice is growing, from basins and ponds that lie above them.

Formerly the king of Siam annually plowed a piece of land like his neighbours of Tonquin and China; but this ceremony is at present performed by an officer in his majesty's room, when a great sacrifice is offered to Sommona Codom, whom they implore to be propitious to their labours.

In their gardens they have pulse and roots, but they are for the most part different from ours; they have also garlic, potatoes, and radishes; but no onions, turnips, carrots or parsnips, nor any lettuces, coleworts, or any of the herbs used in our sallads. They have cucumbers, which are very wholesome, and may be eaten freely without any inconvenience, and garlic in this hot country loses much of its rankness. After the time of the inundation, they cover their garden plants from the heat of the sun, as we do from the cold.

There are here none of the fruits known in Europe, except oranges, lemons, citrons, and pomegranates. The oranges of one kind or other continue all the year; but most other fruits have their season. They have bonanas, Indian figs, jaques, durions, mangoes, mangostans, tamarinds, ananas, and cocoa nuts: they also abound in sugar-canes and pepper. As great part of their food consists in the produce of their gardens, they extend for several leagues together upon the Menan, between Siam and Bancoek.

They have some of the flowers common in Europe, as the tuberose, gillyflower, and a few roses; but they are not so strong scented as in Europe. They have likewise some jessamines, amaranthuses, and tricolets, but no other European flowers, though they have some peculiar to the country, that are very beautiful and fragrant, but it is observable, that some of them smell only in the night-time, the heat of the day entirely destroying the scent.

As the hilly part of the country is almost entirely uncultivated, it is covered with woods, but the tree, or rather reed of greatest use in this country, is the bamboo, which grows chiefly in marshy soils, and like reeds and sedge, is found on the sides of ponds and rivers: it also resembles them when young, but grows to a prodigious size, and hardens so as to be applied to any use, though, when it is green and tender, the Siamese pickle it for sauce. It is hollow, and the shoots are separated by knots: but it has branches and thorns, which our reeds have not, and each root shooting out several stems, nothing is more difficult to pass than a forest of bamboos, especially as the wood is hard to cut, though nothing will more easily cleave: the Siamese are said to strike fire with it, and, like other canes, it has a sweet pith.

This country affords timber for building ships, and for masts, and their cordage is made of the husk that covers the cocoa-nut. They have likewise timber for houses and wainscoting, and a wood that will not cleave, called by the Europeans, woodmary, said to be fit for the ribs of ships. Cotton trees are in great plenty, and others, that yield capoc, a very fine cotton wool, but so short as to be unfit for spinning, and is therefore used in stuffing mattresses and pillows. From some of their trees they also extract oil, and there are others which yield lacker and gums. Cinnamon-trees are found here; but they are inferior to those of Ceylon.

They have elephants and a few horses, sheep and goats; but these last are not good eating any more than their oxen and buffaloes, which are chiefly used for tillage. Their hogs are small but fat, and the wholesomest flesh meat in the country. They have a few hares, and no rabbits. Deer are very plentiful, though great numbers are destroyed by wild beasts; and many of them are killed by the inhabitants only for their skins, which they sell to the Dutch, who carry them to Japan.

Ducks are plentiful, and extremely good; they have pigeons, and wild peacocks, grey partridges, turtle-doves that have a variety of gay plumage; excellent snipes, and

and abundance of wild fowl, which the natives will neither kill nor take; but it is said the Mahometans here have falcons, which they bring from Persia to fly at the game.

They have vultures, parrots, crows, sparrows, and many kinds of small birds, most of which are very beautiful, but have disagreeable notes, and there are several that imitate the human voice. The sparrows are so tame that they enter the houses, and pick up the insects. Vultures and crows also come into the houses, where they are fed by the people. Loubiere says they give the children, who die before they are three years old, to be devoured by these fowls; for in this country it is so far from being thought a curse to have their carcases eaten by birds of prey, that, next to burning, it is esteemed the most honourable method of disposing of the dead.

There are many snakes, lizards, scorpions, and millipedes, and their ants and gnats are very troublesome. These ants to avoid the inundation, make their nests, and lay up their stores on the tops of the trees. In the waters are a multitude of insects unknown to us, and they have a fine shining fly like a locust, that gives a considerable light in the dark.

SECT. III.

Of the Persons, Dress, Temper, and Food of the Siamese; their Ceremonies, and most remarkable Customs, particularly their Manner of Travelling.

THE Siamese are small of stature, but well proportioned; their complexions are swarthy: the faces of both the men and women are broad, and their foreheads, suddenly contracting, terminate in a point, as well as their chins. They have small black eyes, hollow jaws, large mouths, and thick pale lips. Their teeth are dyed black, their noses are short and round at the end, and they have large ears, which they think very beautiful. Their hair is thick and lank, and both sexes cut it so short, that it reaches no lower than their ears. The women make it stand up on their foreheads, and the men shave their beards.

People of distinction wear a piece of callicoe tied about their loins, that reaches down to their knees. The men bring up this cloth between their legs, and tuck it into their girdles, which gives it the appearance of a pair of breeches. They have also a muslin shirt without a collar, with wide sleeves, no wristbands, and the bosom open. In winter they wear a piece of stuff, or painted linen over their shoulders, like a mantle, and wind it about their arms.

The king of Siam is distinguished by wearing a vest of brocaded sattin, with straight sleeves that reach down to the wrist, under such a shirt as we have just described, and it is unlawful for any subject to wear this dress, unless he receives it from the king. They wear slippers with picked toes turned up, but no stockings. The king sometimes presents a military vest to the generals: this is buttoned before, and reaches to the knees; but the sleeves are wide, and come no lower than the elbows. All the retinue of the king, either in war or in hunting, are clothed in red. The king wears a cap in the form of a sugar-loaf, encompassed by a coronet or circle of precious stones, and those of his officers have a circle of gold, silver, or of vermilion gilt, to distinguish their quality; and these caps are fastened with a stay under the chin: they are only worn when they are in the king's presence, or when they preside in courts of justice, and on other extraordinary occasions. They have also hats for travelling; but in general few people cover their heads, notwithstanding the scorching heat of the sun.

When people enter the house of a person for whom they have any respect, they always pull off their slippers and go in bare foot.

The women also wrap a cloth about their middle, which hangs down to the calf of their legs. They cover their breasts with another cloth, the ends of which hang over their shoulders. They have no shift, for this is only worn by the men; nor any covering for their heads but their hair. The common people are almost naked, and wear neither shoes nor slippers. The women wear as

many rings on the three last fingers of each hand as they can keep on, and bracelets upon their wrists and ankles, with pendants in their ears shaped like a pear.

The men bathe two or three times a day, and never make a visit before this is performed: sometimes they go into the water, and at others have water poured on their heads for an hour together; after which they perfume their bodies, and use a sweet pomatum that adds to the natural paleness of their lips.

The women also bathe in the rivers, and swim like the men, but never without the cloth that hangs from the waist. Loubiere commends them for their modesty, and says, that smutty songs are prohibited by law.

The Siamese have a ready and clear conception, and their rapartees are quick and smart. They imitate any thing at sight, and in one day are said to become tolerable workmen; but through their invincible laziness never rise to great perfection in any art or science, not even in astronomy and chemistry, in which they seem to take most delight.

They are neither lascivious nor intemperate: these vices they hold in abhorrence, and therefore wanton discourse never passes among them for wit or a mark of extraordinary genius. The better sort of people are so far from being addicted to drunkenness, that they esteem the drinking of arrack and brandy intemperate, and adultery is hardly ever heard of at Siam. They have an aversion to blood; but if their rage and revenge excite them to spill that of an enemy, they do not care to hazard their own persons by a duel, but proceed by assassination: however, most of their quarrels end in ill language, and sometimes, but very seldom, come to blows.

Yet they are in general polite and courteous; but they are too apt to be haughty to those who submit to them, and submissive to those that treat them with arrogance. They are timorous, careless, and indolent; fond of the customs of their ancestors, and but little inclined to alter their fashions, or to admire the curiosities of foreign nations. Their minds are as calm as their heaven, which changes but twice a year, and that insensibly from rain to fair weather, and from fair weather to rain. In short, says Loubiere, they have naturally the command of their passions, which we, with all our religion and philosophy, find so difficult to conquer. When they would profess the sincerest friendship, they do it by drinking out of the same cup.

They are fond of their wives and children, and are as well beloved by them. Their children are said to be of a sweet temper, and so engaging, that even the king makes it a great part of his diversion to play with them till they are about seven years old; but when they lose their childish innocence, he dismisses them for others.

Their principal food is rice and fish. The sea affords them small oysters, turtles, and lobsters, and several excellent kinds of fish unknown in our seas: they have likewise great plenty of river fish, particularly eels; but they do not much admire them, for they prefer dry salt-fish, even though it stinks, to that which is fresh; and they are very fond of balachaun made of small fish reduced to a mass, which has been already described in treating of Tonquin. They have no aversion to rats, mice, lizards, and locusts, any more than the Chinese.

A Siamese will live a whole day upon a pound of rice, which may be bought for a farthing, and as much salt-fish as he can purchase for a farthing more, and be extremely well satisfied; and as a pint of arrack is not worth more than two-pence, the meanest of the people are under little care about their subsistence, and nothing is heard in their houses of an evening but singing.

They milk the female buffaloe, and this milk it is said affords more cream than cows milk; but they make little butter, and no cheese: they seldom eat flesh; but when they do, choose the intestines, and what is most disagreeable to us. The land-fowls, and all butcher's meat, is dry and tough, and the Europeans who reside at Siam soon leave off eating them.

Their ordinary drink is river water, for there are few springs in the flat country, which is most inhabited, and they are fond of drinking it perfumed. When the waters retire the rivers are filled with mud, and the water cannot be drank without standing three weeks or a month in jars; for

for if it be drank when first taken up, it occasions dysenteries and other disorders. The water drank by the king of Siam is taken out of a great cistern that stands in the fields, and is constantly guarded by soldiers: there is also a lake about three leagues in circumference, which they call the Rich Sea, where the rain-water is preserved, of which the king sometimes drinks; for it being deep, the waters are accounted wholesome.

The Siamese drink tea at their entertainments, and use it also as a remedy against the head-ach: they sip it with little bits of sugar-candy in their mouths, and put no sugar into the dishes. The Siamese poor make no scruple of drinking wine or strong drink, though it is forbidden by their religion; but their country affords no strong liquors except arrack and toddy. As they are excessively fond of fruit, they eat it all day long.

A person's standing before a man of quality, or before his master, is esteemed insolent; and therefore slaves and people of inferior rank sit upon their heels, with their heads a little inclined, and their joined hands lifted up to their foreheads. In passing by a superior they bend their bodies, joining their hands, and lifting them towards their heads in proportion to the respect they would shew. When an inferior pays a visit, he enters the room stooping, prostrates himself, and then remains upon his knees, sitting upon his heels without speaking a word, till he is addressed by the person whom he visits; for he that is of the highest quality must always speak first. If a person of rank visits his inferior, he walks upright, and the master of the house receives him at the door, and waits on him so far when he goes away, but never farther.

The highest part of the house is esteemed the most honourable, and no person cares to lodge under another's feet. The Siamese indeed have but one story, but the rooms rise gradually, and the innermost, which are the highest, are always the most honourable. When the Siamese ambassador came to the French court, some of his retinue were lodged in a floor over the ambassador's head; but they no sooner knew it, than they were struck with the greatest consternation, and ran down tearing their hair at the thoughts of being guilty of so unpardonable a crime.

The right hand is esteemed the most honourable at Siam, as well as in Europe; and the first place in a room is that opposite to the door, which is always offered to strangers. A person's coming unexpectedly into company frequently occasions a general remove, for every one must sit in a place suitable to his quality; and the posture is also different according to the respect they are to pay. In some cases they may sit upright, in others their bodies must bend a little; sometimes they may sit cross-legged; but one much inferior to the company must remain on his knees, resting on his heels. Before the king they fall upon their knees, bowing their faces to the ground, and lie in that posture, resting upon their elbows. In short, a man would be cudgelled in any company who should not observe the posture prescribed him.

The Siamese never allow of the familiarity practised by gentlemen in Europe. easiness of access and affability to inferiors is in that part of the world thought a sign of weakness, and yet they take no notice of some things which would be looked upon as ill breeding among us; such as belching in company, which no man endeavours to prevent, or so much as hold his hand before his mouth. They have an extraordinary respect for the head, and it is the greatest affront to stroke or touch that of another person: nay, their cap must not be used with too much familiarity; for when a servant carries it, it is put on a stick and held above his head; and when the master stands still the stick is set down, it having a foot to stand upon. They also shew their respect by lifting their hands to the head; and therefore, when they receive a letter from any one for whom they have great respect, they immediately hold it up to their heads, and sometimes lay it upon their heads.

The persons who are intrusted with the education of youth, teach them to express all the modesty and submission imaginable towards their superiors, and particularly not to be too noisy or talkative; for in the king's court, and in the houses of the great, a profound silence is almost constantly observed. They are so cautious of saying any

thing that is shocking, that they will not relate a known truth which they apprehend will disgust any of the company. They rather seem desirous to learn and be instructed by their superiors, than rudely to offer their opinion without being in a manner compelled to give it. They are so far from insulting any for their ignorance, that they think it very ill manners to pretend to be wiser than the company. In short, they, like the Chinese, seldom speak in the first person: thus the words I and You seem to be banished from conversation. When they speak to women or their superiors they always use some respectful epithet, particularly in their addresses to the softer sex: they not only stile her lady, or princess, but, let her be ever so old, add young to it; for they imagine that none of the sex can with patience think themselves aged, or, which is the same thing, subject to the infirmities that render them disagreeable to the other.

As to their manner of travelling, they not only ride on the elephant, but on the ox and the buffalo; yet use neither horses, asses, nor mules; however, the Mahometans have some camels, which are brought from other countries. The male elephants are trained for war, and the females chiefly used for carriage. Every man is at liberty to hunt elephants, and to take and use them, but not to kill them.

Their more commodious method of going abroad is in a kind of chair, placed on a sort of bier carried by four or eight men on their shoulders, one or two to each end of the poles, while others run by to be ready to relieve them. Some of these chairs have a back and arms, but others are only encompassed with a rail about half a foot high; they are generally open at top, and the Siamese sit cross-legged on a cushion at the bottom. The king only suffers a few of the great men to ride in chairs. The Europeans are allowed the use of palanquins, or couches covered with a canopy, carried on mens shoulders.

S E C T. IV.

Of the Marriages of the Siamese. The Ornaments of the Bride. The Customs in relation to Divorces. The Industry and Chastity of the Wives. Their Funeral Ceremonies different according to the Circumstances of the Relations.

IF a person intends to marry his son into any family, he employs some woman to make the proposal to the girl's relations; and if it be accepted, an astrologer is called in to calculate the nativity of the young man and his mistress, to know if it will prove a happy match, and to ask him whether the family they marry into is rich; for the tyranny of the government induces every one to conceal his wealth. Upon the astrologer's answer both sides form their resolutions; and if the parents be agreed, the youth is allowed to visit his mistress three times, and make her a present of betel or fruit. The relations are present at the third visit, and then the lady's portion is laid down; and the marriage being looked upon as complete, presents are made them by their friends. Soon after they proceed to consummation, without performing any religious ceremony, for the talapouns are prohibited by their law from being present at these solemnities: however, some days after they go to the house where the wedding is kept, and sprinkling the married couple with holy water, repeat some prayers for their happiness.

The wedding, as in other parts of the world, is attended with mirth and feasting, and persons are hired to dance and divert the company; but neither the married couple nor their relations ever dance upon these occasions. The entertainment is made at the house of the bride's father, where the bridegroom has an apartment built on purpose; and there the new-married couple remain some months, and then remove to a dwelling of their own.

The ornaments worn by the daughter of a magistrate at her wedding are a circle of gold like that worn by the magistrate on his cap of ceremony; her cloaths are richer than ordinary; she has more rings than usual on her fingers, and her pendants are of greater value.

They are allowed more wives than one; but this liberty is seldom taken, unless by the great men, and that is said

to be chiefly done for state. When they have several wives one is intitled the chief or great wife, and the others are purchased and attend upon her. The children of their inferior wives call their father lord as well as father; and the other only call him father. None but the children of the chief wife inherit the husband's estate; for those of the inferior wives are esteemed slaves, and both they and their children may be sold by the heir.

The wives of the Siamese work for their husbands, and maintain them all the time they are in the king's service, which is at least six months in the year; and sometimes they are compelled to serve the prince two or three years together. The liberty of divorce is allowed; but it is only in the husband's power to divorce his wife, and then he restores the portion she brought: the children are equally divided between them, unless there be an odd one, which falls to the woman's share; for she takes the first and third and all the odd numbers, and the husband the rest. After the divorce they are both at liberty to marry again, on the very day if they think fit. But though these divorces are allowed, the people think them very disreputable.

The husband has an absolute authority in his family, and may sell all his wives and children except the chief; and after his death the widow has the same power, except the children of the even number, which the father's relations may oppose her selling.

There is no scandal in unmarried people, who have the disposal of themselves, lying together. The women of Pegu who live at Siam offer themselves to foreigners, and continue faithful to them while they remain there. They are proud of being pregnant by a white man, and are not the less esteemed on that account: but Loubiere observes, that the Siamese women will not easily admit foreigners to their bed.

Though the Siamese women manage all the trade, and enjoy perfect liberty, it is said they will not admit visits from men, and are more jealous of their husband's honour than the husbands themselves. The wives of people of distinction seldom stir abroad but to the temples, or to make a family visit. This does not proceed from their being restrained by their husbands, but from their placing their glory in their chastity, which renders them extremely cautious of giving the least colour for scandalous reports: and it is observed of the Indian women in general, that they had rather die by the hands of their husbands, than be taken prisoners by their enemies.

Though this is the character of the women in general, there are instances of ladies who have hazarded their lives to gratify a lascivious disposition; but this principally happens among the wives of the great, or the royal concubines, who are perhaps slighted and neglected by their tyrants. However, the Indian princes seldom fail to punish with the most cruel death those who prove unfaithful to their bed, though the unhappy creatures, perhaps, whom they have thus imprisoned in their seraglio, are hardly known to them; and, as a late author justly observes, only seek to gratify that propensity heaven has implanted in them, and to propagate their species in a way which they cannot be ignorant nature designed they should. Loubiere mentions one of these unhappy creatures, whom the king ordered to be thrown to the tygers; and on their refusing to seize on her, his majesty offered her a pardon; but she chose to die rather than live any longer under his tyranny: upon which the tygers were set upon her, and he had the inhumanity to stand and see her torn to pieces. The penances of the seraglio must surely be great, when these unfortunate creatures rather choose to be devoured by wild beasts than to endure them. The king, it seems, is less cruel to the gallant, who frequently atones for his crime by suffering the bastinado.

When a Siamese dies, his corpse is immediately put into a coffin lackered and gilt, which is placed upon a table in the house, till the preparations are made for the funeral, and the head of the family can attend the solemnity: in the mean while they burn perfumes, and set up lighted tapers before it. The talapoins also range themselves round the sides of the room every night, and entertain the family with hymns and discourses suitable to the occasion.

Mean while a square spot of ground near some temple is inclosed with a bamboo pale, on which are hung painted

and gilt paper, made by the family in the form of houses, goods, animals, and the like. In the middle of the square is erected the funeral pile, which, besides other wood, has yellow sanders, lignum-aloes, and other sweet woods, according to the ability of the family; and the pile is raised of earth as well as wood to a great height.

The body is always carried to the pile in the morning, with the sound of several kinds of instruments, attended by the family of the deceased; both men and women are clothed in white, and wear white veils, all the way uttering their lamentations: these are followed by their friends and relations. Being got to the place, they take the body out of the coffin, and lay it on the pile: the talapoins sing doleful hymns for about fifteen minutes, and then retire, it being unlawful for them to be present when the shews and plays are exhibited, as they always are on these occasions, when there is likewise a kind of festival. The relations of the deceased seem not at all moved by these representations, but continue uttering their lamentations.

A servant belonging to a talapoin sets fire to the pile about noon, which having burnt about two hours, is utterly consumed; but the painted papers, which should have been burnt with the deceased, are frequently seized by the talapoins, in order to be sold at some succeeding funeral, not regarding the occasion the deceased is supposed to have for them in the other world. All the company are entertained by the family during three days, and they also bestow alms on the talapoins of the convent near which the funeral is solemnized, and are likewise at the expence of fire-works. This can only be understood of the funerals of the great: but when a son is not in circumstances to perform all this at the time of his father's decease, he causes the body to be buried; and if he afterwards grows rich, he will sometimes have it dug up to make his father a noble funeral, and to have the corpse burnt with all those ceremonies which, they imagine, best shew their respect to his memory.

The remains of the corpse that is unconsumed is put into the coffin, and interred under one of the pyramids that stand about the temple; and sometimes they bury with it precious stones and other treasure. These pyramids serve instead of tombs, but have no epitaphs upon them; and the pyramids are so slightly built, that they seldom last above one century. These burying-places are said to be held so sacred, that none dare touch the treasure deposited there; but Loubiere asserts, that he has known people borrow files of the Europeans to cut the iron bars which secure them.

Persons of quality usually erect a temple on purpose near the place where they design to have their tombs; and those who cannot be at that expence, present some idol to a temple ready built. Those who are poor bury their parents, as hath been already hinted, without being at the expence of a funeral pile; but if they cannot afford to hire the talapoins to sing the usual hymns, which is the lowest degree of respect they can pay to their deceased parents, they expose them on a scaffold to be devoured by birds of prey.

Those who die for their crimes, children still-born, women who die in childbed, suicides, and others who come to an untimely end, are never buried, it being thought that they have drawn the judgment of heaven upon them by their crimes.

SECT. V.

Of their Languages and their Skill in the Sciences.

THERE are two languages spoken in this country, the Siamese and the Baly. The Siamese tongue has thirty-seven letters, and the Baly thirty-three, all of which are consonants. The vowels and diphthongs in both languages have peculiar characters, some placed before the consonant, and others after; some above, and others underneath; and these vowels and diphthongs, thus variously disposed, are always pronounced after the consonant. Loubiere thinks it probable that, like the Hebrews, they at first wrote without vowels, and afterwards proceeded to mark the consonants with strokes foreign to their alphabet, like the points which the modern Jews have added to the Hebrew.

The

The Siamese tongue chiefly consists of monosyllables, that have neither conjugation nor declension. The Baly is a dead language, known only to the learned: yet the terms of their religion and laws, the names of offices, and all the ornaments of the vulgar Siamese tongue, are taken from the Baly; and in this language too their best songs are composed.

As the Siamese have not the invaluable art of printing, they have but few books. Their histories do not go far back, and those they have are filled with fables, and deserve little credit.

When their children are seven or eight years of age they send them to school to a convent of talapouns or priests, where they assume the talapoun's habit, which they can quit at pleasure. They subsist upon the food sent them by their friends; and those who belong to families of distinguished rank have a slave or two to attend them. They are there taught reading, writing, and arithmetic. They also learn the Baly tongue, with some principles of morality and the mysteries of their religion; but are not instructed in history, the laws, or any speculative science.

They write, as in Europe, from the left hand to the right; and their works, like those of other eastern nations, abound in lofty figures and metaphorical expressions.

As to arithmetic, they have, like us, ten characters, one of which is a cypher; and they likewise reckon by units, tens, hundreds, and thousands.

They are unacquainted with the charms of oratory, and are said to have no orators among them; for there are none whose profession or interest lead them to that study, every man pleading his own cause without a counsellor. His allegations and proofs are taken down by a register, after which the magistrate determines upon them. The making of set speeches is not at all in fashion at Siam; for it is ill manners to address a superior in any terms, though they are ever so respectful. When a person appears before a superior, he must only answer such questions as are proposed to him. Even the compliments and words of ceremony are, like those of the Chinese, all prescribed: so that a man of wit has no room to display his talents.

Their poetry consists in a certain number of syllables properly ranged, to which, it is said, they add rhymes: but their poems are extremely difficult to translate. Some of their songs are historical, others contain rules of morality, and others are on subjects of love and gallantry.

They have little idea of philosophy; nor do they study the laws of their country, till they are preferred to some post, and then a copy of instructions is put into their hands, as rules to be observed in the discharge of their office.

Their astronomy is very imperfect, for they have no knowledge of the true system of the world; they, as well as the Chinese, imagine that eclipses are caused by some dragon, who stands ready to devour the sun and moon; and make a great clattering with pans and kettles to frighten him away. The earth they believe to be square, and of a vast extent, and that at each corner there is a solid basis on which rests the arch of heaven.

Neither the king nor any of his subjects will undertake any affair of importance without consulting their astrologers, nor will he venture to stir abroad if they declare it to be an unlucky hour: but if they deceive the king when he consults them, he orders them to be bastinadoed, not as impostors, but for their carelessness.

They are also governed by presages and omens. Thus the howling of wild beasts and the cries of apes are ominous; and a snake's crossing the way, or any thing falling down without any apparent cause, is sufficient to fill them with terror.

They have very little skill in medicine; the king has Chinese, Peguans, and Siamese physicians; but when any of them administer a remedy to his majesty that has not the promised effect, he orders him to be well drubbed. They have not the least skill in surgery, and are forced to make use of European surgeons when they would be let blood, which has been but lately practised amongst them. The physicians seldom vary their receipts, but follow those they received from their ancestors, by which means they cure many distempers; but when the disease is too strong

for them, they always pretend that the patient is enchanted. The physicians sometimes make use of purging, but never of vomiting: they cure most diseases by sudorifics, and are said to advise bathing in fevers; but it is observable, that they never allow the patient to eat any thing but conge, or rice-gruel, till his disease has left him; and this regimen may possibly conduce to their recovery more than all the remedies they prescribe.

The principal diseases of the country are dysenteries and fluxes, to which foreigners are much more subject than the natives; but agues, the gout, the stone, phthisic, scurvy, and dropsy, are seldom heard of here, or in any other hot countries. The small-pox, however, frequently proves very fatal, and is almost as mortal as the plague in other countries: to prevent infection, they bury those that die of this loathsome disease, but three years after dig up the remains of their bodies, and burn them on their funeral pile.

Notwithstanding the heat of the country, they keep lying-in women continually before a great fire for a whole month, in order to purify them, and during this time they are almost suffocated, there being only a hole in the roof to let out the smoke. At their first sitting up they return thanks to the fire for purifying them, and the meat with which they treat their friends is, on these occasions, offered to the fire. They will not suffer the lying-in women to eat or drink any thing that is not hot.

They have no greater skill in music than in the other sciences: they neither sing nor play by notes, nor do they know what is meant by playing in parts. Most of their instruments are very harsh and disagreeable to the ear: they beat upon small ill-sounding drums, and have a trumpet that makes a still more disagreeable noise: they have some shrill hautboys, and a little disagreeable violin with three strings: they likewise beat on brass basons; and when the king goes out, and upon other solemn occasions, all these sound together, and the noise is said to be not disagreeable on the river.

Their calendar has been twice regulated by able astronomers, who have taken two remarkable epochas; the most ancient is the 545th year before the birth of our Saviour, which they say commences from the time in which their saint Sommona Codom was translated to heaven. The last epocha commences from the year of our Lord 638.

The year is divided by them into three seasons; the cold months, which answer to those of December and January; the little summer, or the beginning of heat, which is their spring, and answers to February, March, and April; and the great summer, or the time of their great heats, which includes the other seven months, when the heat strips some of their trees of their leaves, as the cold does ours.

They begin the year at the first moon of November or December: their months for the most part consist of thirty days, but they have no names for their months, but reckon them in order, as the first, second, and third month: they have likewise no word to express week; but, as in Europe, call the seven days by the names of the planets.

Their days are divided into twenty-four hours, as in Europe, and they have four watches for the night, the last of which ends at broad day-light. They have no clocks; but as the days are always of an equal length, they easily know the hour by looking at the sun. In the palace they have a hollow copper vessel with a little hole in it, which being set upon the water, lets it in by degrees, and it sinks when the hour is out. This enables them to distinguish the hours of the night, which they make known by striking on copper basons.

S E C T. VI.

Of the City of Siam, and its Temples. Of the Streets, Houses, and their Furniture.

THE city of Siam, the metropolis of the kingdom of the same name, is sometimes called Odioa, and by the natives Siyothiya. It is situated on the river Menan, which signifies the sea of rivers, in about fourteen degrees thirty minutes north latitude, and in the hundred and first

first degree of east longitude from London. It is nine miles in circumference, and being encompassed by several branches of the river, is rendered almost an island, only towards the east there is a causey to pass out of the town. By land it is surrounded by a wall fortified with towers, and is called by the natives the admirable, and the excellent city, because they believe it impregnable; and indeed it is said to have resources within itself sufficient to support a siege of many months against an army fifty thousand strong; and has an infallible succour which never fails; this is the river overflowing every six months; for there are no lines which it will not carry off, nor army which it will not oblige to retire. But the city itself does not take up above a sixth part of the ground within the walls, for there are between two and three hundred pagodas, surrounded by as many convents of talapoins. Round these temples are also their burying-places, with pyramids erected over them, which, with their spires, and the glittering towers of the pagodas, form a very agreeable prospect.

The riches of the country are chiefly displayed in these pagodas and the prince's palace, by the workmanship in gold with which they are adorned, by their prodigious bulk, their admirable structure, and incredible number of jewels.

The magnificence of the pagodas surpasses every thing of the kind to be seen in the Indies. The most celebrated of these is that in the king's palace. While the spectator is startled at seeing on one side of the portal an horrible monster, and on the other a cow, his eyes and imagination all at once lose sight of the objects, and are dazzled with the splendor of the walls, the ceiling and pillars, and of an infinite number of figures so properly gilt, that they seem covered with plates of gold. Having advanced some steps, a small elevation appears in the form of an altar, on which are four figures said to be of massy gold, nearly as big as the life, sitting cross-legged; beyond it is a kind of choir, where there is the richest pagod or idol in the kingdom. This statue is about forty-five feet in height, and being in a standing posture, touches with its head the vault of the choir. But what is most astonishing, it is said to be of solid gold. This those who accompanied the French ambassador were told, and this they believed; but it is only finely gilt. It is also pretended, that this rich colossus was cast in the place where it stands, and that afterwards they built the temple about it. On its sides are others of less value, which are also gilt, and enriched with jewels.

At an hundred paces from the palace is another temple, which, though not so rich, is a regular and beautiful structure, adorned with five cupolas, of which that in the middle is larger than all the rest; the roof is covered with gilt pewter. Forty-four pyramids surround and adorn the temple: these are placed in three rows, and in different stories. In the circuit which incloses these buildings, all along the galleries, are above four hundred clay statues gilt.

The principal pagoda in the city contains near four thousand idols all gilt, besides the three principal ones falsely said to be of massy gold. That which passes for the second is six leagues from the city, and is only open for the king and the priests; the people remain prostrate before the gate, with their faces to the earth. The third is in the Dutch island, where the principal idol is surrounded by above three hundred others of different dimensions, and in all manner of postures.

The streets of this city are large and straight, some of them are even paved with brick, and have canals cut through them; so that there are few houses to which there is not access with a boat. The convenience of transporting their effects, and landing them quite from the sea at the magazines, and the other advantages of the kingdom, have drawn traders thither from all parts of the world. Over these canals are many arched bridges built of brick or stone, and some of wood, on which account this city has been compared to Venice. Most of their houses are built with bamboos, and erected upon pillars of the same wood thirteen feet above the ground, the lower part underneath the house not being of any use.

Their floors are also made of split bamboos, and covered with mats; their walls are of the same materials.

They have no glazed windows; their roofs are shaped like those of a barn, and instead of stairs they ascend by a ladder; but in the time of the inundation make use of boats, every man having one tied at the door, for they are all very expert at rowing. They have neither chimneys nor hearths, for they seldom light a fire but to dress their meat, and then a basket of earth serves them instead of a hearth, and a hole in the roof instead of a chimney.

These buildings are not contiguous, nor do all the family, if it be very large, dwell under the same roof; but every man's ground is paved in with bamboo, and within this inclosure are several small tenements erected on pillars, according to the quality of the person, and the number of his dependants and slaves. Their cattle are also kept in upper rooms to preserve them during the inundation. A few houses are built by foreigners with brick, and the king has erected others of the same sort for the accommodation of foreign ambassadors. The Christians, Mahometans, and Chinese, instead of building their houses on pillars, raise the ground on which they build high enough to be secure from the annual inundation.

Neither the palace, nor any private houses, exceed one story high, yet there is frequently a great difference between the height of the front and that of the inward rooms, both in the floors and the roofs. The first or outward room is always the lowest, and from this you ascend by two or three steps to another, then to a third, and so on in a direct line, the roofs rising proportionably.

The palaces of the great officers of state have usually three floors and roofs rising one higher than the other; and in that of the king there are at least seven. The entrance to the first room is by very straight stairs, and a narrow door to the right or left of the building.

As to their furniture, some have couches covered with a mat, only broad enough for one person to lie on; for they all lie single, except the poor, who sleep together on the floor. These beds, or couches, have but one curtain, which is drawn before them, that the people may not be seen sleeping. Instead of a feather-bed they make use of a mattress stuffed with cotton, and have also a pillow and one sheet to lie upon, with a quilt over them.

As they sit upon the ground they have little lackered tables, with a border round them, but no feet; and every man at his meals has one to himself. They have also cabinets, chests of drawers, China-ware, copper, and earthen vessels.

These are the principal furniture of their houses, unless we reckon their tools; for as there are no particular trades, every family has a set of working tools; but there being no iron nails, all the beams, rafters, boards, and wooden work are fastened together with wooden pins.

Their bricks, with which several of their temples, palaces, and pyramids are built, are said to be tolerably good; and their cement greatly exceeds ours, for a wall that is plastered with it looks like polished marble, but as their buildings are without foundations, none of them will stand long.

SECT. VII.

The King's Palace, his Guards, Elephants, and Horses. His Insolence and tyrannic Power; his Revenues, and the Manners of his Court.

THE persons who accompanied the French ambassador say, that the king's palace, both within and without, is even more splendid than the temples. It is situated on a small eminence, and extends to the banks of the river. Though in extent it may be compared to a city, all its towers, pyramids, and elevated buildings are gilt. The apartments of the king and queen contain inconceivable riches; gold and precious stones are said to shine on all sides.

This edifice is on the north side of the city; it is built with brick, and surrounded by a treble inclosure, with large courts between each wall. The inner court, which contains the king's apartments, includes several gardens, adorned with groves and canals, in which are airy rooms,

each encompassed by a low wall, and the roof supported by pillars; in these rooms ambassadors are entertained. The Siamese fall prostrate on the ground whenever they enter or leave this inner court, and never pass by the gates of the outer court of the palace but at an awful distance.

The gates of the palace are usually kept shut; and if any one desires admittance, the officer who commands the guard is informed of it, and suffers no person to enter armed, or who has drank any spirituous liquor, and therefore he smells the breath of every one who enters. Between the two first walls stand a guard of unarmed soldiers, who also serve the king in the office of executioners: these amount to about six hundred. They have arms ready for them in the palace; but they are never trusted with them, except on extraordinary occasions.

The horse-guards are composed of the natives of Laos and Meen, and are divided into two bodies commanded by their respective officers. The king has likewise another guard of horse, composed of one hundred and thirty gentlemen, two troops of which, consisting of thirty men each, are natives of Indostan. Another troop consists of twenty Chinese Tartars, armed with bows and arrows; and two other troops of Rasboots, who are natives of India Proper, and consist of twenty-five men each. All the horse-guards attend the king when he goes abroad, but none are ever suffered to enter the gates of the palace. The king finds every trooper his horse and arms.

After mentioning the guards, it will not be improper to take notice of the king's elephants and horses, which have their stables within the first inclosure, on entering the palace. Every elephant has several men to look after him, and is treated with more or less honour according to the name he bears, which is given him by his majesty. They never stir out without their trappings and ornaments; and are so tractable and sagacious, that the people imagine them animated by illustrious souls that had formerly inhabited the bodies of great men. The white elephant, which they pretend is the only one in the world, they believe to have the soul that once resided in the body of some prince, and for this reason the king never rides upon him. He is not entirely white, but of a sort of flesh colour, and therefore some call him the white and red elephant. They have almost as much respect for a white horse as for an elephant of that colour, and these are the favourites of the king. Next to the white elephants they esteem those that are black, they being the scarcest, except white; and they frequently colour them, when they are not naturally so black as they would have them. It ought not to be omitted that there is seldom more than one white elephant, and that he is served in gold plate, and treated as the sovereign of the rest of his species.

The king's barges and galleys are kept in an arsenal on the side of the river opposite to the palace.

Haughtiness, despotic power, and an absolute government, are the only marks by which the king of Siam chooses to be distinguished from other sovereigns. The respect he requires from his people reaches almost to adoration; and the posture in which they must appear in his presence is a testimony of it. Even in the council, which sometimes lasts four hours, the ministers of state and the great officers are continually prostrate before him. They never speak to him but on their knees, with their hands raised to their heads, making at every moment profound reverences, and accompanying their discourse with pompous titles, celebrating his power and goodness. They receive his answers as oracles, and his orders are instantly executed without the least opposition. When he goes abroad all are obliged to keep within doors. His subjects are slaves, who possess nothing but what belongs to him. Even nobility is not hereditary; it only consisting in honours and employments, which the prince bestows, and whenever he pleases may withdraw.

His revenues arise both from lands and goods: he has a quarter of a teal, or about nine-pence per annum, for every forty fathom square of all the cultivated lands he lets out to his subjects. He likewise receives one teal, or three shillings per annum, of each boat for every fathom it is in length; and receives not only the customs

on goods exported and imported, but also a certain sum for the ship itself, according to its capacity; he has besides a duty upon arrack, and lays an annual tax on all the most valuable fruit-trees, as cocoa-trees, durions, mangoes, oranges, and those that afford betel. He has also demesne lands and gardens in most parts of the kingdom, which are cultivated by his subjects, without any expence to himself, and supply the court with provisions. Another part of the revenue arises from the presents he receives from his subjects, and what falls to him upon the death of his officers: the fines and confiscations he receives on the condemnation of criminals is another valuable article; as is also the six months service paid him by the people, for which he frequently compounds; for the rich are willing to avoid performing this drudgery. Besides all this the king, as will hereafter be shewn, engrosses most part of the trade of the kingdom.

However, all that part of his revenue which he receives in money does not amount to more than six hundred thousand crowns; but what he receives in kind, and by the produce of his demesne lands, for the provision of his household, keeping his slaves, and his elephants, is prodigious; and, besides, all his officers maintain themselves, as do also his troops: he has likewise the service of one-half of his subjects annually, without any expence to himself; and he sometimes levies taxes for the support of ambassadors, the erecting of public buildings, and on other extraordinary occasions.

From these several articles he receives an immense revenue: hence the riches of the royal treasury are worthy of a great king; but the vast collection of gold, silver, and jewels deposited there has been accumulated by a long succession of monarchs, the Siamese valuing their kings in proportion as they have enriched the treasury, while at the same time they are not permitted to touch it, whatever necessity they may have for it.

In short, the principal wealth of the kingdom is deposited in the royal treasury, the palaces, and the temples; and there is none rich but the king. Count Forbin says, that the situation in which he found the persons who composed the court of Louvo surprised him extremely: they were seated in a circle on mats of slender osier; they had only one lamp before them, and when one of them wanted to read or write, he took the end of a yellow candle out of his pocket, and lighting it at the lamp, put it on a piece of wood, which, turning from side to side on a pivot, served them for a candlestick.

Forbin himself had the honour to be made lord-high-admiral and general of the forces of his Siamese majesty; but his fortune ill suited the pompous titles bestowed on him. They gave him a house as plain as it was little, whither they sent thirty-six slaves to serve him, and six elephants. The maintaining of his household cost him only five sols a day, so temperate are the men, and so cheap the provisions. He himself had his table at the minister's; his house was furnished with a very few inconsiderable moveables; to which were added twelve silver plates and two silver cups, all very thin; four dozen of cotton napkins, and two yellow wax-candles a day.

The king usually shows himself to his courtiers from a window, which looks into the hall of audience, at the entrance of the inward palace, and is so high, that the French ambassador was forced to stand upon three steps to deliver the king's letter, which was presented in a gold cup, as every thing else is which he receives from his officers.

Within this hall are constantly forty-four pages, or young gentlemen divided into four companies under their respective officers. These prostrate themselves at the time of audience, half on the right hand, and half on the left. It is their office to dispatch the king's orders to his officers, and they have also several employments within doors: some serve his majesty with betel, others take care of his books, and others read to him.

He has one officer, who never prostrates himself before him, but has his eyes constantly fixed upon him, to receive his orders, which he understands by certain signs, and by signs also communicates them to the officers who wait without.

All the officers of the king of Siam's bed-chamber are his women; for none else are admitted there. They make his bed and dress him, but he alone puts on his cap; for none must touch his sacred head, or put any thing over it. His women also dress his provisions, and wait on him at table. The meat is carried in to the eunuchs, who deliver it to the women; and it is said the very salt and spices are put in by weight.

Though the women alone dress his majesty, there are gentlemen of his wardrobe, the most considerable of whom is the person who has the care of the king's cup.

The queen is generally one of the royal blood; and the French ambassador says, that in the year 1663, when he was there, the queen was the king's daughter by his own sister, and that the rest of the women treated her as their sovereign. She had the command of the black and white eunuchs, who were not above ten or twelve in number, and punished both them and the women, as she thought proper. The queen has her elephants and her barges to attend her when she goes abroad, but her chair is inclosed with curtains, through which she can see every thing, without being seen, and all the people get out of the way, or prostrate themselves, when she passes by. She has also her magazines, her ships, and treasure distinct from the king's, and carries on trade on her own account.

The queen's son does not always inherit the crown; but usually the king's eldest son by the first woman that brings him a child, and if his majesty does not think him qualified to succeed him, he has the power of appointing another.

When the king goes abroad he is either carried upon his elephant, or in a chair, and is seldom seen on horseback, though he keeps two thousand horses in his stables. Great care is taken to prevent his being seen on foot, he therefore comes immediately out of his apartment, either from some terrace or a window of a proper height, to seat himself on his elephant, and is never lifted upon him. The king's seat on his elephant is uncovered, and open before, and therefore when he stands still, he is sheltered from the sun by a man on foot, who holds a high umbrella. The man who guides the elephant sits on his neck, and governs him by pricking him on the head with an iron instrument. But though he is seldom seen in the city, he frequently hunts at Louvo, when his concubines, it is said, run on foot by him; and he has also a guard of two or three hundred men, who march before him to clear the way, and if he stops, all the company instantly prostrate themselves on the earth.

It is an established rule, that no officer presume to enter into his majesty's presence without leave. The great officers are allowed to visit each other only at weddings and funerals, and then must speak aloud, and in the presence of a third person, to prevent any consultations against the state; besides, every man that hears any thing that may endanger the government, is obliged to turn informer, upon pain of death, and there are also a number of spies to inform the prince of what is spoken in all companies. On the other hand, there is great danger in bringing him ill news, or on letting him know the weakness of his government. No officer dare be so bold as to tell him that it is impossible to execute what he commands; they therefore endeavour to fulfil his orders, and to excuse the miscarriage afterwards, which they do gradually, in the softest terms, and with all possible precautions; for he seldom fails to punish with extraordinary rigour those who offend him.

He frequently examines his officers on their proficiency in the learned language, and on the precepts of their religion, and punishes the ignorant with the bastinado.

The vulgar are in many respects more safe and happy than their superiors, for the less a man is known to the prince, and the greater distance he is from the court, the greater is his security. Honour here leads to danger, not only through the caprice of the prince, but from the encouragement given to informers. Hence the great use every artifice to prevent any accusation reaching the ears of the king.

The eastern princes are indeed ever in danger of being deposed; for as they endeavour to inspire all about them with terror, and think it beneath them to take such measures as will gain the affections of their subjects, there are none of their immediate dependents on whom they can confide; and as the people have no security for the enjoyment of their property, they never give themselves much concern about the title or fortune of their sovereign. They know they shall be no better than beasts of burthen whoever governs, and accordingly very readily submit to him who possesses the regal power. Thus the men, who have been taken prisoners by the king of Pegu, contentedly cultivate the lands he gives them within twenty miles of their own country, without ever attempting to escape back to Siam; and though the Siamese are taught to consider their princes as the sons of heaven, and imagine their souls as much exalted above those of the vulgar as their rank exceeds theirs, yet a subject no sooner usurps the crown than they entertain the same opinion of the usurper they had of their prince, and they are ready to believe that heaven has adopted the rebel in his room.

The great officers of state appear almost under the necessity of oppressing the people, for they have no salaries, and have only their lodgings, a barge, and a few moveables allowed them by the crown; with elephants, horses, buffaloes, and slaves suitable to their rank, and as much land as will keep their families in rice; all which return to the crown upon their being displaced: presents are therefore publicly made them by those under their command, and a judge is not punished for taking money of the parties, except it can be proved that he has been also guilty of injustice.

Councils of state are held twice a day; at ten in the morning, and at ten in the evening. At these councils any member to whom his majesty has referred the management of an affair, reads his instructions, and gives an account of what he has done. The several members then deliver their opinion in his majesty's absence: afterwards, when the king is present, their debates and resolutions are reported to him, which he examines and then determines as he thinks fit. If the affair be attended with any difficulty, he orders it to be reconsidered, and sometimes consults the superior of the talapouns. As he frequently punishes those who give him what he thinks ill advice, his ministers offer such opinions as are likely to please him, which is safer than their declaring their own.

S E C T. VIII.

Of Ambassadors, the Manner in which they are received, and of those sent by the King

TH E R E is no addressing this prince without considerable presents, and, in return, he expresses the highest value for what is given. If it be any thing to wear, he puts it on in the presence of the ambassador, and if they present horses, stables are immediately built for them.

Before the ambassadors have delivered their presents, the king's officers come and take a very exact account of them, and enquire the value and use of the minutest articles, in order that they may be able to answer all the questions the king may ask them; but their principal design is to discover their true value.

An ambassador at Siam is only regarded as a royal messenger, and much greater honour is paid to the letter he carries than to him. When the French ambassador went to Siam the king of France's letter and presents were carried in the royal barge, with several of the king's vessels to guard it; while the ambassador and his retinue were carried up the river in ordinary vessels.

Foreign ambassadors are lodged and maintained at the king's expence, and are allowed to trade during their stay; but they are not suffered to transact any affairs till they have had their public audience, or to continue in the city after their audience of leave; and therefore the evening before the king asks, if they have any thing farther

farther to propose; and, at the audience of leave, if they are satisfied. Publick audiences are in the capital, when the court appears in all its splendour. Those given at Louvo and other places are esteemed private audiences, there being few guards and attendants.

The Siamese never send ambassadors to reside at any court, but only to dispatch some particular affair, which generally relates to trade; and upon these occasions they send three, one of whom has the sole management of the affair, and on his death is succeeded by the second, and the second by the third.

S E C T. IX.

Of the Laws of Siam, and the Manner in which Causes are tried. Of the ordeal Trial, as practised by the Siamese, and the Punishments inflicted on Criminals.

THE governor of every province has the sole command, both in civil and military affairs; and though others are joined with him, when he sits in a court of justice, he only consults them, after which he determines all causes by his sole authority.

As to the laws of Siam, they require an unlimited obedience to parents, and, like those of China, subject children entirely to their jurisdiction; and should one presume to oppose and contradict his parents, he would be thought a monster. A more than ordinary reverence is also paid to old age.

Where a man is found guilty of lying to his superior, he may immediately punish him; and the king is said to punish it with greater severity than any other crime.

Theft and robbery are esteemed so infamous, that when a person is accused of them their friends will not interpose in their behalf. This is thought the more scandalous, as one day's labour will furnish a man with provisions for many.

All the proceedings in law are in writing, and none is suffered to exhibit a charge against another, without giving security to prosecute it, and answer the damages if he does not prove the fact against the person accused. When a person intends to prosecute another, he draws up a petition, in which he sets forth his complaint, and presents it to the nai, or head of the band to which he belongs, who transmits it to the governor; and if the complaint appears frivolous, the prosecutor, according to the laws of the country, should be punished; but the magistrates generally encourage prosecutions on account of the perquisites they bring to their office. If the suit proceeds, the governor refers the charge to the examination of his associates, and these again to their clerks, who examine the witnesses at their houses, hear what each party has to say in his behalf, and take it down in writing; and if a person does not care to speak in his own cause, one of his relations may speak for him and supply the place of a counsellor; but no relation more remote than a first cousin is allowed to perform this office.

Every thing being prepared for hearing, the parties are several days called into court, and persuaded to agree; but this appears to be only a matter of form. At length the governor appoints a day for all parties to attend; and being come into court, the clerk reads the process and opinion of his associates, and then the governor examines upon what reasons their opinions are founded, which being explained to him, he proceeds to pass judgment.

When sufficient proofs are wanting they have recourse to an ordeal trial, like that of our Saxon ancestors; both the plaintiff and defendant walk upon burning coals, and he that escapes unhurt is adjudged to be in the right; sometimes the proof is made by putting their hands in boiling oil; and in both these trials, by some peculiar management, one or the other is said to remain unhurt: they have also a proof by water, in which he who remains longest under it is esteemed innocent. They have another proof by swallowing pills, which their priests administer with severe imprecations, and the party who keeps them in his stomach without vomiting is thought to be innocent.

All these trials are made in the presence of the magistrates and people, and the king himself frequently

directs them to be performed, when crimes come before him by way of appeal. Sometimes he orders both the informer and prisoner to be thrown to the tygers, and the person that escapes, by his not being seized upon by those beasts, is sufficiently justified.

The intrepidity with which the people expose themselves to these supposed proofs is very surprizing.

The president of the tribunal at Siam may reverse a judgment given in any of the provinces, and there is an appeal from him to the king, so that were the parties able to bear the expence, which is very great, the suit may be carried from one court to another: but when the poor meet with a powerful adversary, innocence is but a slight protection.

Judgment is never executed in any of the provinces without a special commission from the king; and yet the bastinado and other punishments, frequently followed by death, are inflicted by every governor. It is remarkable that he who unjustly obtains the possession of another's lands is esteemed guilty of robbery, and the person lawfully convicted is obliged not only to bestow the lands, but to forfeit the value of them, one half to the party he had injured, and the other to the judge; and thus are all other forfeitures divided.

To prevent the oppression of the governors, an office, is appointed in every province to report to the king every thing that passes, particularly in the courts of justice; but as the officers generally connive at each other's extortions, the people receive little benefit from this institution.

As to the punishments inflicted on criminals, they are sometimes trampled to death by elephants; at other times they are tossed by one elephant to another without killing them, for the elephants are said to be so extremely tractable as to do this upon a sign made to them. But their punishments are usually adapted to the crime; thus lying is punished by sewing up the mouth; and a person guilty of extortion, or of embezzling the publick money, has melted gold or silver poured down his throat. Beheading is also sometimes practised, and it frequently happens that a prisoner suffers death by the bastinado.

For small crimes people are punished, as in China, by hanging a heavy pillory-board about their necks for several days; and sometimes a criminal is set into the ground up to the shoulders and buffeted about the head. This is the highest indignity that can be offered to a Siamese, especially to if it be inflicted by a woman; however, it is said, that no punishment is infamous longer than it lasts; and that he who has suffered one day frequently enters into the highest employments the next.

S E C T. X.

Of the six Months' Service which all the Siamese are obliged annually to perform; and the Manner of their making War.

THAT none may escape the personal service he owes his prince six months in the year, every man is inrolled and divided into bands or companies, which have each their nai or governor. These companies, do not always consist of the same number of men, nor does every nai lead his own men either to war or to the six months service; but is obliged to furnish for each such a number out of his band as the king requires; and the children are of the same band with their parents. The nai frequently lends his men money, and pays off their other creditors; and, if they become insolvent, he may make them his slaves.

The commanders of the barges have a certain number of rowers, who are marked with a hot iron in the wrists; and these their commander dismisses every year, either six months at a time, or by single months, as he thinks proper.

When the Siamese and the Peguans are at war, the armies seldom face each other: they only make excursions, and seizing great numbers of people, retire with all possible expedition. If the armies meet they avoid shooting directly at each other, except in the greatest extremity; if the enemy advances they fire something short, and

and then if any of them are killed or wounded, they say it is their own fault; for when the king of Siam's troops take the field, he orders them not to kill, by which they understand that they are not to fire directly upon the enemy; and whenever the bullets or arrows begin to fly pretty thick, either one side or the other never fails to disperse.

When the body is broke they fly into the woods, where their enemy is seldom so bold as to follow them; and as the armies are very numerous, and consequently find it difficult to procure subsistence, the conqueror is soon forced to retire; and then the vanquished rallying again, perhaps returns the visit. Their greatest strength consists in the elephants; but as they cannot be managed with a bit and bridle like a horse, when they are wounded they frequently turn back upon their masters, and throw the whole army to which they belong into confusion; and it is almost impossible to make them proof against wild fire, though the men fire short guns upon their backs that carry a ball of a pound weight.

The Siamese have some artillery which the Portuguese cast for them; but they have no horse, except those in the king's stables: their army chiefly consists in elephants, and a naked half-armed infantry. They usually draw up in three lines, each consisting of three square battalions: the general is posted in the center of the middle battalion, which is composed of their best troops; and the rest of the commanding officers place themselves in the center of their respective bodies. Where these nine battalions are thought too large, each is sub-divided into lesser bodies. Every battalion has sixteen male elephants in the rear, and two female elephants to attend each, without which it would be difficult to govern them.

As their artillery has no carriages, it is carried in waggons drawn by buffaloes or oxen, with these the fight begins and usually ends; if not they draw something nearer, and make use of their small shot, in the manner already mentioned; but they seldom come to a close engagement: and if it be necessary to make a stand, the officers place themselves behind their men, and threaten them with immediate death if they turn their backs. It is said that the Siamese do not, like most other Indian nations, take opium to inspire them with courage; they are unwilling to run such hazards, for they think death is equally to be dreaded, whether they be drunk or sober.

SECT. XI.

Of the principal Places in Siam.

HAVING given the most material particulars in relation to the manners, customs, and government of Siam, with a description of its capital, we shall take a view of the situation of the principal places of that kingdom, some of which have been cursorily mentioned in the course of this chapter.

Chantebon, or Liam, is situated at the mouth of a broad river, on the west side of the gulf of Siam, in the twelfth degree of north latitude, at the foot of a chain of mountains that separates Siam from Cambodia.

Bangkok is situated in an island formed by the river Menam, about twenty leagues to the south of Siam; between this place and the last mentioned city are numbers of villages on both sides of the river, with huts of bamboo erected on pillars. At this place there is a flat, where it is customary for ships to put their guns ashore. All ships bound to Siam put in here to give an account from whence they came, as well as of their lading and complement; and to pay the customs, an acquittance for which they shew at another place up the river, called Canon-Bantenau, within a league of the city of Siam; and then they have liberty to trade any where through the kingdom, paying only for their cocket, which they are obliged to do on the penalty of forfeiting the ship.

Louvo, where the king spends nine or ten months in the year, is situated in about the latitude of fifteen degrees, thirty minutes, nine or ten leagues from Siam. Between these two cities a canal is cut for the convenience of passage, on each side of which are vast plains

abounding with rice. The king's palace here is of brick, and of great extent, it consisting of two separate piles of building, whose roofs are covered with yellow tiles that glitter in the sun like gold; this edifice is pleasantly situated on an eminence a little to the east of one of the branches of the Merram. The town is well supplied with provisions, but is so populous that they are dearer there than in any other part of the kingdom.

Prabat, a town which lies near sixty-five miles to the north-east of Louvo, is only famous for a mark in a rock, which is pretended to be an impression made by the foot of their great saint Sommona Codom, and thither the king of Siam annually goes in great pomp to pay his devotions.

Tenacerin, a populous city, and the capital of a province of the same name, is situated on a river also called Tenacerin, which falls into the bay of Bengal. It is seated in a country that abounds with all the necessaries of life, and carries on a considerable trade.

Merjee is seated in an island near Tenacerin, one hundred and forty miles to the south-west of Siam, and is said to be one of the best forts in the Indies; but of this place we shall give a more particular account, when, on treating of the trade of Siam, we shall mention the destruction of that commerce which was formerly carried on by the English in this city.

Jonsalam is an island within a mile of the continent, between which is a good harbour for shipping.

Martaban, once an independent kingdom, but now subject to Siam, has Pegu on the north, Siam on the south and east, and the bay of Bengal on the west; it is said to extend three hundred miles from north to south, and an hundred and fifteen, where broadest, from east to west. It has mines of gold, silver, copper, iron, and lead, and abounds with corn, medicinal herbs, oil of jessamine, oranges, lemons, figs, and other fruit. The inhabitants make a sort of porcelain vessels, varnished black, which is much esteemed. The capital is a well-built populous town, situated in the bay of Bengal, in about the sixteenth degree of north latitude: it has one of the best havens in the country, and was a rich trading place before ships were sunk at the entrance of the harbour, in order to choak it up; and besides the whole country is ruined by the wars carried on between the kings of Pegu and Siam.

SECT. XII.

Of the Religion of the Siamese, containing a particular Account of the Convents of the Talapoins of both Sexes; the Rules of their Order, and Articles of their Belief.

IN the Siamese language a temple is called *pihan*; but the Portuguese, from the Persian word *Poutgheda*, which signifies a Pagan temple, call both these and the idols themselves pagodas or pagods, and thus they are generally called by the Europeans in India.

Every Siamese temple is seated in the midst of a square piece of ground encompassed with pyramids, and inclosed by a wall. Without this wall is another square, which incloses the former, and round it are the cells of the priests and priestesses, which are frequently very numerous. Those cells, which the missionaries term a convent, are a number of single houses erected upon bamboo pillars at a small distance from each other, and the whole are inclosed with a fence of bamboo pales. The steeple of the pagoda is a wooden tower that stands by itself near the temple, and has a bell without a clapper, which instead of ringing they beat upon with wooden hammers. Of the splendor of these structures we have already given some account in treating of the city of Siam.

The talapoinesses or nuns are in the same convents with the men, but being never admitted till they are of an advanced age, there is not supposed to be any danger of a criminal correspondence. Indeed the constitution of a pagan convent seems in several respects preferable to those of the church of Rome; for in the first place neither sex is teized, and in a manner compelled to enter into a cloyster against their free consent; young women are not admitted into them at all, and liberty is given

to any person to return into the world, when they are tired of that state of life.

All the youth being educated by the talapoins, each of them has two or three nens or pupils, who also serve him while they continue in the convent: there are others who do not go in for education, but live and grow old there in the character of a kind of lay-brothers. These weed the gardens, and perform other servile offices, which it would be criminal for the talapoin himself to execute. These nens have a common room in the convent for their school, and there is another to which the people bring their alms on the days when the temple is shut, and here the talapoins assemble, and hold their conferences.

To every convent there is a head or master, who in some houses has greater privileges than in others, and are called sancrats: these have the sole power of admitting persons into the order of talapoins, and of giving them the habit; but they have no jurisdiction over any of the talapoins who do not belong to their respective convents. The king, however, gives a new name to some of the principal sancrats, on whom he also bestows an umbrella, a chair, and some slaves to carry it; though the sancrats never use them, but when they wait upon his majesty.

The talapoins are obliged to lead austere lives, by which it is supposed they atone for the sins of the laity. They live on alms, but must not eat in common; for every one lives upon what he himself procures by begging, yet they are very hospitable to strangers, and even to such Christians as come to their convents; and on each side their gate have lodgings for the accommodation of travellers.

Of these talapoins there are two sorts, one of the woods, the other of cities, the former lead much the severest lives. Both of them are, however, obliged to celibacy, on pain of being burnt, which the king takes care to have strictly executed; for they enjoy great privileges, and being exempted from the six months service, he takes care to see that they strictly observe the rules of their profession, and have their share of hardships, lest the greatest part of his subjects, tempted by the advantages they enjoy, should become talapoins, and be thus rendered of no use to the state. He therefore has them sometimes examined as to their skill in the Baly language, in which are written the precepts of their religion, and just before the arrival of the French ambassador at Siam, the king had dismissed some thousands of them for their ignorance; they being examined by one of his officers of state; but the talapoins of the woods refuse to submit to the examination of any one who is not of their order.

They not only educate children, but every new and full moon preach and explain the precepts of their religion to the people in their temples, and during the time of the inundation, they preach every day from six in the morning till noon, and from one in the afternoon till five in the evening. The preacher sits cross-legged on a couch or high bench, and when one is weary he is relieved by another, the people shewing their assent to the doctrine, by saying, "That is right, or fit to be done." After which they present their alms to the preacher, many of whom become very rich with the presents they receive from the people.

The Europeans call the time of the inundation the lent of the talapoins, for they eat nothing from noon, and when they do not fast they eat only fruit in the afternoon. It is pretended that some of the Indians will fast thirty or forty days without taking any thing besides some small liquors, in which a certain powder is infused: however, it is much easier to fast in a hot country than in a cold one, nor are the effects of an empty stomach so pernicious there as among us.

When the rice harvest is over the talapoins of the towns go every night for three weeks together to watch in the fields in small huts made of the branches and leaves of trees, and in the day-time live in their cells. They encamp in a square nearly in the same order with that in which their cells stand by the temples, and have the hut of their superior in the center. They do not like travellers, make fires in the night to frighten away wild beasts; for it is imagined that their sanctity is alone suf-

ficient to preserve them. Indeed they take care to pitch their tents at a distance from the woods where wild beasts chiefly haunt, and they who inhabit those dangerous places, make fires like other people to keep off the wild beasts; though the laity impute their safety to their great holiness. They imagine that a tyger will smell a sleeping talapoin, and only lick his hands and feet, and if they find the remains of one that has been killed, they either deny it to be a talapoin, or if that cannot be disputed, they pretend that he had transgressed the rules of his order; for they imagine that the very brutes can distinguish a saint from another man by the smell. Loubiere, however, observes, that their woods are not so dangerous as is imagined, since many families of the laity, as well as the talapoins, have been forced by the rigour of the government to take refuge in them.

These talapoins go bare-headed, and bare-foot, notwithstanding the heat of the sun; but have a yellow linen cloth thrown over their left shoulder, like a shoulder-belt, and over all a large yellow cloth, that has its name from the rags and patches of which it is composed. This hangs down both before and behind, and is girt about with a sash four or five inches broad. They shave the hair of their heads, beards, and eye-brows, and have a broad leaf, which serves them instead of a fan or umbrella. The superior is obliged to shave himself, because no person is worthy to touch his head; and, for the same reason, a young talapoin must never shave an old one, though an old one may shave him: but when a talapoin grows too old to handle the razor, which is there made of copper, another may supply that office, but then he must first ask a thousand pardons, and declare how unworthy he is of such an honour.

The talapoins wash themselves in the morning when they can but just discern the veins of their hands, and do not do it sooner for fear they should unknowingly drown some insect. They are no sooner dressed than they attend their superior to the temple, where they spend two hours in chanting their devotions. Their hymns, if we may be allowed to call them so, are engraved with an iron pencil in the Baly tongue, on long leaves, about two fingers broad, and several of these being tacked together at one end, make a book; but the people have no books of devotion and prayers. The talapoins, while they sing, keep time with their leaf, or fan, as if they were fanning themselves. Both the priests and people at their entering and leaving the temple prostrate themselves three times before the great idol with their heads to the ground.

At the new and full moons the people wash the talapoins; and in every private family the children, without regard to age or sex, wash both their father and mother, grandfather and grandmother naked.

The talapoins, after their morning's devotions, go into the city to beg, carrying with them an iron bowl in a linen bag, which they hang over their shoulders with a rope. They thus stand at the door of a house without asking any thing, but the people seldom let them go away empty handed. At their return to the temple they offer what they receive to the idol, and having then ate their breakfast, study till dinner, and sleep as is customary in hot countries. They afterwards instruct their pupils, and towards the evening, having swept and cleaned their temple, they spend two hours in singing their devotions, as in the morning, and then retire to rest, seldom eating any thing but a little fruit.

They never go out of their convents without prostrating themselves before their superior, and kissing his feet. Their convents have gardens belonging to them; they are also endowed with cultivated lands, and the talapoins have slaves to manure them. Besides these slaves they have, as hath been already observed, a kind of lay-brothers, who wear the same habit, only it is white, these receive the money given to the talapoins, it being a sin for them to touch any of it. These servants also look after their gardens and husbandry, and transact all such affairs as it is unlawful for a talapoin to be concerned in.

When a superior of a convent dies, another is elected by the society, on account of his age and learning. When a person erects a temple, he appoints the superior of the

convent, but builds only a cell for him. The rest are afterwards erected, as other members are admitted. When a person desires admission, he first applies himself to the superior of the convent, but receives his habit from some *sacerat*: none are ever opposed in assuming the habit, that being esteemed highly criminal, and their parents are commonly so far from being against it, that they hire people to sing and dance before them, when they lead their sons to the convent to assume the habit; but neither the music nor the women must enter with them. The new elected talapoin has his head, beard, and eyebrows shaved, and the *sacerat* having pronounced some pious sentences on his devoting himself to religion, he is shut up in his cell, and is never to see a dance, or hear music more.

The talapoinesses, who are esteemed partly secular, and partly religious, may receive the habit from the superior of any convent, or even from the young pupils, without the consent of a *sacerat*, and if any of them are surprized with a man, they are not burnt as the talapoins are for entertaining a criminal commerce with women, but in this case are delivered to their relations to be bastinadoed; for the talapoins must not strike or chastise any person.

Though all the Indian priests believe the doctrine of the metempsychosis, or the transmigration of souls, yet in many other things they are not agreed. Some allow of marriage, others do not: some think it a sin to deprive any animal of life, other makes no scruple of it, and a third fort kill them only for sacrifice: some will eat any animal that dies of itself, or is ready killed to their hands, though they would no more put an animal to death than they would murder one of their own species.

The Indians believe that all nature is animated, and informed by a rational soul, and suppose the heavens, the earth, fire, water, rivers, woods, mountains, cities, and houses are animated by some spirit, or genius, and all of them firmly believe that each man has passed through innumerable states, and that every soul that possesses a human body, was confined to it in order to be punished for misdemeanors committed in some former life. This they infer from the observation, that the happiest mortal has his pains and disappointments; whence they conclude, that the highest felicity is found in a state of separation from the body: and the better to strengthen their opinion of the soul's pre-existence, some of the talapoins pretend to remember their several transmigrations. They also believe that the heavens, the earth, the plants, and every thing else have their period, and will be succeeded by new heavens and a new earth; and they do not even scruple to affirm that they have seen the decay and revival of all nature.

They imagine that the soul consists of matter so subtle, as to be free from touch, and yet that after death it retains the human form, with something analogous to the solid and liquid substances of which our bodies are composed, and that if a person dies by a wound he has received it may be seen in the aerial body, with the blood flowing from it; but though the soul be in their opinion material, they will not allow that it is perishable, but that it animates some other creature, and is sensible of pleasure and pain, and that it will at length re-enter an human body in a situation suitable to the behaviour of the soul in its several transmigrations.

They not only maintain that departed souls successively animate plants and animals; but believe that there are certain places beyond the visible world where they shall be rewarded or punished: that the happy shall ascend far above the stars, while the miserable shall be doomed to dwell as far beneath them. They usually assign nine different regions, both of happiness and misery, each differing in degree, the highest and lowest being most exquisite in their kind; and as they do not imagine that souls pass immediately from one state to another, but are new born into whatever place they happen to go, so they are persuaded that they shall want the same things as in this life, and therefore in some places burn their most valuable moveables, and even animals and slaves with them.

As the Siamese imagine that they can contribute to the relief of the deceased by thus supplying their wants, so they also believe that the dead are capable of doing them good or hurt, and accordingly pray to their departed friends, and do them all the honour they possibly can at their funerals, especially to the spirits of their ancestors, as high as their great grandfathers, imagining, that those beyond them have suffered so many transmigrations, that they can hear them no more.

They are not allowed to kill, to steal, to commit uncleanness, to lie, or to drink intoxicating liquors: the first precept they extend so far, that they think it criminal not only to kill men and animals, but even vegetables, and therefore do not destroy the seed of any plant; but as the fruit does not affect the life, they think themselves at liberty to eat it, but always preserve the stone or kernel; nor will they eat the fruit before it is ripe, because then the seed would never come to maturity. As they think every thing animated they will not cut down a tree, or break off the branches, lest they should dispossess a soul of its habitation; but when it is cut down, or a beast be killed, they make no scruple of using the one or eating the other, because they imagine no mischief can proceed from it.

As they imagine the soul resides in the blood, they think it unlawful to open a vein, or to make any incision by which the blood may be spilt; and some carry this scruple so far, that they will not wound a plant to let out its juices.

The Siamese, however, have ways to evade most of the precepts enjoined by their religion: thus they say, that in war they are not the occasion of the death of an enemy, but their enemies themselves in advancing upon their shot; for, as hath been observed, they always shoot something short of them. When the talapoins eat rice, which is a seed, they do not boil it themselves; but allow their servants to boil it, and kill the seed; and then they think they may eat it without being guilty of any crime.

The talapoins are not permitted to hear music, or to see plays or dancing; they must use no perfumes, nor must they touch gold or silver, or meddle with any thing that has not an immediate relation to religion. A talapoin must never borrow of a layman, or contract a friendship with him in hopes of receiving presents; he must not lend upon usury, nor must he judge or censure his neighbours: he must neither buy nor sell, nor must he set by what he begs one day for the next, but give what he does not eat to some animal. He may not look upon a woman with complacency, speak to one in private, or sit near her; nor must he receive any thing from the hand of a woman, and therefore she lays down her alms for the talapoin to take up. He is not to enjoy the indulgence of riding in a palanquin, or upon an elephant, or a horse; nor must he wear rich cloaths, or any colour but yellow; nor eat in gold or silver. If he laughs aloud, if he boasts of his descent or learning, or visits any but his father, mother, brothers, or sisters, they esteem it criminal. He is not to be angry; he must not return railing for railing, nor threaten any man; but must behave with the greatest decorum and modesty, and in his dress be distinguished by his neatness.

It has been observed, that the Siamese think there are nine degrees of happiness or misery to which departed souls may pass; but in all these states they imagine that they are born and die, they not being yet arrived at their ultimate happiness: but after several transmigrations, in which a soul has performed a multitude of good works, they believe that it shall be at length exalted to an unchangeable state of felicity, and, being exempted from future transmigrations, shall enjoy eternal rest. This is properly the heaven of the Indians; but they do not imagine that any souls will be eternally punished in the dismal abodes appointed for the evil genii; but suppose that if the soul be never sufficiently purified, it will be destined to an eternal transmigration.

When a person has merited this state of endless felicity, they attribute to him invincible strength of body, a perfect skill in all sciences, and think he will become a most perfect preacher of righteousness; after which they say
he

he is taken out of their sight, like a spark that is lost in air; and to the memory of these imaginary perfect men they dedicate their temples. But the person who they suppose has surpassed all the men that ever lived in holiness, and whom they therefore worship with the highest devotion, is Sommona Codom. Sommona signifies a talapoin of the woods, and Codom is his proper name. The books of the talapoins say, that he was the son of the king of Ceylon, and not only bestowed all his estate in charity, but pulling out his eyes, and killing his wife and children, gave them to the talapoins for food. They also imagine, that before his entrance into the state of bliss, he acquired a prodigious strength of body, and had the power of working miracles, being able to enlarge his body to what size he pleased, and then reduce it to so small a point as to become invisible. They say he had two principal disciples, whose images they place behind his on their altars; these are of a much inferior size; he that is placed on his right hand is called Pra Mogla, and he on his left Pra Scarabout; and behind them, on the same altar, they place other images, representing the officers of Sommona Codom's palace. They pretend that Pra Mogla, at the desire of the evil genii, overturned the earth, and took hell-fire into the hollow of his hand, in order to extinguish it; but finding it out of his power, he prayed to Sommona Codom to put it out; but he denied him, from the apprehension that mankind would abound in wickedness if the dread of this punishment was removed.

It is remarkable that whatever power they prescribe to Sommona Codom, they imagine he exercises it only over the Siamese, without interfering with the concerns of other nations, and that every kingdom has its peculiar deity. It is also observable, that they do not consider Sommona Codom as the person who first instituted their religion, but that he restored it after mankind had forsaken those rules which were originally enjoined them.

One of the most extraordinary particulars of the religion of the Siamese is their believing that all religions are good; and that though they are extremely tenacious of the principles of their own, they allow an unbounded indulgence to others: but of this spirit of toleration we shall give a more full and particular account in treating of the Gentoos of India.

We shall conclude this section with observing, that how extravagant soever the doctrine of the transmigration of souls may appear, it is attended with several consequences favourable to the cause of virtue. The prohibition of eating animal food is in that climate wholesome advice, and its creating a horror at the sight of blood makes them tender of shedding it. The assurance that they shall some time revive in a happier state is a great support to the Indians under any calamity, and lessens the dread of their dissolution; hence the eunuchs, who there consider themselves as the most unhappy of mankind, are extremely fond of this doctrine.

S E C T. XII.

Of the Trade of Siam in general; now engrossed by the King. An Account of the English Settlement at Merjee, and the Trade carried on by the Dutch at Siam. The Skill of the Siamese in mechanic Arts, and of the Coins, Weights, and Measures of Siam.

THE liberty of commerce which was formerly granted to Siam invited great numbers of foreigners to settle among them; every nation was possessed of a different quarter of the city, and had a chief or consul of their own choosing, and a person appointed by the king to transact affairs with him; but nothing of consequence was determined without the prime minister. The Mahometans of the Mogul's dominions had formerly the best establishment here, one of the ministers being of that religion: the principal offices and governments were in their hands, and the king caused several mosques to be erected at his own expence: the Siamese who embraced the religion of Mahomet were also exempted from the six months personal service; but this minister falling into disgrace, the credit of those of his religion sunk with

him, and all Mahometans were turned out of their employments; but they are still allowed their mosques and the exercise of their religion. It is computed that there are now about four thousand Mahometans at Siam, and as many Indian Portuguese, or of the mixed breed, which are very numerous on all the Indian coasts. The number of the Chinese are at least equal to the others, and there are about as many Malaysians: besides, there are some of other nations; but since the king has engrossed the foreign trade, the richest merchants have retired from Siam.

Most part of the trade of Siam is engrossed by the king, who even descends so low as to sell goods by retail in shops by his factors. Thus he sells to his subjects all their cotton cloths, which is the common wear of the people. He claims all the ore in the mines, and sells it to foreigners. His subjects are obliged to sell him all their ivory and arrack, which he likewise disposes of to foreigners. Sapan-wood, lead, and salt-petre, also belong to him; and sulphur, gun-powder, and arms can only be had at the king's magazines. He sometimes agrees with the Dutch to sell them all the skins and furs the country affords at a set price, upon which his subjects are obliged to sell to him first; but ambergris, brown sugar, and sugar-candy the merchants may, without restraint, purchase of his subjects.

Formerly a thousand vessels, at least, annually traded to Siam, yet there are now hardly any besides a few Dutch barks, for none care to deal with the king, who will make his own terms; and as the produce of the country is not very considerable, and foreigners are not allowed the liberty of trading either with one another, or with the natives, till the king has had the preference of all the best merchandize, it is not very advantageous trading thither.

At Merjee, a town situated on the banks of the Tenacerian, in the dominions of the king of Siam, were formerly settled a considerable number of English free merchants. This place enjoys a good harbour, and the adjacent country produces rice, timber for building, tin, and elephants teeth, in which the above merchants drove a considerable commerce, till they were ordered from thence by the old East India company, who threatened the king of Siam with a war if he continued to harbour them. One Weldon was dispatched to Merjee with this message, who added the outrageous murder of some of the Siamese to the insolence with which he provoked the government. The people resolving to be revenged for this barbarity, lay in wait for Weldon by night when he was ashore. But he receiving notice of their design made his escape on board his ship; and the Siamese missing him, vented their fury upon all the Englishmen, without exception, that fell into their hands. Seventy-six were massacred in this manner, and scarce twenty escaped to the ship. Till this time the English had been greatly cared by the Siamese, and promoted to places of the highest trust in the government; one was advanced to be head of the customs at Tenacerian and Merjee, and another promoted to the rank of admiral of the royal navy; but a great revolution which fell out at this time in the Siamese state, and the jealousies of the English company, caused most of the English merchants to disperse, some to Fort St. George, others to Bengal, and others to Achen.

The Dutch company carry on a considerable trade here in tin, lead, elephants teeth, gum-lack, and deer skins. They have a factory about a mile below the city of Siam on the side of the river: the factor's house is extremely large, beautiful, and strong; the lodging-rooms are state-ly, and the warehouses spacious, and stored with all sorts of commodities. It was first built in the year 1634, and is moated round. Mallet observes, that it is one of the finest houses belonging to the Dutch East India company in these parts.

Here are no particular handicraft trades, but every man understands something of all; for as the king employs half his subjects in any business indifferently for six months in the year, should any person be perfectly ignorant of what he is set about, he would suffer the bastinado. On the other hand, none strive to excel, for fear of being retained in the king's service as long as he lives.

lives. The most dreadful discouragement to all industry is the tyranny of the government, which will not permit a man to enjoy a fortune, should he be able to acquire it; for whenever he is thought to be rich, his effects are seized.

The Siamese are however indifferent carpenters; they know how to burn bricks and make the hardest cements, and are not unskilful in masonry. They are skilled in casting metals, and in covering their idols, which are monstrous masses of brick and lime, with plates of gold, silver, and copper: they also cover the hilts of swords and daggers, and some of the king's moveables, with these metals, and can gild a vessel tolerably well.

The people here are but very bad forgers and only make use of cast iron. Their horses are never shod, and have but poor saddles and furniture; for they have not the art of tanning leather. They make a little ordinary cloth, but no kinds of stuffs, either of wool or silk; and yet they embroider very well. They have an extravagant method of painting, and, like the Chinese, represent animals that never had any existence, and give men the most absurd and hideous proportions.

The most common employment of the people is fishing, and those who have money follow merchandize; but the simplicity of manners, and neglect of superfluities that appear very remarkably in the Siamese, restrain them from following several mechanic arts and employments in which the Europeans busy themselves.

Their retail traders in shops and markets are so distinguished by their honesty, that the seller hardly counts the money he receives, or the buyer the goods he purchases by tale; and when they observe the European buy every trifle with caution, they laugh at their superabundant care.

Their markets begin at five in the evening, and last till eight or nine at night.

They have but one sort of silver coin, called a tycal; these are all made in the same form, and have the same impressions, but some are less than others; they are of the figure of a cylinder, and have a stamp on each side, with odd characters, which none of our travellers have been able to explain. Those on one side are included in a ring, and those on the other in the figure of a heart. The tycal is worth three shillings and three half-pence. They have no gold or copper money, the former is reckoned among their merchantable commodities, and is twelve times the value of silver.

The shells called cowries, or what we call black-moors teeth, serve to purchase little matters, and differ in their price according as they are more or less plentiful; but their value at Siam is generally eight hundred for a penny. They buy muslin and linen by the piece, and none but those who are very poor buy it by the ken or cubit. They have, however, a fathom, which they use in building, and in measuring their roads and canals; and their roads are marked with a stone at the end of every mile.

For grain and liquors they use the shell of the coconut, and as these are very unequal, they measure their capacity by the number of cowries they contain. They have likewise a kind of wicker measure, called a sat, with which they measure corn, and a pitcher for liquids; but there being no standard for them, the buyer sometimes measures their capacity by his cocoa-shells. Their weights are no more certain than their measures; for these are usually pieces of money, which are often light.

C H A P. XX.

Of the Peninsula of M A L A C C A.

S E C T. I.

Of the Situation and Extent of the Peninsula, and of the Vegetables and Animals of the Kingdom of Malacca, with some Account of its Inhabitants.

THIS peninsula some authors suppose to have been formerly joined to the island of Sumatra, and to be the Aurea Chersonesus of Ptolomy. It is bounded on the north by the kingdom of Siam Proper, which extends into the peninsula, the southern part being subject to the king of Siam; on the west by the straits of its own name, which divide it from Sumatra; and on the east and south by the Indian sea. It extends from about the second to about the eleventh degree of north latitude, and is supposed to be about four hundred and sixty miles from the north-west to the south-east.

The peninsula of Malacca is divided into several petty kingdoms, some of which are tributary to the king of Siam, and others are independent states.

The above kingdoms, which are so diminutive as scarcely to deserve the name, are Malacca, Jahore, Singapour, Patana, Pahan, Tringano, Pera, Queda, and Ligor. We shall begin with the kingdom of Malacca, which gives name to the peninsula, and is situated on its southern extremity.

The coasts of the kingdom of Malacca are flat, marshy, and unwholesome; and the inland part of the country is covered with mountains and deserts that produce nothing for exportation but elephants teeth, a little tin, and few necessaries for the subsistence of the inhabitants, except what is planted in the gardens, and some rice and peas among the mountains. The people are, however, daily supplied with provisions from Sumatra and Bengal; and

all the wheat is brought from Java, Cambodia, and Siam.

Besides the fruits common in India, they have the mangostane, a delicious fruit nearly resembling an apple; the rind is thick and red, and when dried is a good astrigent; its kernels resemble cloves of garlic, and are of an agreeable taste, but very cold.

The rambostan is about the size of a walnut, and has a tough skin beset with capillaments, within which is a very agreeable pulp.

The durian is also an excellent fruit; for though it has a disagreeable smell, it is grateful to the palate: the rind is thick and yellow, and its pulp resembles thick cream, but is more delicious. It is esteemed hot and nourishing to such a degree as to be esteemed a provocative, and, instead of causing a surfeit, it fortifies the stomach.

Here is also plenty of cocoas, oranges, lemons, limes, sugar-canes, and mangoes, particularly a species of the latter called by the Dutch a stinker, from its being very offensive to the smell and taste. Here is a tree called the mourning-tree, because its flowers close in the night. The pine apples of this country are esteemed the best in the world, and are besides not so apt to give a surfeit as others. There is also plenty of aloes, and a few cinnamon-trees; but they are inferior to those of Ceylon.

There are here tygers, elephants, wild boars, and plenty of swine; but the other cattle are few, and being generally lean, they are supplied from other countries. They have wild and tame fowl, several sorts of game, and plenty of fish.

The inhabitants both of the kingdom and peninsula of Malacca are called Malayans, and are very tawny. The men go naked, except wearing a piece of stuff round their

their waist, to hide what modesty teaches them to conceal, and yet they adorn themselves with gold, bracelets and ear-rings, set with precious stones. The women wear silk skirts, which are sometimes embroidered with gold; and have long hair, which they anoint with the oil of the cocoa-nuts, and adorn with jewels. They are extremely proud, and demand more respect than other Indian women, yet are said to be very wanton.

Some authors say, there is a people here who sleep most part of the day, and do all their business by night. These resemble the Europeans, both in their shape and complexion. Their hair is of a yellowish colour, and their feet turn inwards. These are probably the inland inhabitants, called by captain Hamilton the Monocaboes, which are much whiter than the Malaysans of the lowlands, and are esteemed a savage and barbarous people: their greatest pleasure is said to consist in doing mischief to their neighbours; for which reason the peasants about the city of Malacca sow all their grain in gardens, inclosed with hedges, and deep ditches.

The Malayan language is esteemed the finest in all the Indies, where it is at least as common as the French in Europe. It is very easily acquired, because it has no inflections either in the nouns or the verbs. This renders the Malaysans well known in the East, though their country is only rich on account of their commerce with the Chinese. A dictionary of this language has been published in London by captain Bowry.

S E C T. II.

Of the City of Malacca; its being taken by the Portuguese, and the Manner in which the Dutch made themselves Masters of it. A Description of the City, and its Inhabitants.

THE city of Malacca is situated at the bottom of a bay, where the streights of Malacca are not above three leagues broad; and though the opposite shore of Sumatra be very low, it may be seen from thence in a clear day; the sea which separates that island being generally as calm as a pond, except when ruffled with squalls of wind, which are generally very violent, but not lasting. It is situated in two degrees thirty minutes north latitude, and one hundred degrees east longitude from London; and, according to Martiniere, is three hundred and forty Spanish leagues from Ceylon, three hundred and eighty from China, and one hundred and fifty from Achen. It received its name from a fugitive prince, who, after being expelled by the kings of Sincapora and Siam, put himself at the head of the Saletes who lived by fishing on the coast, and the Malaysans who inhabited the mountains; and, by their assistance, planted a colony here, to which he gave the name of Malakka, which signifies the wanderer.

According to Nieuhoff it was founded about two hundred and fifty years before the arrival of the Portuguese, who discovered this country in 1509, and in 1511 Alphonso Albuquerque made himself master of the city, after a brave resistance, and plundered it of effects to the value of one million two hundred and fifty thousand pieces of eight; and, not contented with this booty, had the cruelty to put the king to death. This was so resented by the king of Siam, and the other neighbouring princes, that they afterwards took the city by storm, but suffered the Portuguese to escape by sea. They, however, afterwards retook it, and built the castle, with three churches and a chapel within the fort, and one without; a considerable number of monasteries, and a noble college for the jesuits: and in their time the inhabitants were said to amount to twelve thousand, including the places under the jurisdiction of the city. In 1606 the Dutch, supported by the forces of the king of Johore, began to disturb the Portuguese in their possession; and, after thirty-five years of continual hostilities, took it from them in 1641. But as the manner in which they obtained the possession of this city was somewhat extraordinary, it will be proper to give a particular account of this event.

The Dutch, being informed that great disputes had arisen between the Portuguese inhabitants and the king of Johore, immediately conceived hopes of reducing it. For this purpose they fitted out a strong fleet at Batavia, for the streights of Malacca, with a considerable body of land-forces on board, and struck up an alliance with the king of Johore, offensive and defensive, as long as the sun and moon gave light to the world; on which that prince laid siege to the fort by land with twenty thousand men, while the Dutch blocked it up by sea; but finding that they were unable to take it by force, and that reducing it by famine would take up considerable time, they had recourse to fraud. Hearing that the governor was a sordid avaricious fellow, and much hated by the garrison, the Dutch, by secret conveyance, tampered with him by letters; offering him great wealth, on condition of his contributing towards the reduction of the fort. At length the price was fixed; eighty thousand pieces of eight were to be the reward of his treachery; he was to be safely carried to Batavia in their fleet, and be made a free denizen of that city. Upon this he sent secret instructions to the Dutch to make an attack upon the east side of the fort, and then calling a council, declared he had a mind to circumvent the Dutch by suffering them to come close to the walls of the fort, and then to fire briskly on them from all quarters, and destroy them at once. Accordingly the Dutch made their approaches without molestation, and even placed their ladders. The garrison sent message after message, to let the governor know the danger they were in for want of orders to fire, and to make a sally as was agreed in council; but he delayed till the Dutch, getting into the fort, drove the guard from the east gate, and, opening it, received the rest of their army; who were no sooner entered, than they gave no quarter to any that were in arms, and marching towards the governor's house, where he thought himself secure by the treaty, they basely murdered him to save the eighty thousand pieces of eight.

The city of Malacca is large, populous, and encompassed with a stone wall and bastions; the houses are close built, and several of the streets are handsome, spacious, and planted with trees on both sides. Some of the houses are of stone, but they are principally built of bamboos. The Dutch have demolished the noble college which belonged to the jesuits, but have preserved the church belonging to it for the exercise of their religion: this being placed on the top of a hill may be seen up or down the streights at a good distance, and a flag-staff is placed on the steeple, on which a flag is hoisted on the appearance of any ship. Another of the churches, which had the name of Misericordia, they converted into a magazine. Near the church on which the flag is fixed is a fort, which commands both the town and road, and is commonly garrisoned by two hundred Europeans. The only passage to it is by a draw-bridge. It is both large and strong, one-third of its walls being washed by the sea, and the rest secured by the river, which runs through a deep ditch. The house of the governor is both beautiful and convenient; and there are several other good houses both in the fort and in the city. The harbour being one of the best in that part of the world, on account of its being safe in all seasons, is frequented by vessels from most parts of the Indies. While it was in the possession of the Portuguese, it was, next to Ormus and Goa, the richest city in the Indies, and a place of rendezvous for their ships from China, Japan, the Spice Islands, &c. as well as a great mart for gold and precious stones. Before the Dutch made Batavia the emporium of their trade, it was the staple of these parts for all the rich commodities of Coromandel, Pegu, Siam, Banda, the Moluccas, and all the neighbouring countries and islands, and was therefore frequented by vast numbers of foreign merchants: but now it has no great trade; yet Mr. Lockyer says, they have two or three ships a year from the English settlements on the coast and bay of Bengal with opium, slight silks, calicoes, &c. which they sell here and make profitable returns in long-pepper, benjamin, canes, rattans, and gold, which last is had here at reasonable

able rates; but this trade is carried on by the connivance of the governor, council, and fiscal, whose business it is to prevent it: however, the ordinary charges of the fort and garrison are said to be equal to the profits made here by the Dutch.

The other inhabitants are the Chinese, Moors, Portuguese, and a few Americans. The best shops are those of the Chinese; these are well stocked with the produce of their own country: there are three or four great Mahometan merchants; but the natives live very meanly in the suburbs. They resemble those of Achen, and are very negligent in their affairs. The river is very broad, and at high water is brackish; but is fresh at low-water, when the shore is so muddy that there is no landing. The inhabitants have store of fowl, fish, fruit, and roots, but there is little pasturage.

SECT. III.

Of the Kingdom of JOHORE.

Its Situation, Extent, and Produce. Its Inhabitants, and an Account of Johore Lami, the Capital. Of the Town and Island of Sincapora, and the Johore Islands.

THE next country to the north of Malacca is the territory of the king of Johore, which is washed both on the east and west by the Indian ocean, and is about eighty leagues broad and one hundred in length, from the town of Pera on the north to Point Romano, the southern cape of all the continent of Asia, it being situated in one degree north latitude.

This is a very woody country, and has plenty of lemons, very large citrons, pepper, and the other common fruits of the Indies; it has also aquila-wood and canes: the country likewise produces gold, tin, and elephants teeth; and among the cattle are buffaloes, wild boars, cows, and deer.

The common people wear only a piece of stuff hanging down before, but those in better circumstances have calicoe shifts, with a silk head-band and girdle, and by their sides have poniards adorned with precious stones. They paint their nails yellow, and those of the greatest quality wear them longest.

The people who inhabit the inland part of the country live chiefly on sago, on fruits that are ripe at all seasons of the year, on roots of which they have great plenty, and on poultry. But those who live on the sea-coast feed chiefly upon fish and rice brought thither from Siam, Cambodia, and Java.

They are said to be naturally brave, but lascivious and proud; the only people among them remarkable for their industry are the Chinese, who reside in their great towns, of whom there are supposed to be about one thousand families settled in the Johore dominions, besides a much greater number who carry on a foreign trade with them.

The capital of this kingdom, which is called Johore Lami, is situated on a river twenty-one leagues south of Malacca. This was a considerable city before it was destroyed by the Portuguese in 1603, when the king, being driven from it, built another city in 1609 higher up the river, which he called Batufabar, and to which the Dutch contributed out of the spoils they had taken from the Portuguese on their driving them out of the country. At the entrance of the river are two islands in the form of sugar-loaves. The town is divided into two parts, the one thirteen hundred paces and the other five hundred in compass, and contains about four thousand fighting men. The houses, which are built along the bank of the river, are of free-stone, raised on piles eight or ten feet high, and have a noble appearance.

The natives are a mixture of Pagans and Mahometans, who are supplied with priests from Surat. Their money is a gold coin, called macy, worth about three shillings and six-pence sterling, and a coupang, which is one quarter of a macy.

The town and island of Sincapour, or Singapore, are situated at the southernmost point of the peninsula, and give name to the south-east part of the straits of Malacca. Nicuhoff says, that it is twenty leagues, but

others say that it is a hundred miles to the south-east of Malacca. Before the building of this last city Sincapour had a king of its own: it was then the principal trading town on the coast, on account of its lying in the center of trade, and its having good rivers and safe harbours, so conveniently situated, that all winds serve shipping to come in and go out of them. It has a mountain of the same name, which produces excellent diamonds. The soil of this country is black and fat, and the woods abound in timber fit for masts and for building. Large beans grow wild, and are not inferior to the best in Europe; as do also sugar-canes of a prodigious size.

To the north east of Cape Romano lie the Johore islands, which are the principal of those on the eastern coast: these are Pulo-Tingi, Pulo-Aure, Pulo-Pisang, Pulo-Timoun, and Linga; which last, Nieuhoff says, abounds with sago, but has no rice, and has about three thousand inhabitants: and all these islands in general produce goats, poultry, and some fruit; but no commodities proper for exportation.

Pulo-Aure, or the island of Aure, is inhabited by Malaysians, who profess the religion of Mahomet, and are said to form a kind of republic, at the head of which is a captain, or leader, of their own choosing. The island abounds with refreshments of every kind, and chiefly consists of five or six mountains, in which are many plantations of cocoa-trees. It is extremely populous; settlements are dispersed through the country; but the married women and maids are never seen abroad. Commodities are here not purchased with money, but with iron, with which the inhabitants make military weapons; and more especially tools for building houses, and tilling the ground. They have canoes formed only of three pieces of wood, and have the character of being an humane, friendly, and sincere people, remarkable for their honesty.

Pulo-Timoun, or Timon, borders on the country of Pahan, and is the safest as well as the largest and highest of all the Johore islands; it is extremely pleasant, its mountains being covered with trees, and its valleys watered with clear streams. It produces the best betel, of which the Javans fetch great quantities.

Pulo-Pisang, or the island of Pisang, is three leagues south-east from Timoun, and has a town of the same name, where there is good anchoring. The island is well supplied with refreshments and good water.

SECT. IV.

Of PATANA.

Its Situation, Extent, and Produce. Its Capital of the same Name described, and the Manners of the Inhabitants. The Power of the King, and the Trade carried on there.

PATANA is situated on the eastern coast of the gulph of Siam, and had once an English and Dutch factory. It abounds with wild buffaloes, and is about sixty leagues in length. It is governed by its own magistrates, yet pays the king of Siam a kind of annual homage by presenting him a gold flower worth fifty crowns. The port, which is about two leagues from the town, had formerly a very great trade; it being the staple for Surat shipping, and carrying on a considerable commerce from Goa, Malabar, Coromandel, China, Tonquin, Cambodia, and Siam; but the merchants, finding that robbers and murderers were under no restraint, turned their trade into another channel, which was of singular advantage to Batavia, Siam, and Malacca.

Patana abounds with all the grain and fruits of the Indies, besides some transplanted from China, and each month has its peculiar fruit.

Here are tygers, elephants, apes, wild boars, and other wild and tame beasts, fowls, ducks, and beautiful turtle-doves that have as fine colours as the peacock: they have plenty of turtle, oysters, and craw-fish. The apes and wild boars do incredible mischief to the fields; the inhabitants therefore kill as many of the latter as they can; but, as they eat no swine's flesh, they bury the carcasses.

The

The town, which is encompassed on the land side by bogs, is about half a league in length, but is narrow and fortified with wooden palisades as tall as the main-mast of a ship. The houses are built of cane and wood. The suburbs, which are also long and narrow, are watered by a fine stream, and here the king has a palace inclosed with palisades. In this town the Mahometans have stately mosques, and the Gentoos several temples.

The inhabitants of this city are of a swarthy complexion, well shaped, proud, but obliging to their friends; but they have an aversion to wine and strong drink. They have as many wives and concubines as they can maintain, and let out their daughters and female slaves to foreigners for so much a month; and by this infamous commerce the nobility make great profit.

According to Nieuhoff, the king is able to bring eighteen thousand men into the field: This country has more ships than any of the neighbouring nations. The Chinese are the chief manufacturers and traders: they bring here porcelain, stoves, kettles, lock-smith's-ware, dry and salt-fish, calicoes, &c. in return for which they receive several sorts of wood, cordage made of coconut-shells; the skins of buffaloes, oxen, rabbits, and hares; cocoa-nut oil, rice, green-pease, several sorts of fruit, and edible birds-nests.

SECT. V.

Of the Kingdoms of PAHAN and TRANGANO.

Their Situation and Produce. The Capitals of those Countries described.

PAHAN, which is situated one hundred and fifty miles north-east of Malacca, is the capital of a kingdom to the south of Patana, situated twelve miles up a river of the same name, which has a pretty large island at its mouth that divides it into two channels. This river is a mile broad, but so full of shoals that it is difficult, even at high water, for a ship of thirty tons burthen to get up to the town. This river, in which there is abundance of gold-dust, washes the foot of Malacca-hill, and along the sides of it pepper is planted, for exportation. The country on its banks is low, woody, and stored with wild game and fruits, and in the river and the sea are excellent fish, but the air is not reckoned very healthful.

The nobility alone live in the city of Pahan, and the common people in the suburbs; the city is therefore very small, and is surrounded with a fence formed of the trunks of trees joined together about four fathoms high, and has a bastion at each corner; the streets, being hedged in with reeds, and planted with cocoas and other trees, resemble so many gardens. The houses are generally built of reeds and straw, but the king's palace is of wood.

Captain Hamilton informs us, that the king earnestly expressed his desire that the English would settle there; and told him, that Pahan might be made a place of great trade, were there shipping to carry off the pepper and tin which his country could furnish; adding, that one hundred and fifty men would be sufficient to curb his own rebellious subjects and their allies the Bougies; but that none in that country ever put themselves under the protection of the Dutch, who would not be glad to shake it off again.

The next country to this is Trangano, which is extremely pleasant and healthful, and affords a fine landscape from the sea. The hills, which gently rise, and are of a moderate height, are covered with ever-greens that bear a variety of delicious fruits, as durions, oranges, lemons, limes, mangoes, rambos, and mangoes, and letchees; and in the valleys are corn, pulse, and sugar-canes; but the Malaysians, being too lazy to cultivate the earth, this is performed by the Chinese. The country also produces pepper and gold, which are chiefly exported by the Chinese.

The finest fish come from the neighbouring seas into its river, and are caught in the months of July and

August: but from October to March the river is shut up by a bar formed by the impetuosity of the great seas, which the north-east monsoons produce near that shore. Their poultry are large, plump, and sweet; but beef is scarce, except that of the buffalo, of which there is plenty.

The city of Trangano, in which the king of the country resides, is pleasantly situated on the side of the above-mentioned river near the sea. The houses, which amount to about a thousand, are not formed into regular streets, but scattered ten or twenty in a place at a small distance from each other, forming many separate villas. Above half of the inhabitants are Chinese, who trade to several of the neighbouring countries.

SECT. VI.

Of PERA, the Island PULODINGDING, QUEDA, and LIGOR. Their Situation, Produce, and the Manners of the Inhabitants.

PERA, or Perach, is situated at the bottom of a bay one hundred and fifty-four miles north-west of Malacca, in four degrees forty minutes north latitude, and one hundred and two degrees ten minutes east longitude from London, near a river that discharges itself into the straits of Malacca. This is the capital of a kingdom of the same name, and abounds with more tin than any country in India. It has very high mountains, thick woods, and frightful deserts, which abound with rhinoceroses, wild elephants, buffaloes, tigers, and serpents; and the rivers are infested by crocodiles. According to captain Hamilton this is properly a part of the kingdom of Johore; but the government, when he was there, was a kind of anarchy; and the people, who are Mahometans, are so untractable, treacherous, and barbarous, that no European nation can keep a factory there with safety, as the Dutch experienced when they settled a factory and erected a fort at Pulodinding, an island at the mouth of the river Pera; but were all cut off.

According to Dampier and Nieuhoff, this island is mountainous, and well supplied with springs of water. It has large timber, and trees proper for masts and sail-yards. These trees are tall, and have a red wood, valued for its beauty by the Indians, who make curious works of it. The island has several good bays, excellent water, and plenty of fowl and fish, particularly turtle, and a small sort of very good oysters, which often hang in clusters to the branches of trees that grow by the sides of the water. Here are likewise many wild boars, that swim hither from the neighbouring continent to feed on the roots; but the coast is infested with a venomous flat fish, called a sea-qualm, that is dangerous to those of the inhabitants who wash in the sea, by causing inflammations wherever they touch: they are about the size of a common plate; their flesh is soft like a jelly, on their backs are red and purple spots, and there are eight teats on their bellies.

Queda, or Keda, is a sea-port town, one hundred and thirty miles from Patana, on the west side of the Peninsula, and is the capital of a country which has also the title of a kingdom; but its territory is small, and the people poor. It is situated in a good soil, watered by several brooks that come from a navigable river, said to abound with crocodiles. The poor, proud, and beggarly king, says captain Hamilton, never fails to visit foreign merchants as soon as they arrive in this port, and expects presents from them when they repay his visit; in return for which his majesty will honour the foreigners with a seat near his sacred person, and chewing a little betel put it out of his mouth on a little gold saucer, which his page hands to the foreigner, who must take it with all possible respect, and chew the royal morsel after him, for the refusal would be attended with danger.

Ligor, the capital of a country of the same name, is situated in one hundred degrees twenty-five minutes east longitude from London, and in eight degrees north latitude. It is subject to Siam. On the coast is a small island

island also called Ligor. The Dutch have a factory here that carries on a considerable trade in tin and pepper; the country producing abundance of the former, all of which they engross to themselves. The town,

which is situated about two miles above the factory, is built of bamboos and thatched with reeds, and has many Pagan temples with lofty and slender steeples.

C H A P. XXI.

Of the Empire of AVA, including PEGU, ARACAN, and TIPRA.

S E C T. I.

Its Situation and Boundaries: the Manner in which Pegu was ruined and rendered subject to the King of Ava. A short Description of the Cities of Pegu and Syriam.

THE empire of Ava is placed by Monsieur de Lisle between the latitude of fifteen and twenty-eight degrees north, and is bounded by Tibet on the north, on the east by the kingdoms of Laos and Siam, on the west by Bengal and its gulph, and on the south by the Indian sea.

The greatest part of this territory was formerly possessed by the king of Pegu; but that monarchy has been destroyed by two powerful kings of Ava and Siam; the former of whom is absolute sovereign both of Ava and Pegu, and has several of the neighbouring states tributary to him.

Those who have travelled through the East give but little information about the kingdom of Ava, though they pretend it is twice as large as that of France. They only observe, that the immense riches of the king appear in the splendor of his palace, which, though of vast extent, is for the most part adorned with gilding.

Whatever is related by historians of the kingdom of Pegu is drawn from Gaspar Balbi, a rich Venetian merchant, who traded thither in 1576; and supposing him endowed with ever so great a portion of judgment and veracity, his account of that country can give but little idea of its present state: we shall therefore take our account of Pegu chiefly from captain Hamilton, who visited that kingdom, and became instructed in the manners of the people, partly by the inhabitants themselves, and partly by the informations he obtained from some of the English company at Fort St. George who traded thither. The cause which produced the ruin of the kingdom of Pegu, with Martavan, and some others under its dominion, was told to Mr. Hamilton by some Peguans, in several discourses he had with them on that subject.

A strict friendship for a long time subsisted between the kings and subjects of Pegu and Siam, who being next neighbours, carried on a great trade with each other, till the sixteenth century: but a Pegu vessel being at Siam, the metropolis of the kingdom, when ready to depart, anchored one evening near a small temple a few miles below the city, when the master and some of the crew going there to worship, saw a little well-carved image of the god Samisay, and finding the talapoints negligent, stole that idol, and carried it to Pegu. Those priests missing the little idol, lamented their loss to all the neighbouring talapoints, and by their advice carried their complaints to the king of Siam; and there happening to be a scarcity of corn that year, the calamity was imputed by the priests to the loss of the god Samisay. The king of Siam now sent an embassy to his brother of Pegu, desiring the restitution of the image, whose absence had been attended with such fatal consequences: but the king of Pegu refusing to comply with his request, a bloody war ensued between the two kingdoms, in which the king of Siam ravaged the country, and annexed the inland countries of Pegu to his own dominions.

The king of Pegu, in this distress, invited the Portuguese to his assistance, whose name began to be dread-

ed in India, and by the great encouragement he gave them, got about one thousand volunteers into his service: the use of fire-arms being then unknown in those parts, they spread terror wherever they came, and drove the Siamese out of the country. The king of Pegu then made one Thoma Pereyra, a Portuguese, general in chief of all his forces, and settled his court at Martavan, near the borders of Siam, to be ready on all occasions to repel the Siamese troops.

Though the Portuguese, by their insolence, now rendered themselves hated by people of all ranks, Thoma Pereyra was the favourite at court; he had elephants of state, and a guard of his own countrymen to attend him. One day, as he was coming with great state from the palace, riding on a large elephant, he chanced to hear music in a burgher's house, whose daughter, a very beautiful virgin, had been married to a young man of the neighbourhood. The general went to the house, wished them joy, and desired to see the bride. The parents took the general's visit for a great honour, and brought their daughter to the elephant's side, when being struck with her beauty, he had the villainy to order his guards to seize her, and carry her to his house.

The general's orders were but too readily obeyed, and the bridegroom not being able to endure his loss, cut his own throat; the disconsolate parents of their injured children, rent their cloaths, and ran towards the king's palace uttering their lamentations, and imploring their gods and countrymen to revenge them on the insolent Portuguese, the oppressors of their country. The streets were soon unable to contain the crowds with which they were filled, and the noise they made reaching the king's ear, he sent to know the cause of the tumult, and being informed, let the people know that he would punish the criminal. He accordingly sent for the general; but he being employed in ravishing the unhappy bride, excused himself, by pretending to be so much indisposed, as to be unable to wait on his majesty.

The king, exasperated at this answer, in the first transport of his rage, ordered the whole city to take arms, and make a general massacre of the Portuguese, wherever they could be found. And this cruel order was so speedily executed, that in a few hours all the Portuguese were slaughtered, except the criminal, who being taken alive, was made fast by the heels to an elephant's foot, and was thus dragged through the streets, till the flesh was torn from his bones. Three Portuguese alone were saved; these were accidentally in the suburbs near the river, and hiding themselves till night, made their escape in a small boat, and coasting along the shore, lived on what they found among the rocks, and in the woods, and at length arrived at Malacca.

Both these kingdoms being extremely weakened and exhausted by these wars, suspended all acts of hostility, till about the middle of the seventeenth century, when the king of Siam again invading Pegu, conquered several provinces tributary to that kingdom. The king of Pegu, now finding his forces unable to protect his more immediate dominions, called for the assistance of the king of Ava, whose dominions lay about five hundred miles up the river. He complied with the invitation, and drove the Siamese from their new conquests; but afterwards perceiving the want of discipline among the Peguan forces, he murdered the king, whom he came to protect; broke the Peguan army, and seized the kingdom of Pegu; and ruined its capital.

They

The ancient city of Pegu stands about forty miles to the eastward of Syriam, and was once the seat of many great and puissant monarchs, who made a distinguished figure in the east; but now its glory is laid in the dust; for not a twentieth part of it is inhabited, and its few inhabitants are of the lower class of the people. The ditches that surrounded the city, which are now dry, and bear good corn, shew that few cities in the world exceeded it in magnitude, for they are computed to be six or seven leagues round.

The city of Syriam is built on a rising ground near the side of Pegu river, about six leagues from the bar, and is encompassed with a wall formed of stone without mortar. The governor, who is generally a person of the royal blood, resides in it. The suburbs are however four times bigger than the city. It was many years in the possession of the Portuguese, till their insolence and pride obliged the government to drive them from it.

S E C T. II.

Of the Produce of the Country; the Persons, Dress, Customs, and Manners of the Inhabitants; particularly the Form of Marrying a Pegu Woman to an European; the annual Ceremony of firing Sky-rockets of a prodigious Size: The Diseases to which the People are liable.

THIS country is very fruitful in corn, excellent pulse of several sorts, fruits and roots, and produces timber for building, elephants teeth, iron, said to be of so hard a nature as to be a kind of natural steel, tin, lead, oil of earth, wood oil, the best rubies in the world, small diamonds, amethysts, sapphires, and other precious stones; bees-wax, stick-lack, and abundance of saltpetre. Wild game of all sorts is extremely plentiful, and captain Hamilton says, that deer are so numerous, that he bought one for a groat; but though they are very fleshy they are not fat. They have swine's flesh, plenty of good poultry, and many sorts of excellent fish.

The Peguans suffer their hair to grow very long, and tie it on the top of their heads with a cotton ribbon wrapped round it in such a manner that it stands up in the form of a spire. They wear a garment so thin that the skin is easily seen through it, and have a large scarf about their loins, which reaches to their ancles, but they wear neither stockings nor shoes.

The natives of Ava are distinguished from the Peguans by making figures on their skins, by pricking them with a bodkin, and rubbing them over with charcoal. This the Peguans are not allowed to perform. The men are generally plump, well shaped, and have good features; but are of an olive complexion.

The women are much fairer than the men; they are also well shaped, and have commonly pretty round faces, but are small of stature. Their head-dress is their own black hair tied up behind, and when they go abroad they wear a piece of cotton cloth loose on the top of their heads. They wear a cotton or silk frock, which fits close to their bodies and arms, and reaches half way down the thigh; under it a scarf which comes four times round their waist, and hangs almost to the ancle, but is so contrived, that at every step they take it shews the right leg, and part of the thigh. This part of their dress is very ancient, and is said to have been first contrived by a queen of the country, who, grieved to see the men so addicted to an unnatural vice, as to neglect the ladies, contrived this habit to raise desire, and incite them to place their affections on proper objects. The queen had the pleasure of seeing, that this expedient had the desired effect, and now the odious vice of sodomy is hardly known in that country.

The women are extremely courteous and kind to strangers, and are particularly fond of marrying Europeans. Hence most of the foreigners who trade thither, marry one of these women, for the time they stay. After the parties are agreed, the bride's parents, or her nearest relations, invite the bride and bridegroom, with the friends of each to a feast, and when it is over, the father, or

bride-man, asks them both if they are willing to cohabit together as man and wife, and both giving their consent, they are declared lawfully married. If the bridegroom has a house, he conducts her thither; but if not, they have a bed provided in the house where they are married.

These women are obedient and obliging to these temporary husbands, and take the management of affairs within doors wholly into their own hands. The wife goes to market, buys and dresses the food, and takes care of her husband's cloaths, in washing and mending them. If he has goods to sell, she takes a shop, and sells them by retail, to a much better account than he could sell them to the merchants, and some of them take goods to the inland towns, where they exchange them for such as are proper for the foreign markets to which the husband is bound, and generally bring fair accounts of their proceedings. If she proves false to his bed, he may cut off her hair, sell her for a slave, and keep the money. On the contrary, if the man goes astray, the woman will be apt to poison him. If she proves prolific the children cannot be carried out of the kingdom without the king's permission, which, however, may be purchased for forty or fifty pounds; and, if any irreconcilable quarrel happens between them, the father must take care of the boys, and the mother of the girls. When the husband leaves the country he may continue the marriage, by allowing his wife six shillings and eight-pence a month, and if this be not done, she may marry again at the end of the year; but if she receives that sum on his account, she is obliged to stay three years. She is the better esteemed for having been married to several European husbands.

People of fortune annually let off sky-rockets in the month of September, and if they fly a very great height, it is considered as a certain sign that the owner is in favour with the gods, but if they fall to the ground, and spend their fire without rising, the owner is greatly afflicted, and believes that his deities are not his friends. The persons, whose rockets rise in the air, shew their gratitude by building temples, and dedicating them to the gods they adore, and the priests whose temples are decayed, bringing their idols to adorn the new raised structures, are rewarded with the benefice. Captain Hamilton asserts, that he saw some of these rockets so large, that one of them contained above five hundred pounds weight of powder, dust, and coals, of which they are commonly composed. The carcase is the trunk of a large tree made hollow, into which they ram the composition, and then bind the carcase with thongs made of buffaloes hides from one end to the other, to keep it from splitting. After securing the ends of the carcase, that the composition may come gradually out when fired, they place it on a branch of a large high tree, and having fixed it in a position for mounting, add a large bamboo for a tail to balance it, some of which are said to be one hundred and twenty feet long. When the tail is fixed on, the day of solemnity is proclaimed, and multitudes of people of all ranks and ages being assembled, the owner sets fire to it, and the rocket either mounts a prodigious height in the air, or flies five or six hundred paces in an irregular manner on the ground, scorching or wounding all in its way. Soon after they choose some women out of the people assembled to perform a dance to the gods of the earth. They have various kinds of instruments, but the tabor and pipe are esteemed the best: they have also an instrument shaped like a galley, about three feet long, with twenty bells of several sizes placed on the top, with which they make no bad music.

The distemper most dreaded in this country is the small-pox. When any one is seized with it, all the neighbourhood remove for three weeks to the distance of two or three miles, where they soon run up new houses made of bamboos, and leave the sick person to live or die by himself, with only a basket of rice, some earthen pots to boil it in, and a jar of water. If the patient lives they fetch him to their new habitations, of which they make him free. It is here said that the most ravenous tyger will not touch a person afflicted with this loathsome disease.

S E C T. III.

Of the Religion of the Peguans. A Description of their Temples and Images, and of the Funeral of an High Priest.

THE talapoins are such strict observers of all the rules of humanity and charity, that if a stranger has the misfortune to be shipwrecked on the coast, though he is by the laws of the country the king's slave, they prevail on the governors to evade the cruel law, and deliver them to their care. When any unfortunate strangers come to their temples, they are hospitably supplied with food and raiment; if they are sick or maimed, these priests, who are also the chief physicians of Pegu, keep them till they are cured, and then furnish them with letters of recommendation to the priests of another convent on the road they design to travel. They never enquire after the religion of a stranger; their humanity is too warm to permit them to confine their benevolence to those of their own profession; it is sufficient, that the stranger has the human form, and that renders him the object of their charity. In their opinion all religions are good that teach men to be good; they believe that the gods are pleased with various forms of worship, but with none that is hurtful to man, because cruelty is contrary to their nature.

When any contention happens between neighbours the talapoins use all their endeavours to produce a reconciliation, and never leave their good offices till they have obtained it; when, in token of friendship, the parties, according to an ancient custom, eat champoc from each other's hand to seal their friendship. This champoc is a kind of tea that has a very disagreeable taste: like other tea it grows on bushes, and is used on such occasions all over Pegu.

The talapoins frequently preach to numerous auditories, in which the usual subject of their discourses is, that charity is the most sublime of all the virtues, and ought to be extended not only to mankind, but to animals. They also exhort the people not to commit murder; to take from no person any thing belonging to him; to do no hurt; to give no offence; to avoid impurity and superstition; and above all not to worship evil spirits. But their discourses on this last point have no effect. The people attached to manicheism believe, that all good comes from God, and that the evil spirits are the authors of all the mischief that happens to man; and that therefore they ought to worship these demons that they may not afflict them. This is a common notion among the Indian idolaters.

The images in their temples are placed cross-legged under domes; their faces are longer than the human; their ears are very large, and the lobes are thick; their toes are all of an equal length, and their arms and hands are very small in proportion to their bodies. The congregation bow to them when they come in and go out, and that is all the worship they pay them.

There are two large temples near Syriam, which so nearly resemble each other, that they seem to be built on the same model. One of them, which stands about six miles to the southward, is called Kiakiack, or the temple of the god of gods, in which is an image twenty yards in length, lying in a sleeping posture, and they pretend that he has lain in that manner six thousand years. The doors and windows of this temple are always open, and every one is at liberty to see this idol. They are persuaded, that when it awakes the world will be destroyed. The temple is erected on an eminence, and in a clear day may easily be seen at six leagues distance.

The other temple, named Dagun, is situated in a low plain about the same distance, to the north of Syriam, but the doors and windows are always shut, and none are allowed to enter this temple but the priests, who will not describe the shape of this idol, though they say it does not resemble that of an human being. As soon as Kiakiack dissolves the frame of the world, Dagun, they imagine, will gather up the fragments, and form a

new one. Near these temples are held annual fairs, at which are made free-will offerings for the use of those temples.

According to Balbi, the Peguans in his time had annually five principal festivals, which they call Sapaus, and celebrate with extraordinary magnificence. In one of them the king and queen went in pilgrimage about twelve leagues from the city, on which occasion they rode on a triumphal car, so richly adorned with jewels, that it might be said, without an hyperbole, they carried about them the value of a kingdom. This prince was at that time extremely rich, and had in the chapel of his palace several idols of inestimable value. One of them, he says, was of the human form, as big as the life, and of massy gold, having on its head a triple crown, adorned with all sorts of precious stones; on the front was a ruby as big as a prune; at the ears were the richest pendants that ever were seen, and on the belly a scarf in the manner of a belt covered with diamonds and stones of an inestimable price. Two other idols of silver were by the sides of the first, but higher by two feet. A fourth idol passed for the richest of them all, both from the quantity of metal, and its ornaments; and a fifth was no less esteemed, though it was only made of brass and pewter.

Mr. Hamilton observes, that he saw the ceremony of an high-priest's funeral, and was not a little pleased with the solemnity. After the body had been kept three or four months from putrefaction by spirits or gums, a great mast was fixed firmly in the ground, and at fifty or sixty yards distance on each side were placed four smaller masts, all of them perpendicularly. Around the great mast in the middle three scaffolds were erected above each other, the lowermost the largest, and the smallest at the top, so that it resembled a pyramid. These scaffolds were railed in, except an open place of three or four feet on each side. All the scaffolds, and the ground below them, were filled with combustibles. Four ropes were carried very tight from the mast in the middle to the other four masts, and a rocket on each rope was placed at each of the small masts. The corpse was then carried to the upper story of the pyramid, and laid flat on the scaffold, and after a great shew of sorrow among the people who were present, a trumpet was sounded, at which signal fire was put to the rockets, which, with a quick motion, flew along the ropes, set fire to the combustibles, and in a moment they were in a flame, and in an hour or two all were consumed.

The people entertained such veneration for this talapoin, that they esteemed him a saint. He was highly respected by the king himself, and when any nobleman happened to incur the king's displeasure, he used his interest with his majesty to have him restored again to favour. This always happened, except the nobleman was guilty of atrocious crimes; and then he used his endeavours to have the rigour of his punishment abated.

S E C T. IV.

The absolute power of the King; the manner in which Traitors are punished. The fulsome Adulation with which he is treated by his Subjects. Of his Army, and the Maintenance of his Troops. The Forms observed in the Courts of Justice, and some Account of the Palace and City of Ava.

THE king is despotic, and all his commands are laws; he, however, holds the reins of government in his own hands, and punishes with the utmost severity those governors of provinces and towns whom he finds guilty of oppression. That he may be informed of every thing that passes throughout his dominions, every province or city has a deputy residing at court, which is generally in the city of Ava, the present metropolis. These deputies are obliged to attend the court every morning; and when the king has breakfasted he retires into a room where he can see all his attendants, without being seen: mean while a page waits to call the person from whom his majesty would obtain an account of whatever has passed in his province or city, and this news he relates, looking

looking with profound reverence towards the room where the king stays; but if he omits any thing of consequence, which the king happens to hear of by another hand, he is sure of being severely punished.

When his majesty receives information of treason, murder, or any other crimes, he causes the affair to be tried by judges of his own choosing; and, on the conviction of the criminal, assigns the punishment he is to undergo, which is either being beheaded, made sport for the elephants, which is the most cruel death, or banished for a time to the woods; whence, if he escapes being devoured by the wild beasts, he may return when his banishment is expired, and then must spend the remainder of his days in serving a tame elephant: but for smaller crimes people are only sentenced to clean the stables of the elephants.

The king is treated by his subjects with the most fulsome adulation. In speaking or writing to him they stile him their god; and in his letters to foreign princes, he assumes the title of king of kings, to whom all other sovereigns ought to be subject, as being the near kinsman and friend to all the gods in heaven and on the earth, by whose friendship to him all animals are fed and preserved, and the seasons of the year keep their regular course. The sun is his brother, and the moon and stars his relations; and he pretends to preside over the ebbing and flowing of the sea: but, after all these lofty hyperbolical epithets, he sinks so low as to call himself king of the white elephant, and of the twenty-four white umbrellas. When his majesty has dined a trumpet is blown, to signify to all the kings of the earth that they may go to dinner, because their lord hath already dined. And when any foreign ships arrive at Syriam, he is informed of the number of the people on board, with their age and sex, and told that so many of his slaves are arrived to partake of the glory and happiness of his reign.

When an ambassador is admitted to an audience he is attended by a considerable body of guards, with trumpets sounding, and heralds proclaiming the honour he is about to receive, in seeing his majesty's face, the glory of the earth; and between the gate and the head of the stairs that lead to the chamber of audience the ambassador is attended by the master of the ceremonies, who instructs him to kneel three times in the way thither, and to continue on his knees, with his hands over his head, till a proclamation is read.

When baskets of fruit and pots of water are carried through the streets for the use of the king, they are attended by an officer, and all the people who happen to be near must fall on their knees, and continue in that posture while they pass by; and when the king comes abroad, some of his elephants are instructed to fall on their belly.

The officers of the army have no salary, nor have the soldiers any pay; but the governors of the provinces and cities are obliged to give subsistence to a certain number of soldiers, and to find the palace at Ava such a quantity of provisions as is appointed. However, in time of war the king allows the army pay, cloaths, arms, and also provides magazines for the support of the troops; but the war is no sooner over than the cloaths and arms are returned, by which means the soldiers, being almost constantly without their arms, know not how to use them, and are little acquainted with discipline.

The quality of an officer is said to be known by the head of his tobacco-pipe, which is of earth or metal, with a socket to let in a jointed reed, which at its upper end has a mouth-piece of gold jointed like the reed, and by the number of joints in this golden mouth-piece, the quality of the officer, and the respect that is due to him are fully known.

All the towns in the king's dominions have a government that resembles a kind of aristocracy. The governor seldom sits in council, but appoints his deputy and twelve judges, who sit at least once every ten days, but oftener when business requires it. They assemble in a large hall, on a kind of stage about three feet high, and benches are placed round the floor for people to sit or

kneel upon to hear the trials. The hall is erected on pillars, and is open on all sides; and the judges sitting on mats in the middle, in the form of a ring, there is no place of precedence. Every man has the liberty of pleading his own cause, or sending it in writing to be read publicly; and all suits are determined within three sittings: but if any man questions his own eloquence, he may empower a friend to plead for him. These trials are attended with no expence: for the town, by an easy contribution, provides for the maintenance of this court. At the backs of the judges are seated clerks, who write down what is said by the plaintiff and defendant, and the affair is determined by the governor and these twelve judges with the utmost equity; for if they are found guilty of the least partiality, and the king is informed of it by the deputy of the town, the sentence is revoked, and the whole board corrected; so that very few appeal from their decision to the king, which they may do if they think themselves aggrieved; but if an appeal be made on ill grounds, the appellant is sure to be chastised.

Though the king's palace at Ava is very large, and built with stone, it is a mean structure. It has four gates; the Golden Gate, at which ambassadors enter, is thus named because all ambassadors procure an audience by presents. The south gate is called, The Gate of Justice, and is entered by all who bring petitions, accusations or complaints. On the west is the Gate of Grace, where all who have received favours, or have been acquitted of crimes, pass out in state, and all persons condemned are carried away loaded with fetters: and the north gate, fronting the river, is stiled The Gate of State, and through it his majesty passes when, according to the language of these slaves, he condescends to bless his people with his presence; and all his provisions and water are carried in at this gate.

Though the city is of considerable extent, and very populous, it is only built of teak planks, or split bamboos, because if any persons are charged with treason, or any other capital crimes, they may find no place of security; for if they do not appear to the first summons, fire is set to their habitations to fetch them out.

S E C T. V.

Of the Kingdoms of ARRACAN and TIPRA.

No authentic Account of those Countries, except the imperfect one given by Mr. Hamilton. The cruel Manner in which the King treated Sultan Sujah, and the Destruction of the Country.

IT may here be expected that we should give a description of Arracan and Tipra; but a regard to that veracity which ought to be dear to the geographer and historian, makes us more willing to acknowledge our being unacquainted with those countries, than to give absurd accounts repeated from authors, who, fond of the marvellous, relate the most extravagant and ridiculous stories, and shew so little regard to truth, that what would otherwise appear probable, is rendered doubtful. Thus, 'tis said, that one of the kings of Arracan built a palace, and laid the foundation of it upon women with child; and that being told that his life would be of short continuance, a Mahometan, whom he consulted, advised him to avert the prediction, by eating a composition of six thousand of the hearts of his subjects, four thousand of the hearts of white crows, and two thousand of the hearts of white doves.

In short, it does not appear that any traveller of credit has visited the interior part of either Arracan or Tipra; and it is certain, that Mr. Ovington, who has said so much of Arracan, was never nearer that country than Bombay and Surat. Mr. Hamilton has indeed visited the coast of that kingdom, which he says extends four hundred miles in length, from Xatigam, a town that borders on Bengal, to Cape Negrais; yet few places are inhabited, on account of the vast number of wild elephants, buffaloes, and tygers; the former of which would soon destroy the productions of the earth, and the latter

latter the tame animals brought thither: only some small islands near the shore are peopled by a few poor fishermen.

Arracan produces elephants teeth, tin, lead, stick-lack, and timber for buildings. Some of the Mogul's subject trade thither for these commodities, and sometimes meet with good bargains of gold, diamonds, rubies, and other precious stones, which are supposed to be some of sultan Sujah's treasure.

This sultan Sujah had been driven from Bengal by Emir Jemla, the general of Aurengzebe, and came a suppliant for protection to Arracan. This unfortunate prince had with him his wives and children, with about two hundred of his retinue, who were resolved to follow his fortune, and six or eight camels loaded with gold and jewels, which proved his ruin, and at length the ruin of the kingdom.

When sultan Sujah first visited the king of Arracan, he made him presents suitable to the quality of the giver and receiver, and the king promised him all the civilities due to so great a prince, with a safe asylum for himself and family. Emir Jemla, knowing where he had taken sanctuary, sent to the king of Arracan to demand the distressed prince, threatening, if he refused to deliver him up, to march with his army into his country, and take him away by force. This letter had such an effect on the king of Arracan, that he basely contrived the means of quarrelling with his guest, in order to obtain a pretence for sacrificing him to the ambition of Emir Jemla.

Sultan Sujah having a very beautiful daughter, the king of Arracan desired her in marriage, well knowing that sultan Sujah would not consent to the match, he being a Pagan and she a Mahometan. Her father in vain expostulated with the king, who daily becoming more pressing, he gave him an absolute denial; on which the king sent him orders to leave his dominions in three days; and commanded that the markets should no longer furnish him with provisions for his money.

Sultan Sujah, knowing it would be death for him to return to Bengal, resolved to pass over some mountains, overgrown with woods, into the dominions of the king of Pegu, which were not above a hundred miles distance; and therefore the next day after his receiving the message, began his march, with his family, his attendants, and his treasure; but the barbarous king sent after him a strong party, which overtaking him before he got into the woods, killed most of his attendants, and seizing the treasure, brought it back in an inglorious triumph. But what became of the sultan and his daughter is unknown; none being able to tell whether they were slain in the skirmish, or afterwards devoured in the woods by the wild beasts.

So much treasure had never before been seen in Arracan; but to whom it should belong caused some disturbance. The king thought that all belonged to him; those that fought for it claimed a share, and the princes of the blood wanted some fine large diamonds for their ladies; but the priests persuading them to dedicate all the treasure to the god Dagun, and to deposit it in his temple, they all unanimously agreed to the proposal.

In 1690 the king of Arracan dying without issue, two princes of the blood, contending for the crown, took up arms, and both resolving to seize the treasure, the priests removed it to a place only known to themselves; and the two princes pursued their quarrel with such warmth, that in one year both themselves and families were destroyed, and the kingdom left in anarchy; but it is now said to be subject, or at least tributary, to the

king of Ava; and this is also said to be the case of Tipra, which extends along the north of Ava, and is probably no more than a province of that kingdom.

S E C T. VI.

Of the Kingdom of ACHAM.

Its Situation and Mines. The People free from Taxes. Of the Coin of Acham; the Funeral of the King; and the Conquest of the Country. The People said to be the Inventors of Gun-powder.

THE kingdom of Acham, or Azem, is situated to the east of the great Mogul's dominions, and to the west of the lake Chiamay, and produces every thing necessary for the subsistence of man. As the country abounds in mines of gold, silver, iron, and lead, the king has reserved them to himself, and levies no subsidies from his people; and, that they may not suffer oppression, none are employed in working these mines but the slaves he purchases of his neighbours. Thus the people are free from taxes, and live at their ease, while the rest of the Indians are involved in all the miseries of slavery and oppression, in the midst of a country where providence has provided for them all the riches of nature in the greatest exuberance.

It is prohibited by the laws to carry gold out of the kingdom, or to coin it into money; yet it is used by the people in trade in great and small ingots; but these are not to be paid to strangers. The king, however, causes pieces of silver to be coined of the size and weight of roupies, and of an octagon form; and these may be transported any where.

The king resides in the city of Kemmerof; but the tombs of the royal family are in the city of Azoo, on the banks of the river Laquia, where every prince erects a kind of chapel in the great pagoda to serve for his place of burial.

Being persuaded that after death they go into a world where those who are stained with guilt suffer chiefly by hunger and thirst, they place food by the side of the corpse, that it may feed upon it if necessary. The king is said to be interred with those idols of gold and silver which he worshipped when living; and an elephant, twelve camels, six horses, and a great number of hounds, are also buried, from the belief that they may be of use to him in another world. In these funeral solemnities barbarity is joined to superstition, and the woman he loved best, with the principal officers of his household, poison themselves, in order to enjoy the honour of being interred with him, and of serving him in the next world. When a private person is interred, all his friends and relations assist at his funeral, and throw into the grave the bracelets and ornaments they wear.

This country was hardly known before Mirgimola, general of Aurengzebe, conquered it, about the last century. He undertook this expedition with the greater confidence, as Acham had been without any wars for the space of six or seven hundred years, and the people had entirely neglected the use of arms. He found no difficulty in conquering such a people; yet tradition attributes to them the invention of gun-powder, which is said to have passed from Acham to Pegu, and from Pegu to China; which has given occasion to say, that the Chinese were the authors of that discovery. It is also said, that in this war Mirgimola took several pieces of cannon, all of which were of iron.

C H A P. XXII.

OF I N D O S T A N.

S E C T. I.

Its Situation, Extent, Provinces, Climate, principal Rivers, and Minerals; with an Account of a remarkable Phenomenon in natural History, occasioned by the Chain of Mountains that extend through the Peninsula.

THE name of India was doubtless derived from the river Indus, the western boundary of this extensive country, which is situated between the Indus and the Ganges; but it is at present known by the name of Indostan, or India Proper, and by the natives is called Mogulstan, or the empire of the great Mogul, who is descended from Tamerlane, who was a Mogul Tartar.

This country is of very great extent, and is bounded by Ufbec Tartary and Tibet on the north; by another part of Tibet, with Ava, Acham, and the bay of Bengal, on the east; by the Indian ocean on the south; and by the same ocean and Persia on the west. It extends between the sixty-sixth and ninety-second degree of east longitude from London, and between the seventh and fortieth degree of north latitude; and is two thousand and forty-three miles in length, from north to south, and in the broadest part one thousand four hundred and twelve in breadth, from east to west; but the most southern part of the peninsula is not three hundred and twelve miles broad.

The north-east division of India contains the province of Bengal, which is situated at the mouth of the Ganges, and those of Naugracut, Jesuat, Patna, Necbal, Gor, and Rotas, which are in the mountains of Naugracut.

The south-east coast of the peninsula, called the coast of Coromandel, contains the provinces of Orixá, Golconda, the east side of Bijnagar, or Carnate, Tanjour, and Madura.

The middle division contains the provinces of Afme, or Bando, Jengapour, Cassimere, Hendowns, and Lahor, or Pencab, Delly, Agra, Gualeor, Narvar, Ratipor, Chitor, Berar, and Candish.

The north-west division, on the frontiers of Persia, and on the river Indus, contains the provinces of Cabul, Haican, Multan, Bucknor, Tatta, or Sinda, Jesselmere, and Soret.

The south-west coast of India, generally called the coast of Malabar, contains the following provinces: Guzarat, or Cambaya, Decan, or Vissapour, and Bijnagar, or Carnate.

The dominions of the Mogul are chiefly above the peninsula, though it is generally imagined, that the whole is under his immediate government, and that the royal mandates from Delli are obeyed in the most remote parts of the coast: but Mr. Cambridge observes, that "this is so far from the truth, that a great part of this vast peninsula never acknowledged any subjection to the throne of Delli, till the reign of Aurengzebe; and the revenues from those Indian kings and Moorish governors who were conquered or employed by him, have, since his death, been intercepted by the viceroys, which his weaker successors have appointed for the government of the peninsula; so that at this time neither can the tribute from the several potentates reach the court of Delli, nor the vigour of the government extend from the capital to those remote countries. And ever since the province of Indostan was ruined by Nadir Shaw, the weakness of the Mogul, and the policy and confirmed independency of the viceroys, have in a manner confined the influence of the government to its inland department." Whence, as he afterwards observes, the sovereign really possesses only a third, and that the least valuable part of his own vast empire.

As the tropic of Cancer extends thro' the middle of it, the air is exceeding hot; but in the most sultry season

the rains, which usually begin at the latter end of June, and continue till about the close of October, cool the air and refresh the earth. When these rains set in, a day seldom passes without terrible thunder and lightning; and even during the fair season, they have lightning, tho' without thunder, for several weeks together; but this kind of lightning does no manner of harm. The heavens are clear and serene, except in the rainy season and about the time of the vernal equinox; for all the rest of the year is exempt from storms and hurricanes, and there are only such moderate breezes as the heat of the climate requires. The pleasure to be found in the mornings and evenings is not to be conceived; for not only the heavens seem to enjoy a more than usual purity and brightness, such as is never seen in these northern latitudes, but all trees and plants retain a perpetual verdure, and you behold blossoms and ripe fruit on some tree or other all the year round; and a late author observes, that the sight, the taste, and the smell, are all regaled in those delicious gardens, which come up to our finest ideas of a terrestrial paradise.

The excellence of the climate appears from the uninterrupted health and long life of the natives; but this is partly to be ascribed to their innocent food and the liquors they use, namely, rice, herbs, and fair water; and partly to the salubrity of the air; but there are low grounds near the sea, where the vapours arising from the ooze and salt marshes render the air unhealthful, particularly in the English settlement of Bombay, and the country of Bengal, through which the Ganges discharges itself by several mouths into the sea, and the whole province is, like Egypt, annually overflowed. However, nine parts in ten of the continent of India is as healthful as any part of the world; and as agreeable to European constitutions, after their recovery from the illness they generally contract during the first months after their arrival, which proceeds as much from the alteration of their diet, and a different regimen, as from any other cause.

The principal rivers of this empire are the Ganges and the Indus; the former is held in the greatest esteem, not only from its long course, the depth of the channel thro' which it falls into the bay of Bengal, and the purity of its waters, but from the imaginary sanctity attributed to it by the natives, who worship this river as a god, and happy is the man who breathes out his soul upon its banks.

The Indus waters the western side of India as the Ganges does the east, both running a course of about three thousand miles; but the entrance of the Indus is so choaked up with sand, that it is not navigated by great ships. It flows from the north-east to the south-west, and discharges itself into the Indian ocean by three mouths, in about the twenty-fourth degree of north latitude. Though these rivers run so far asunder, their sources are said to be near each other, and both are held to be in the kingdom of Tibet.

Besides these rivers there are many others, most of which will be taken notice of in mentioning the places by which they pass.

The mountains produce diamonds, of which we shall give a particular account in treating of the kingdom of Golconda, and also rubies, amethysts, crysolites, granates, agate, and jasper.

Before we conclude this section, it is necessary to observe, that the chain of mountains, which run through the peninsula from north to south, are the cause of an extraordinary phenomenon in natural history. The countries which are separated by these mountains, though under the same latitude, have their seasons and climate entirely different from each other; and while it is winter on one side of the hills, it is summer on the other. On the coast of Malabar a south-west wind begins to blow from the sea at the end of June, with continued rain, and

rages against the coast for four months, during which time the weather is calm and serene on the coast of Coromandel; and, towards the end of October, the rainy season, which they term the change of the monsoon, begins on the coast of Coromandel: at which time the tempestuous winds bearing continually against a coast in which there are no good ports, make it so dangerous for the shipping to remain there for the three ensuing months, that it is scarce ever attempted. This is the cause of the periodical return of our ships to Bombay, where there is a secure harbour and convenient docks.

S E C T. II.

Of the Soil and Husbandry of the Natives; with the Trees and Plants; particularly of the Indigo Shrub, and the Banian Tree.

AT the end of the fair season the earth resembles a barren desert, without one spire of grass or any thing green on its surface, except the trees, which never lose their verdure; but the showers no sooner begin to fall, than the face of nature is changed, and the earth is almost instantly covered with grass and herbs. The soil, consisting of a brittle fat mould, is easily broken up and prepared for tillage; and though they sow the same land every year, it is never manured, but is rendered sufficiently prolific by the annual rains.

In the northern parts of India they have as good wheat and barley as any where in the world; but in the southern part of the peninsula they sow nothing but rice, and indeed the natives scarce eat any thing else. The fields lie open, except near the towns and villages, where people form little inclosures for their own convenience; and as no man has any property in the land he sows, the prince's officers take a third, or one-half of the crop, or more, as they think proper, and leave the poor husbandmen the rest. Nor is it left to their choice, whether they will sow or not; for the respective governors and generals, having towns and villages assigned them, to enable them to support the quota of troops they are to furnish, order a particular spot of ground to be cultivated by every village, and at harvest send their officers to take as much of the crop as is thought proper.

They have no oats; their peas and beans are smaller than ours, but full as good; they have also a sort of peas called donna, rather larger than tares, with which they feed their horses; these they boil, bruise, and mixing coarse sugar with them, make them up into balls, which they give to their horses: they also sometimes give them balls made of a composition of barley-meal, and other ingredients.

Their cream, instead of butter, produces a substance like thick oil, and will never be brought, in that hot climate, to such a consistence and hardness as ours, yet it is very sweet and good; and as they have plenty of milk from their cows, buffaloes, and goats, the people in the north of India make a considerable quantity of cheese. There can be no whiter or better wheaten bread than that made at Bengal and several other parts of India, but the natives seldom eat any of it: they, however, make thin flat cakes of wheat flower, which they bake upon iron plates, and always carry with them in their journeys.

The country produces no great variety of flowers, and yet the gardens are extremely pleasant, being adorned with winding walks of fine fruit-trees, always green and blooming, with large basins of water; and handsome cascades. Those flowers that are natives of the country last almost all the year; but, though they have a beautiful mixture of colours, few of them have any smell. The rose and a white flower like that of the jessamine are the only ones that are very fragrant.

The fruit-trees are the banana, or plantain, the cocoa-nut, mangos, guavas, oranges and lemons, limes, mirabillions, pomegranates, jaccas, tamarinds, ananas, or pine-apples, and mulberries; to which may be added the areka-nut, and betel. In the north part of the empire are apples, pears, and other European fruits.

The kitchen gardens are well stocked with water-melons, musk-melons, potatoes, and other roots, and

pot-herbs. They have also saffron, turmeric, opium, the pepper-plant, ginger, cardamums, and considerable plantations of sugar-canes, particularly in Bengal.

The cotton shrub is of great use, for of this are made their gingham, muslins, calicoes, &c. They sow large fields of the seed, which grows up to the height of a rose bush, and then puts forth yellow blossoms, which are succeeded by little cuds, which swell to the size of a small walnut, and then the outer skin bursting discovers a fine soft wool as white as snow. The seeds are always found amongst the wool.

They have also the cotton tree, which grows to a great height; the fruit, if it may thus be called, becomes of the size of a hen's egg, and then bursting like the other, yields a fine white wool.

The indigo shrub grows to the height of a gooseberry-bush, and has a thick round head, but no thorns. The people strip off the leaves, and having laid them in a heap, they lie several days till they have sweated, and are then put into deep vessels, with a sufficient quantity of water, to which they give their blue tincture. The water is afterwards drained off into broad shallow vessels, made of a kind of plaster of Paris, where the sun having exhaled all the moisture, there remains at bottom a hard dry cake about a quarter of an inch thick, which is our indigo. The best sort is brought from Biana near Agra, and a coarser kind is made near Amadabat.

There are also abundance of fine woods and groves, that afford timber for building of houses and ships, and considerable quantities of red wood for dying. One of the most remarkable of their trees is the banian tree, the boughs of which bending to the earth, take root and grow up again like the mother-plant, whence one of them will have forty bodies and upwards, and spreading themselves far around afford shelter for a regiment of soldiers under its branches; which bearing leaves that are ever green, afford a noble shade. Under these the gentoos frequently place their idols, and here their devotees reside, and perform those penances which appear extremely surprising to all Europeans, and which we shall mention in treating of the religion of the Gentoos.

S E C T. III.

Of their Caravans, in which they use Oxen. Of the Camels, Elephants, and other Beasts of India, with a Description of the Shoegoose. Of the Birds, Insects, and Reptiles, particularly the Scorpions, and a remarkable Kind of Serpents, with some curious Particulars relating to the latter. Of the Fishes of India, among which are described the flying Fish, the Bonito, the Albacore, the Dorado or Dolphin, the Shark, and its Attendants the Pilot-Fish, and Sucking-Fish.

OF all the animals of India, none appear more useful than their oxen, which generally serve for draught and carriage, and are sometimes shod: they are not very large, but swifter of foot than ours, and will carry a man twenty or thirty miles a day. Caravans, in which are sometimes eight thousand oxen, are employed in carrying rice, salt, and other things from place to place. Their drivers have no fixed abode, but take their wives and children with them. Each of these caravans has a captain, who wears a string of pearls around his neck, and assumes the dignity of a prince. The people who follow the profession of carriers are divided into four tribes, each consisting of about one hundred thousand souls, who always sleep in tents. One carries only corn, another tribe only peas and beans, another rice, and another salt; and the persons of each tribe are distinguished by certain marks made in their foreheads. The horns of the oxen would endanger the lives of their riders, by their tossing their heads back, when tormented by the flies, were they not sawed pretty short. Ten or a dozen of them are employed in drawing one of their heavy carriages; but they have no more than two to their coaches, which will hold only two people. When they bait, they are fed with balls of paste.

Camels are also used for carriage, though less frequently than oxen. They cannot tread sure in slippery ways, but

but seem peculiarly formed by nature for those dry and sandy deserts, which, without their assistance, would be impassable, since they will travel several days successively over hot burning sands without water.

The elephants of India, when at their full growth, are some of them twelve or fifteen feet high, and yet so tractable that a boy may govern them. It is a common mistake, that they have no joints in their legs, for they lie down and rise up like other animals: their pace is a walk, but they stretch so far as to travel five miles an hour, and are so sure footed, that they never stumble. Their keepers by signs, and the sound of their voice make them understand their meaning, and if they make a sign to them to terrify any man, they will advance towards him in a threatening manner, as if they intended to trample him to death, and yet not hurt him. If the keeper directs him to throw water or dirt in a man's face, he will do it without farther mischief. The elephant takes up whatever he eats or drinks with his long grisly trunk, and thus conveys it to his mouth, and this trunk, though extremely limber, has such strength that if he strikes a horse or a camel with it in earnest, he will kill him at a blow. It indeed supplies the use of hands, for with it he will pluck up the corn and grass by the roots, knock off the dirt that hangs about it against his legs, and then convey it to his mouth. He will also tear down the branches of the trees with it, and eat the tender twigs. Scarce any animal will swim faster, for at Fort St. George, where the ships that bring them can only come within two or three miles of the shore, they frequently make them swim to land, but they have little more than their trunks above water, through which they breathe. The male elephant is sometimes mad after the female, when he becomes so mischievous as to strike any one he meets, except his keeper; at that time therefore they chain the elephant by the legs, and if he happens to get loose, he will overturn every thing in his way, nor is it possible to divert his rage without fireworks, which bursting with a loud noise will make him stand still and tremble. When the elephants are in these mad fits they sweat prodigiously, and smell much ranker than a goat.

In the Mogul army are several elephants that will not only stand fire, but suffer a great gun to be discharged from their backs. Those they carry are about five feet long, placed on a square wooden frame that is fastened to a broad thick cannon, tied on with strong cords and girths. At the four corners of this frame are four silk flags fixed to little staves. Upon the neck of the elephant the man is seated who guides him, and has an iron rod in his hand, about half a yard long, sharp at the lower end, and a hook turned up, with which he pricks him forward, or pulls him back. The gunner is seated on the wooden frame, where he has his ammunition and ball with every thing necessary for loading and firing. The balls discharged from these guns are about the size of a tennis ball.

The elephants are usually fastened by a chain about one of their hinder legs to great trees, under the shade of which they are kept. Each of the great war elephants is allowed by the Mogul four females, and they are said to be so modest, that they will not permit any one to see them in the act of copulation.

They have also buffaloes and asses; the former are more sluggish than the oxen, and have a smooth thick skin without hair; the female gives milk, and the flesh, which is sometimes eaten, is coarse food.

In the southern parts are thin long legged sheep, whose backs are covered with a reddish hair instead of wool, but their flesh is lean and dry. However, towards Persia and Tartary they have fine sheep with good fleeces and large tails, that weigh several pounds. It is observable of the Persian sheep brought into India, that they have each from three to seven horns, some of which stand upright on their foreheads, and the battles of their rams are very bloody. They have also plenty of goats, and their kids are pretty good eating. The Indian hogs are esteemed the best butchers meat in India, especially the wild hogs, which are very plentiful.

There are great numbers of antelopes, deer, and hares, and as nobody claim any property in them, every body are at liberty to kill them, as well as all other game; for tho'

the Mogul is the proprietor of all the lands in the country, he does not monopolize either the wild beasts, or the wild fowl. Even the grass, herbs, and trees, and whatever grows spontaneously in the woods and extensive fields, are enjoyed by the people in common: so that though they have no lands that they can call their own, they have almost an equivalent from the privileges they enjoy in those of the prince. The only beast of the forest, the hunting of which the emperor reserves to himself, is the lion. There are also tygers, leopards, wolves, monkeys, and jackalls, which last are a kind of wild dogs of the colour of a fox, but somewhat larger. These run about at midnight in companies, making a dreadful howling, not only in the country, but in the midst of the great towns. It is said, that one or more of these always attend upon the lion, and hunt his prey for him. However, there are great numbers of them in all parts of the country, as well in those parts where there are no lions as where there are: they are very fierce, and if a corpse is not buried deep, they will scratch it up out of its grave.

Among the beasts of India we ought not to omit a fierce little creature called a shoe goose, which is about the size of a fox, with long ears like those of a hare, and a face like a cat; its back and sides are grey, and its breast and belly white. These, as well as dogs, are used in hunting; on which occasion a horseman carries the shoe-goose behind him, hood-winked, and as the antelopes and deer are pretty familiar, they will not start before the horses come very near. He who carries the shoe-goose then takes off the hood and shews it the game, which with large swift leaps it soon overtakes, when springing on their backs, and getting forward to their shoulders, it tears out their eyes with its claws, and makes them fall an easy prey to the hunters.

They also sometimes hunt with a tame leopard, which runs down his game, and frequently gives the hunters as long a chase as the dogs, and when the game betake themselves to swimming, which they frequently do, it will follow them into the water.

With respect to the feather'd race, they have here plenty of all kinds of poultry, and also pigeons, turtle-doves, quails, partridges, peacocks, and parokets. The flesh of their poultry is, however, generally lean and dry, and some of them have bones as black as jet; but their flesh is thought as well tasted as that of the others.

Vultures are here extremely common, and perfectly tame, which probably proceeds from the banyans feeding them as they do other animals; they are said to be considerably larger than an eagle, and much of the same shape.

There is a kite here with a white head, for which the banyans have a high veneration, and seem to pay it religious honours. These birds, when flying in the heat of noon, are frequently overcome by the scorching rays of the sun, and drop down in the streets. Upon such an accident, the soldiers in our settlements always make money of it; for carrying the kite into the market place, they threaten to wring his neck off, upon which the superstitious crowd contribute small pieces of money to purchase the bird's life and liberty.

They have not many singing birds; but they have one less than a wren, which has ravishing notes, and a beautiful plumage. The multitudes of monkeys which infest the woods in the southern parts of India, are terrible enemies to these little birds; but nature has taught them to preserve both themselves and their young, by building their nests at the extremity of the twigs, where they hang like small purses out of their reach. There are also in this country bats almost as large as kites.

The pleasure of living in so delightful a country as India is much abated by the multitude of troublesome insects and reptiles. The musketoes or gnats, and bugs, immediately seize upon the Europeans on their first landing, and are so venomous, that in one night's time a man's face will be so swelled that his companions cannot know him; but when they have been some time in the country, though they are always pestered with them, they do not leave such swellings as at first. They are indeed so troublesome, that every man who can afford it, keeps a servant to brush them off his person, and it is

in vain to attempt to sleep with the face uncovered, without somebody to beat away the gnats, and as for the bugs they swarm among the soldiers and the common people. They have, however, one way of avoiding them, and that is by daubing the feet of the couch on which they lie with tar, which they have either an aversion to, or are stopped by their sticking in it.

During the rains frogs and toads multiply prodigiously, and grow to a considerable size. The rats are three or four times as large as ours, and are so bold that they will hardly give a man the way.

Of all the venomous creatures of this country the scorpions, centipedes, and serpents, of which there are many different kinds, are the most dangerous, for they breed in every corner, and there is no possibility of being secure from them without continually sweeping.

Of the scorpions there are various kinds, those in the woods are said to be black, and their sting mortal. The house scorpions are about the length and thickness of a man's little finger, and, according to Mr. Salmon, are shaped almost like a lizard, but carry their tails turned up to their backs, and at the end of the tail is a sting not much bigger than a hornet's, and always visible. They creep very slowly, and it is easy to cut off their stings, which the above author says he has often done. The stings of these are not mortal, but they create a violent pain, like that of a red-hot iron applied to the part; but the anguish is abated by anointing the part with the oil of scorpions, and in about twenty-four hours the pain entirely ceases.

The centipede derives its name from the great number of its legs; those of this country are somewhat bigger than a goosequill, and three or four inches in length; but though they are so small, their bite is very dangerous.

There are here many kinds of serpents, but they will not attack a man, unless first provoked, or incited to it by their keepers; for there are people who keep them in baskets, and carry them about to shew their tricks. One of those which Mr. Salmon saw, raised himself up near half its length, then spread his head as big as the author's hand, and shewed a beautiful face, nearly resembling the human; this species the English imagine is the same that tempted Eve.

Mr. Grose mentions a kind of incantation of these reptiles, and says, that when a snake, lurking in a house, has bit any one, one of their jugglers is sent for, who will with an instrument, something resembling a flageolet, play certain tunes, the sound of which operates so powerfully on the snake, that he leaves his hole, and with visible reluctance presents itself to those that stand ready to kill him. "I am fully aware, says that gentleman, of the ridicule this will meet with from many, but prefer even the certainty of incurring it, to the suppression of what I tried myself to disbelieve till convinced of it."

A clergyman, who was with our ambassador at the Mogul's court, relates, that while he was there the Mogul sentenced a man to die for killing his mother, and as the most terrible death he could contrive, ordered him to be bitten by two serpents. Accordingly one of the people, who keep serpents in a basket for shew, was sent for: the criminal was stripped naked, and stood trembling, while the master of the snakes, having irritated and provoked them, put one to the wretch's thigh, which immediately wound itself about him, and bit him in the groin till the blood followed; the other was set on the outside of the other thigh, and bit him likewise: notwithstanding this, the criminal kept upon his feet a quarter of an hour, but complained of a fire raging in all his limbs, and his body swelled to a great degree; the serpents were taken off before he fell, and about half an hour after the wretch breathed his last.

The Indian seas abound with vast shoals of fish, among which we shall only mention a few of the most remarkable. The bald-pate is thus called from its head and neck being without scales, and is very good eating.

The raven-fish is so named from its mouth having some resemblance to the bill of a bird: it is only a span long, red on the back and tail, and yellow on the belly.

The flying fishes, which are most generally seen within the tropics, are commonly of the size of a large herring, to which they have some resemblance. The large size of their side-fins countenance the opinion of their being assisted by them, in the spring they make out of the water, on being pursued by larger fishes of prey, as those fins continuing spread must naturally gather some air; but it is highly probable, that what is called their flight, is no more than an extended leap, like that of the flying-squirrels on shore; and that their necessity of replunging into the water is not so much owing to their fins drying in so short a space as twenty-five or thirty yards, and requiring a fresh wetting, as to the force of their spring being spent: for it is evident, that they are not guided by their sight, but are urged on by a mechanical impulse, so that they frequently fall into ships. They are well-tasted, and are often seen in great shoals flying from the pursuit of the bonitos, albacores, and dorados, whose favourite prey they are; nor does this fish find enemies only in its own element, for several sea-birds watch hovering for its immersion, and dart down upon it with such rapidity, as to make it their prey before its replunging into the water.

The bonito undoubtedly takes its name from its being highly agreeable to the taste of the Portuguese, the first Europeans that navigated the Indian ocean, and gave it this name, which, in their language, signifies delicious. It is indeed a firm and not unpleasant fish, but rather dry, and requires a rich sauce to entitle it to its name.

The albacore is nearly of the same kind as the bonito, but grows to a much larger size, some being taken from sixty to ninety pounds weight, and upwards. Its name is also taken from the Portuguese, who thus denominated this fish on account of its whiteness. It is rather dryer eating than the bonito. Both these fish are often caught by an imitation of the flying-fish, which being swung to and fro, represents their flight, so as to bring them greedily to the hook; they are likewise frequently struck with the fish-gig. It is remarkable that both are also at certain seasons infected with a worm that makes them in an agony spring so high out of the water, as to fall into such boats as are in the way of their leap.

The dorado, or dolphin, is allowed to have obtained that name very improperly, it having not the least resemblance to the descriptions and delineations of it given by authors, painters, and statuaries. The Portuguese give it the name of dorado, from its golden hue, which appears through the ground-work of a beautiful azure that is blended with it; but though nothing can be conceived to have a more lively gloss than its colours, this fish is no sooner taken out of the water, than they begin to fade. It is caught in the same manner as the bonitos and albacores; but is greatly preferred to them in point of taste. They are commonly three or four feet long, and finely shaped, only the head seems rather too large; though the chief bone of it, on dissection, appears admirably modelled for a cut-water, and indeed they swim with inconceivable rapidity.

The shark, which is commonly met with near land, is not unfrequently found in the main sea; but this is chiefly in calms, or very light breezes, when he will follow a ship for a considerable time, unless betrayed to the hook by his natural voracity; for he is generally too large to be mastered by a harpoon or fish-gig. Almost any bait will serve, but it requires a strong hook of the larger size, and running tackle to bring him on board. He no sooner touches the deck, than he makes it shake with the violent flounces of his tail, which are capable of breaking a man's leg; but he is soon subdued by a cut of an ax upon it, which instantly depriving him of all power, he is soon dispatched.

This fish is commonly from nine to fifteen feet in length, and it is said some of them are upwards of twenty feet long. It has no scales, but the skin is rough, like shagreen, of a deep brown, inclining to a greenish colour, and whitening by degrees to the belly. The shark would have been much more terrible, had nature endowed it with an agility answerable to its voracity, which is remarkably assisted by a dreadful triple row of teeth as sharp as razors. But, besides its not being the swiftest

swiftest swimmer, its mouth, by being placed considerably within the projection of its snout towards the belly, obliges it to turn on its back, or at least sideways, to snap at its prey, which it does so heavily, that good swimmers will, with a knife, either for diversion, or for the sake of shewing their skill, attack it in its own element, and diving under the belly, where the skin is very soft, rip it open, or oblige it to sheer off. How they engender is unknown: but Mr. Grose says, it is certain that the females are not only viviparous, young ones being found alive in their bellies when taken, but that they occasionally afford them a retreat in it till they outgrow the size of wanting one.

A shark will generally afford a meal for a whole ship's company; but then they are the ranker in proportion to their size, and at best are but indifferent eating, except the fins, which, though covered with a very hard skin, when dried in the sun, and well stewed, afford a very delicate dish.

There is a species of this animal called the bottle-nosed sharks, which are of a dark blueish colour, but are not thought good to eat.

The shark is attended by the pilot-fish, which is one of the most beautiful that swims; it is seldom above a foot or foot and a half long, and is streaked transversely with blue and a yellowish brown, that have a pleasing effect in the water; but, when taken out, lose much of their shining lustre. They are frequently seen in small shoals swimming near the shark, or at the head of him. They crowd about the bait that is thrown to the shark, without nibbling at it themselves, and by their motions seem to guide the shark towards it, from whence they derive the name of pilot-fish. They seldom take a small hook when in company with a shark; but when they have lost him, or follow a ship either singly or in shoals, they will sometimes bite and be caught. They are esteemed, for their size, the most delicious eating that the ocean affords.

The sucking-fish is a very troublesome companion to the shark: it seldom exceeds a foot long, and is frequently much shorter; but by means of an oval-shaped membrane, of a texture admirably adapted for that purpose, sticks so close to the shark's skin, commonly on its back or sides, as not to part with it, even when they are taken out of the water; and no strength of hands can separate them if pulled against the grain of the sucker; but sliding them on forward with the grain, they easily come off. This force of adhesion continues while life lasts, as may be proved by applying them to a table, or any other hard substance. This fish doubtless annoys the shark in the manner of vermin, drawing its sustenance from the slime that oozes from its body, while the shark can neither shake it off, nor come at it to destroy it: the gills open upwards, and it is of a dull, muddy, slate colour; but is unfit to eat, it having neither substance nor taste.

As the sea is infested by sharks, so is the river Ganges by crocodiles, which are fed by the multitude of dead bodies which are cast into that river.

The shell-fish on the coast of India are very good, particularly oysters, which at Fort St. George are of the same size as those of England, and not inferior to them in goodness. There are some shell-fish in these seas of a prodigious bulk.

S E C T. IV.

Of the Persons and Drefs of the Gentoos and Mahometans of India : of their Manners and Customs.

THE Indians are well shaped, of a good stature, and agreeable features; and have hardly any crooked or deformed people among them. An English divine observes of their women, that their sprightly motions, agreeable persons, amorous glances, and irresistible mien, are the admiration of all foreigners, and frequently captivate the wisest. Those who inhabit the northern part of this empire are of a deep tawny or olive colour, and those in the south perfectly black; and the inhabitants of the mountains in the middle of the pe-

ninsula are all extremely black: but in every part of the country the natives have black eyes and long black hair. These blacks dye their teeth like their neighbours, and frequently rub over their skins a yellow powder: many of them likewise mark their foreheads with long yellow strokes of a finger's breadth.

The Indians generally drefs in a white vest of silk, callicoe, or muslin, which folds over before, and is tied with strings, either on the right or left side; the sleeves fit close to their arms, and, being very long, are in wrinkles about the wrist: the upper part of the vest fits the body so as to shew the shape; but from the middle downward, it fits full in plaits, reaching almost down to their feet. Under this vest they wear another that is something shorter, and, instead of stockings, their breeches cover their legs; and they put their bare feet into their slippers, which are made peaked like a woman's shoe, and turn up at the toes.

In the north part of India the people in affluent circumstances have shirts open before that hang over their breeches, and in cold weather make use of a cloak. Some of the common people among the Gentoos go perfectly naked, except a string tied round their waist, to which they fasten a cloth of a hand's breadth, which they bring up between their legs and fasten it to a string before: this just covers, but scarcely conceals, what they pretend to hide; and these are the people who carry the palanquins, and attend the English ladies when they go abroad.

Those women that are seen by the Europeans have a piece of white callicoe tied about their waist that reaches down to their knees, and the remainder of it is thrown over their bodies like a shoulder-belt, covering their breasts and part of their back. The hair of their heads is made up in a roll, adorned with such jewels and toys as they can procure: they have also jewels in their ears and nose; and sometimes stretch the hole that is bored in their ears to such an extent, that it will admit a shilling to pass through it. Their wrists and ancles are adorned with bracelets, and they have rings upon their fingers and toes, either of gold, silver, or brass. The men also frequently wear bracelets about their wrists. As to shoes or slippers, the women in the southern parts wear none.

The drefs of the Moors is extremely becoming; they having, like the greatest part of the other Asiatics, that originally Indian manner of wearing turbans of fine muslin, the circumvolutions of which, says Mr. Grose, form a covering to the head, at once light and cool, from the air easily penetrating its folds; at the same time that they defend it from the rays of the sun, the heat of which acting in a straight line, as cold likewise does, is rebated by the obliquity of the wreathing; which, admitting of an infinite variety in the making up, serves also to distinguish the tribes, professions, and rank in life of the wearers.

The drefs of these Indian Moors, nearly agrees with the description given of it by Quintus Curtius, who says, that such as are eminent for their birth and riches, clothe their bodies with a garment that falls down to their feet; they bind their hands with linen; they hang their ears with jewels, and deck their arms and limbs with gold. Thus it appears how tenacious the Indians are of their old customs, and how closely their Tartar conquerors have conformed to them.

Another point of their finery is their sashes on the outside of their long vest, which are generally richly embroidered, with the two ends hanging before, bordered with gold or silver tissue interwoven. In these they stick on the left side the handles of their daggers, which are either curiously wrought or set with precious stones; the blade is short, broad, and pointed. Their scymetars are also hung carelessly before them, with the same curious workmanship in the hilts. They wear embroidered slippers, which they take off within doors, or leave at the foot of the sophas when on a visit. Even the Europeans, on obtaining an audience at the Durbar of Surat, before they are admitted to sit in the divan in the presence of the governor, must submit to pull off their shoes, which is the less unreasonable, as the floor is generally spread with the richest carpets.

The Moors are fond of smoking, and the great among them affect the Persian luxury in having cullions, which resemble glass decanters, with flowers painted in their proper colours at the bottom. These are full of water, and plugged up with a machine, that holds the lighted tobacco, and also a leathern pipe wired round, two or three yards in length, pliant, and coiled like a snake. Through this pipe they suck in the smoke, which is rendered mild and cool, by first passing through the water, which it causes to gurgle, so as to form nonpleasing noise. The poor make use either of a cocoa nut shell, prepared in the same manner for smoking through the water, which is vulgarly called, from the noise it makes, a hubble-bubble; or merely the tobacco leaf rolled up, of about a finger's length, which they term a buncus, which is chiefly used by the Gentooes.

As to the manners of the Moors and Moguls, they are nearly the same as those of the southern Asiatics, they being greatly degenerated from the hardness and martial spirit of the northern Tartars, as well from the relaxing softness of the climate, as from their sliding into the Indian voluptuousness and effeminacy. They are, however, from their childhood, tutored and trained up to great gravity and circumspection in public, and especially to curb their passions, to prevent their breaking out into outward emotions of anger and resentment, which they consider as the highest indecency. It perhaps proceeds from this early habit of restraint and dissimulation, that their resentments, which might otherwise evaporate in menaces or opprobrious terms, wrangle in their bosoms, till it breaks out into more sanguinary effects, and a vindictiveness much more fatal: thence arise the frequent plots, perfidious circumventions, and deep-laid schemes of the great to destroy each other.

Their school-education, which is generally no more than learning to read the Koran, and to write Persian, or Arabic, is followed by their introduction into all companies, and into public business in their tenderest youth: thus their fathers carry them without due preparation into the great school of the world.

The Gentoo merchants also use the same method with their children, initiating them with the first dawn of reason into all the mysteries of trade; so that it is not uncommon to see boys of ten or twelve years of age so acute and expert, that it would be difficult to over-reach them in a bargain; and, indeed, their docility, sedateness, and the awful respect they pay their parents, are surprizing, considering their extreme fondness for their children, which they temper so judiciously as not to spoil them.

The common Indian salute is lifting the right hand to the head, and if it be a person of distinction, bowing the body a little, but they never salute with the left hand alone. When the Mahometans meet, their most usual compliment is, God give you health; to which the other replies, God give thee the same health, or Mayest thou have the prayers of the poor. The salutation of a prince is bowing the body low, putting the hand to the ground, then to the breast, and afterwards lifting it up to the head, and this is repeated three times.

A person visited does not meet his guest, but intreats him to sit by him on the carpet, and betel and areka are offered him to chew, which, as in the neighbouring countries, they have almost constantly in their mouths. They are very reserved, and seldom talk aloud or very fast. They play at a game that nearly resembles chess, and sometimes at cards; but seldom high, as in China, and in the neighbouring island of Ceylon: nor are they much disturbed when they lose, but preserve an even temper.

SECT. V.

Of the Pleasures and Luxuries of the Indians, particularly of their dancing Girls; their Equipages; and other Articles of Luxury. The Method of Champing used in India.

AT festivals, and on other occasions, it is usual to send for the dancing girls, who sing and dance

before the company, and readily retire with any young men that desire it. They act comedies in the open air by torch light, nor are they ill performed: love and gallantry are the usual subjects.

The dancing girls form a distinct branch of the community. These are sent for to a particular place, which is their district, where there are never wanting a sufficient number for the use of the public, to which they are so devoted, that they seem to have made vows of unchastity: according to their institutes, they are bound to refuse none who will come up to their price, which is governed by their degree of beauty and accomplishments. Particular sets of them are appropriated to the service of the Gentoo temples, and the use of the bramin priests that belong to them. They live in a community under the direction of some superannuated female of the same profession, under whom they receive a regular training, and learn all the arts of pleasing, in which they are but too successful; for nothing is more common than for the princes and chief men of those countries to take a particular liking to one of these women, and to lavish immense sums upon them, though their harams are stocked with far superior beauties.

Their dances would, however, at first appear disagreeable to the Europeans, especially as they are accompanied with a dull kind of music, consisting of those little drums called gum-gums, of cymbals, and a kind of fife, which make a hideous din, and are played on by men, who, with their grimaces and shrivelled features, shock the eye and torture the ear; but by use they become reconciled to the noise, and may observe some pleasing airs with which the dancers keep time. The words frequently express the subject of a pantomime dance, such as a lover courting his mistress; a procurer endeavouring to seduce a woman from one gallant in favour of another; or a girl timorous and afraid of being caught in an intrigue. These love-scenes the girls execute in character-dances with no despicable expression. In some of their dances they pay little regard to modesty in the motions of their limbs, and the lascivious attitudes into which they throw themselves, though without exposing any nudity; for they are richly dressed, and adorned with jewels. In short, they omit no allurements, and meet with such success, that some of them amass great wealth.

Mr. Grose observes, that the dress of these women is the most splendid and alluring that can be imagined. They are generally loaded with jewels from head to toe; for on their toes they wear rings. Their necks are adorned with carcanets, their arms with bracelets, and their ancles with chains of gold and silver, generally enriched with precious stones. They wear also nose-jewels, which at first have an odd appearance; but to which the eye is soon reconciled. They, as well as other women in that country, have a peculiar way of covering their breasts, which make no inconsiderable part of their finery. They inclose them in a pair of cases exactly fitted to them, and made of a very light wood linked together, and buckled on at the back. These confine the breasts, and prevent their growing to a disagreeable size, and yet from their smoothness and pliancy, play freely with every motion of the body: they are besides gilt, and set with gems, according to the ability of the wearer, and thus compose the richest part of their dress from the display favoured by their orbicular form; at the same time they are easily laid aside and resumed at pleasure.

Many of them use the antient embellishment practised through the greatest part of the East, of forming a black circle round the white of the eyes, by drawing a bodkin between them and the eyelids, that both may receive the tint of the powder of antimony, that sticks to the bodkin. They pretend that this refreshes and cools the eyes, besides increasing their lustre by the ambient blackness.

The dancing girls occasionally assume another ornament, composed of a necklace of many loose turns, formed of flowers strung together, that resemble double Spanish Jessamine, but have a stronger and more agreeable fragrance, and are far preferable to any perfumes.



*The Swing, on which the principal Persons in India,
pass away much of their Time.*

As to the equipages and carriages of the Moors, they chiefly consist in elephants, horses, palanquins, and hackrees.

Riding on elephants is a piece of state principally appropriated to the Mogul himself, the princes of the blood, the great officers of state, and the Nabobs, or Viceroy of provinces; and nothing can surely be more adapted to strike the mind with awe, and raise the impressions of pomp and grandeur, than one of those enormous beasts richly caparisoned, and bearing on its back a kind of canopied throne, in which the person who sits in such majestic state is fully conspicuous from such an eminence. These unwieldy animals are, however, growing into disuse for war, since the more prevailing use of fire-arms, and its being discovered that, notwithstanding their amazing docility, it is impossible to break and train them to the field so perfectly, as to be certain they will not do more mischief to those to whom they belong, than to the enemy, especially when exasperated with wounds, to which their prodigious bulk makes them a mark hard to miss.

The best horses used in India are brought from Arabia, but chiefly from Persia; these make a considerable article of trade both by sea and land, and, indeed, no part of the world produces finer horses than either of those countries. The Moors likewise spare neither care nor expence in their keeping, and in breaking them for war.

Of all the methods of travelling that of the palanquins, or, as they are usually pronounced, palanqueens, appears most adapted to humour their constitutional indolence, as a more lazy method of conveyance cannot well be conceived. It consists of a bed and bedstead, with short feet, covered with an ample canopy, which is commonly either of velvet or cloth, fastened by means of cross sticks, and silk or cotton cords, to an arch of bamboo; from the ends of which arch proceed the poles, which are all of one piece. The person carried may conveniently sit upright under the arch, and be bolstered up in that posture by one or two large pillows; and occasionally he may lie at his whole length and sleep by the way. This arch is prepared, while the bamboo is young, by keeping it bent so as to grow in the desired form, according to the perfection and size of which it bears a greater or less price. Some of these palanquins are rendered very expensive from the decorations employed on them, as the rich stuff with which this portable couch and its canopy are covered; from the expence of its gold or silver tassels, and the feet being carved and plated over, representing couchant lions, griffins, or other figures. The ends of the poles, on which the palanquin is carried by six, but most commonly by four bearers, are likewise adorned with the same metals, in the form of tigers heads; but this is a badge of authority granted only to a few persons of the highest distinction. In this point they are imitated by the English; for though there are few men of eminence in our settlements that do not keep palanquins, the tigers heads are reserved for the governor and second of the council.

Some of our gentlemen at Calcutta, disliking perhaps the indolent attitude in which they are placed in these carriages, invented a new one, in which the bedstead is converted into a platform that supports an armed chair fixed to it, in which they sit more decently, and full as conveniently under the canopied arch; and others have contrived a perfect sedan-chair, only preserving the bamboo form at the top and at the ends, so as to be carried on the shoulders of the bearers. In Bombay and Surat they cover them during the rains with a kind of thatch, easily put off or on, made of the leaves of the brab-tree, a species of wild palm, and lined with calicoe, thus forming a shelter impenetrable to the most violent rain, and having windows that shut or open at pleasure. In Bengal and other places they are defended, but not so effectually, with an oil-cloth thrown over them.

The jealousy of the Moors makes them cover the palanquins, in which their women are carried, by a various coloured silk netting thrown loose over the whole machine; which, without excluding the air or obstructing the sight from within, only hinders those without from

seeing them. The Moors have indeed affixed such an idea of state to palanquins, that, in most countries they have conquered from the Gentoos, they are forbid from using them, except on the day of their marriage; for which institution they preserve so high a veneration, that it is proverbial with them that a man on that day is as great as a king, and consequently they grudge him no ensigns of royalty.

They have a machine called andolas, which are of the same nature as the palanquins: but the cross sticks being fastened to a straight instead of an arched bamboo, will only admit of their lying at length. These are much cheaper, and less esteemed than the palanquins.

They have another carriage called a dooly, which resembles the andola, but is only made of the meanest materials, and is seldom used but to carry the poorer sick.

The hackrees are drawn by oxen, some of which being trained for drawing, will go as fast as horses on a full trot, and the smallest are generally the most fleet. These are chiefly used by the Gentoos, especially by the banyans and merchants of Surat. These oxen are kept as sleek and as clean as possible, and a pair of them yoked together are far from having a disagreeable appearance; the oxen of that country, especially of Guzurat and Cambay, being generally white, and some of them at least as large as our Lincolnshire cattle. As a contrast to the whiteness of their skins, they paint their horns with a shining black, and hang bells about their necks. The hackrees are open on three sides, covered on the top, and made to hold two people sitting cross-legged in the oriental manner, with a pillow at their backs to support them, or to recline upon; and consequently they have no raised seats. Here their jealousy has invented another method of concealing their women, by means of folding blinds or checks let fall round the open sides. These are generally coarsely painted, and made of the fibres of the cocoa-nut or brab-tree leaves, so disposed and loosely sewed together, as to let in the air, and not hinder the sight of those within. Each hackree has its driver, who sits on the shaft equipped with a goad, and takes care of the oxen; but in Bengal the most eminent of the Gentoos merchants ride on horseback, or in a chaise; and, being under no fear of fleeing under the English government, they shew themselves fond of a parade which they dare not shew in a place under the government of the natives, and therefore have them richly ornamented, and even the reins adorned with silver or gilt studs.

The Moguls themselves and the principal Moorish courtiers generally affect great state and splendor, and none study more the luxuries of life, though in a manner somewhat different from the Europeans. They take care to have their harems or seraglios furnished with the most beautiful women that can be procured. Those of Cashmere are the most admired by the Moguls, they being much fairer than in any other province, and have a delicacy in their shape that greatly pleases the Moors. Their taste of beauty is pretty singular, for they scarcely scruple any price for a female slave, which, added to her other beauties, has a plumpness that covers the smallest bones.

They are extremely jealous of the women, they shut up in their harems, and follow the usual Asiatic method of committing them to the guard of eunuchs, who are generally made such by a total abscission; and the blackest Abyssinians are preferred both on account of their colour and of their fidelity and discretion, in which they excel the slaves of other nations. Nothing can well be imagined more cruel, or more opposite to the benevolent intentions of nature, than thus sacrificing a number of poor creatures to the jealousy and caprice of one man, who, perhaps, amidst three or four hundred nay as far as a thousand and upwards, confines his embraces to a very few of them; while the others, in the flower of their age, and with all the violence of unsatisfied desires, inspired and nursed by the heat of the climate, languish and pine away in misery and gloomy discontent.

This custom of engrossing such numbers of the fair-sex is, as a learned and ingenious traveller remarks, attended

tended with the most fatal consequences; for besides the injustice of rendering so many amiable persons miserable, and the injury done to the population of the country, it leads both the great and the meaner sort from very different causes to the crime against nature; for as this custom necessarily thins society of the women that would otherwise appear on the rank for wives, the poorer sort, from the scarcity of that sex, are led to give a most criminal turn to their passions, and to betake themselves to their own; while, on the other hand, the abundance of women at the command of the rich, create a satiety that produces the same effect: so that every consideration, both human and divine, serves to establish the preference of the European law in permitting but one wife, to the polygamy and concubinage of the orientalists.

In short, the Moguls have adopted not only the language but the manners of the Persians; their buildings are all in the Persian stile, and, like them, they are fond of fine gardens; and especially of water, both dormant and in action, from natural or artificial cascades and fountains, and the climate supplies them with plenty of evergreens. They have commonly in the midst of their gardens neat airy pavillions, contrived with a particular regard to coolness; there the owners frequently indulge themselves during the heat of the day in parties of pleasure with their women, and in the cool of the evening by the sides of pieces of water, which are generally in the form of an oblong square, neatly ornamented with steps, and with places for recumbence on the middle of every side, spread with Persian or Turkey carpets.

Their gardens generally resemble those of the Chinese, in the wilderness stile, with this particularity, that instead of having the door in the middle, as in the European manner, it is usually placed at the corner of the wall, by which means the pavilion is not fronted by the avenue that leads to it; and, instead of presenting to the view a length of gravel, or an uniform green walk, the eye is delighted with beds of flowers, as variegated as possible, and, in all the confusion and agreeable wildness of nature, offering different scenes to the view on every side of the pavilion, to the corners of which the walks obliquely lead. They have no taste for statues, knots, and compartments, formed with perfect symmetry.

Amongst the articles of luxury, which the Indians have in common with many other parts of the East, and especially the Mahometans, they have public hummums for bathing, cupping, sweating, and rubbing, which need no particular description; but the practice of champing, which seems to have been practised by the ancient Romans, is worthy of being fully explained. After a person has gone through the ceremony of sweating, bathing, and rubbing, which, however, are not always previously used, the person lies down on a couch, bed, or sofa, where the operator handles his limbs as if he was kneading dough, or pats them gently with the edge of his hands, and chafes or rubs them, concluding with cracking all the joints of the wrists and fingers: and, if the person pleases, those of the neck, at all which they are extremely dexterous. This they imagine not only supple the joints, but procures a brisker circulation of the fluids, which, from the heat of the climate, are apt to loiter through the veins. This excites in some a kind of pleasing languor or delirium, under which they are ready to faint away, and sometimes actually do so; and it is so common, that it would be difficult to find a barber, who is a native, unacquainted with the method of practising it; this being one of the essentials of their profession.

In short, "in most of the particulars in which the luxuries of life consist, these orientalists are, as Mr. Grose observes, little, if at all, inferior to the Europeans. If they have not their taste for statues, paintings, cabinets of medals, and such articles of refined curiosity, they are at least not deficient in those of a sensuality, to which the warmth of the climate so strongly and so unhappily inclines them; being by this enervity and relaxation, generally speaking, rendered unsusceptible of those manly virtues, and that hardi-

ness constitutional to those born under the colder and rougher zones: thence, most probably, the indolent and slavish acquiescence of the eastern nations in general, under that detestable form of government, despotism; where not the profusest fertility of the soil, nor the Elysian temperature of the air in many parts, nor the choicest blessings of nature, can atone for the want of the greatest of them, liberty. Here an Englishman cannot but, in the comparison, find incentives, if that could be necessary, to the love of his country, in which the mildest laws, under the most admirably tempered constitution, secure to him his life, his property, and, what is dearest of all, his freedom."

SECT. VI.

Of the Roads, and the Method of travelling. Their Buildings and Furniture.

THE roads are generally a deep sand, which in the fair season is so hot about noon, that it would burn the feet of the poor travellers, if they were not as hard as a shoe-sole; and there is no such thing as walking in these sandy roads with shoes. Upon the great roads, at the distance of every ten or twelve miles, are choulteries, or caravanseras, which are houses for travellers to refresh themselves in: they have no doors, but are open on the side next the road, and generally consist of two rooms, in one of which the travellers spread their carpets and sleep, while the poons, or foot soldiers who attend them, get ready their provisions in the other. The erecting of these houses for the accommodation of travellers is in this country esteemed an extraordinary act of charity. There is generally a reservoir of water near them, and some good people in the neighbouring villages frequently take care that fire shall be provided for dressing provisions.

When a man of substance travels, he usually hires eight or ten cooleys, or chairmen, to carry his palanquin; four of these run at the rate of four or five miles an hour, and their companions relieve them at certain times without standing still. Besides these chairmen, it is usual to hire as many musqueteers and pikemen, to defend them from wild beasts and robbers; and these twenty men will not cost above five shillings a day, they being hired for three-pence each. Before a person intends to bait, he sends some of his cooleys to the villages to buy provisions, and an earthen pot, which does not cost more than a half-penny, to dress them in, and they pick up sticks for firing as they go along.

The usual time for travelling is in the morning and evening; for during the heat of noon people generally sleep. In many parts of India, where people are in danger of being attacked by the mountaineers, they travel in caravans, or large companies of two or three hundred men. On these occasions, camels, oxen, and asses, are used for carrying of goods; for the Persian horses are too valuable to be used merely as beasts of burthen, and their own small breed are not very fit for it.

Travelling in the rainy season is exceeding troublesome, the flat country being overflowed, and innumerable torrents falling from the mountains; yet this is not sufficient to hinder the common people from taking journeys at this time of the year; for the people are extremely expert at swimming. Mr. Salmon says he happened to be in the country during the rains, and having two or three broad rivers to pass, which ran with very great rapidity, he trusted himself to two blacks, who took him between them, and swam across a river with one hand with all imaginable ease; and in the same manner the whole company, amounting to twelve or thirteen persons, were taken over.

There are no such things as posts established in the country, but all letters and paquets over land are sent by messengers on purpose, who are very reasonable in their demands, and travel on foot with great expedition.

Having mentioned the roads, we shall now take notice of their manner of building, which is of two sorts, those erected by the original Indians, and those of the

Moguls

Meguls or Mahometans. As the Gentoo inhabitants are at least twenty to one throughout the whole empire, their houses fill the most considerable towns; but nothing can appear meaner than the generality of these structures, which are low thatched cottages, with clay walls, and have only one floor. However, in the principal streets, and in the bazars, or market-places, there is some uniformity observed: in the front of the houses are sheds, supported by small pillars, under which are thrown up banks of earth. Under the shade of these sheds people either expose their goods to sale, or sitting upon mats and carpets, entertain their friends, or transact their business, whilst they enjoy the benefit of the open air, and of every breeze. They have no windows to the streets, which render them still more disagreeable; even the palaces of the princes or rajas have nothing on the outside that appears very elegant, and are most of them built in one form. Before the gate is a large piazza or roof supported by pillars open to the front. Upon advancing towards the gate, the earth is raised to the right and left, about a yard high; and upon these banks are spread fine carpets or pieces of European scarlet cloth, with cushions of the same sort, to loll upon. Here the raja sits to hear the complaints of his subjects, to entertain foreigners, or transact affairs of state. A late author says, that he saw one of these princes sitting under such a cover before the gate of his palace, attended by his guards with glittering arms, and a hundred flambeaux: he was dressed in a mullin vest, a white turban, and abundance of jewels sparkling about him; but the next day when our author saw him stripped of his ornaments, and with a small retinue, the scarlet cloth and carpets removed, and the building which the night before he imagined to be a splendid palace, to have only clay walls, it abated much of the opinion he had entertained of his greatness.

There are, however, some good houses in their stile of building, which is partly Gentoo, and partly Moresk. Those of the greatest note have the gateway contrived as to render it defensible against a sudden attack of a few armed men; a circumstance of considerable importance in cities where opposing the first attack of any persons sent by the government to oppress or destroy the owner, is often attended with future security, by giving time to raise a party capable of opposing such proceedings. For the greater security of the women, of whom the Moors especially are remarkably jealous, the private apartments always lie backwards. They are extremely fond of having one room, in the middle of which a fountain is kept playing; for by the noise of the falling water they are lulled to sleep, and at the same time they are refreshed by the coolness it diffuses through the apartment; but it is attended with a dampness that might be prejudicial to the constitution of an European. They have the common convenience of the eastern sophas, so commodious for sitting cross-legged, and they are fond of European looking-glasses, with which they chiefly adorn their rooms. They have another ornament which has a pleasing effect; the beams of the ceiling are sometimes curiously inlaid with ivory and mother-of-pearl, in flourishes and scroll work. They have generally a kind of saloon, which they term a divan, entirely open on one side to the garden.

SECT. VII.

Of their Food, and their principal Dishes. An Account of an Indian Entertainment. Of their Fondness for drinking Spirituous Liquors, though prohibited. A Story of the Effects of Drunkenness.

THE times for eating are chiefly in the morning and evening; for as the middle of the day is generally very hot, they endeavour to pass it away with sleep; the Europeans, however, eat at noon, and lie down to sleep soon after; but when they make an entertainment, it is usually in the evening.

As to the diet of the Mahometans, it is far from being despicable. Instead of bread they use rice stewed dry, and think it more wholesome, light, cooling, and

natural to the climate. They correct its insipidity by the sauces with which they accompany it, which are made of fowl, flesh, or fish, generally cut or stewed, so as not to want the knife when served up. The great point with them is to have it savoury and high-seasoned: Meat seldom comes to their table in joints, yet they are very fond of a lamb or kid roasted whole, and stuffed with raisins and pistachio-nuts, which they then eat with it instead of bread.

They have a great variety of dishes, for which they have different names; but the three most common ones are, currees, kitcharees, and pilow.

The currees are extremely various, they being a sort of fricasees made of any animals or vegetables eaten with rice: these last are chiefly used by the Bramins, who never eat what has had life; but the principal ingredients are the pulp of the cocoa-nut, for thickening it, turmeric for turning it yellow, and spices.

Kitcharee is only rice stewed with a kind of pulse called dholl, which they esteem very wholesome and nourishing, and is generally eaten with salt-fish, butter, and pickles of various sorts.

Pilow is a boiled fowl covered with rice boiled dry, to which are added spices and turmeric: they sometimes render it extremely expensive by the addition of ambergris.

Most of the Europeans soon become reconciled to the country diet, and many at length prefer it to their own, even in point of taste, independently of its being more wholesome, and more adapted to the climate than the quantities of flesh we are accustomed to eat in these colder countries.

Mr. Salmon says, that when he was in the country, he was invited to dinner by a wealthy black, and was brought into a hall or outer room, which had a bank of earth, about a yard wide and near as high, all round it. When the company were sat down cross-legged upon this bank, a servant placed a leaf as big as the largest cabbage-leaf before every one of the company, instead of a plate: soon after he brought in a large brazen bowl full of boiled rice, and laid about a quart or three pints of it upon each man's leaf: another brought in a deep dish of strong broth or soup, with the venison of which it was made cut into little square pieces like dice. To every person he distributed a quantity of the soup to mix with his rice, and some of the meat, which was very savoury, was laid upon the side of each leaf. Every man had a bottle of water set by him, and drank when he pleased, without healths, or any other ceremony, nor was any other liquor brought. They sit or lie reclined on carpets on the floor, when they eat, and have cloths spread to set their dishes on.

As the meat is ready cut to their hands, they use neither knife, fork, spoon, or any other instrument in eating; but taking a handful of rice, squeeze it into a lump as big as an egg and put it into their mouths; they have no napkins to wipe their hands and mouths with, but wash before and after their meals. Some of them will not touch with their lips the bottle or cruise out of which they drink, but, holding the vessel high, pour the liquor into their mouths, and will thus swallow a great deal without once gulping, or spilling a drop.

Besides water, which is their common drink, they have palm wine and toddy, neither of which will raise the spirits much when they are new; they have also the milk of the cocoa-nut, and when they are hot and fatigued, they drink milk with garlic infused in it; but besides these smaller liquors, they have several kinds of spirits, that go under the common name of arrack, some of which is distilled from toddy, some from sugar, and some from rice, but the last is both the weakest and the worst, and is called pariar arrack, as fit only for the pariahs or common people. This liquor is not very expensive, a hoghead, containing fifty gallons, is frequently sold for forty or fifty shillings. As for beer and wine none are made in the country, and what is brought from Europe is excessive dear; for a bottle of common beer is worth eighteen pence, and fine ale and wine four shillings and sixpence a bottle each.

Few of the Mahometans of India abstain from wine, when they have an opportunity of being treated with it by the Europeans: but they are much fonder of cordials and drams; but do not think even arrack strong enough for them, unless triple distilled; they are, however, so cautious, that the greatest drinkers among them are never seen in public disordered with liquor; yet the vice of drunkenness sometimes precipitates their governors and great men into a dangerous abuse of their power; of which the following story, which we shall take from Mr. Grose, will both serve for an instance, and strongly characterise the genius and government of these people.

The Nabob of the district of Ahmadavad, a prince of the Mogul's blood, not many years ago, in a drunken fit, had given an order to set fire to the great city of that name. His vizier, who saw that he was not in his senses, and yet durst not by a wise but hazardous disobedience shock the profound eastern jealousy of despotic authority, in this nice dilemma, applied for advice what to do to a Persian princess, wife to the Nabob, and not more remarkable for the exquisiteness of her beauty, than for that of her wit and good sense; being besides, not only more learned than the generality of women in those countries, but skilled in the composition of Persian poetry, all which merit of the mind and person was not thrown away, since it had succeeded in entirely captivating and attaching her husband to her, who reposed himself principally upon her for the care of his government. Her answer upon this consultation was entirely conformable to the maxims of eastern government, and to the dictates of humanity. "The authority of the prince," said she, "is too sacred a point, for either thee or me to take upon us to revoke his order. He must then literally be obeyed. Find out in any corner of the town, some of the most detached little houses, from which there may be the least danger of the flames spreading. Set fire to them, first giving the owners time to escape, and paying them amply for the damage; and thus my husband's authority will be saved, and any material mischief prevented."

This counsel was immediately put into execution, and, besides entitling the authoress to the thanks of her husband, when recovered from his intoxication, raised the reputation of that princess all over the empire of the Mogul.

But, to return from this digression, some casts of the Gentoos wholly abstain from animal food, and among these the simplicity of their lives appears wholly answerable to that of their diet; for this regimen, an ingenious traveller observes, seems to have an influence on their minds as well as their bodies, they being generally free from the more violent passions and vices, in which the cold one of avarice is certainly not included; those of them at least who enter into temporal affairs, vie with any other condition of men; and with respect to their constitution, they are generally healthy, though not strong bodied. Their senses of smell and taste are exquisite, which they doubtless owe to their abstinence from flesh: thus to them flowers produce a much stronger odour than the same sort would to Europeans; and they are as nice in the taste of different waters as the latter are in that of wines, and make as great a point of luxury in the choice of them. It is also observable that the wounds of those used to vegetable diet are much sooner and much easier cured than those of such as eat flesh.

SECTION VIII.

Of their Genius, Languages, Manner of Writing, Learning, and Skill in the Sciences.

THE Indians are men of strong reason, and had they the advantage of literature, might have been the authors of many excellent works. They are, however, said to have some of Aristotle's books in the Arabian tongue, and some of the works of that celebrated phy-

sician Avicenna, and likewise some fragments of the Old Testament in the same language; but this is only to be understood of the Mahometan inhabitants, many of whom are descended from the Arabs. These have but few books, which are all in manuscript for the art of printing has not been introduced amongst them.

The language of the Mahometans is very different from that of the antient original Indians; yet, being destitute of letters, they have borrowed the Indian characters, and in all their writings use either those of the Pagan Indians or of the Persians. The court language is the Persian, which is not only spoke by all the great omrahs, but by all the polite in general; but the learned language is the Arabian.

The Indians have a great variety of languages very different from those used by the Moors. The Bramins, the chief sect of the Gentoos, have a language peculiar to themselves, called the Hanferit, in which the Vedham, Shaster, and the other books of their law are written. There are also the Malabar and Gentoos tongues, which are most commonly spoken by the Pagans; the first upon the coast of Malabar, and the other upon the coast of Coromandel; but no language is more universally understood, both on the coasts and in the trading towns, than the Portuguese, which is the *Lingua Franca* of that part of the world; but it is mixed with some Indian words, and is far from being spoken with the same purity as in Portugal.

The Gentoos generally write with an iron stile, or bodkin, on cocoa or palm-tree leaves, not like the Chinese in a straight line downwards, but from the left hand slanting to the right. The Moors have, however, a thin shining paper, sometimes ten feet in length and a foot broad, and tack as many sheets together as the writing requires; the pen they write with is the antient calamus, or reed, which is about the thickness of a goose-quill. When they write to a prince, the whole surface of the paper is gilt; and for the security of those letters of consequence that are sent to court, they are rolled up close and inclosed in a hollow cane, or bamboo, and the end of it sealed up, that no wet may be able to injure them. Upon their seals, or chops as they are called in this country, they have no coats of arms; these are entirely unknown in India; but they have their own names engraved on gold or silver, or on a cornelian.

They have a great value for their history, which is written in verse, and consists of fabulous relations of their subordinates deities and heroes: they have also their saints and martyrs, whose memories they celebrate, and give entire credit to all the adventures and miracles recorded in the songs of the Bramins.

The Gentoos, or original Indians, begin their year on the first of March, and the Moors on the tenth, when, according to their astrologers, the sun enters into Aries; and the year is composed of thirteen moons.

They divide the day into four parts, and the night into as many, which they call pores; and these they again subdivide into eight parts, which they call grees, or graris; and, according to the antient custom, measure them by water dropping out of one vessel into another. In some great towns a person is appointed to look after the vessel, and to turn it up when all is dropped out, at which time he strikes the number of the pores and grees as they pass with a hammer upon the brim of a piece of metal like a pewter-dish; but the common people in the country are obliged to guess at the time of day: and indeed it is not very difficult to know it in the southern part of India, where the sun constantly rises and sets at about six o'clock.

Few people excel the Bramins in the practical part of arithmetic, this being their principal study; for, from their infancy, they are taught to cast up sums by their fingers, without the help of a pen.

The Bramins have some tables, formed by the antient astronomers, for calculating eclipses, and are pretty exact in their predictions; but they are entirely ignorant of the theory. They consider the day in which an eclipse happens as a time of plenary indulgence; and, by washing themselves in water, believe they receive the remission

remission of their sins. Nothing can be more extravagant than their system of the heavens: they imagine that the moon is above the sun, though the contrary is demonstrable by eclipses; and that the sun, when he sets, hides himself behind a mountain. Yet they are acquainted with the twelve signs of the Zodiac, and give them the same names in their language as we do in ours.

The science most universally practised among them is astrology; and even the Mogul will not so much as undertake a journey, or form any important resolution, except the astrologers tell him that it is a fortunate hour; and the very moment they prescribe, he sets about it. The Gentoo Indians are to this day so infatuated with astrology, that their merchants will not let a ship sail, or strike a bargain, or, in short, undertake any business of importance on those days that are set down for unlucky ones. The Indian Bramins are generally the almanack-makers of the country, and constantly mark in their calendars what they call their good and bad days, in the observation of which they are invincibly superstitious.

The Indians have no skill in anatomy; they however use simples, and apply them with success. The Bramins are said to possess many valuable secrets in natural philosophy, which they have acquired by their studious and contemplative turn; and which, if not brought to Europe, is less owing to any reserve in them, than to the want of curiosity and inquisitiveness in the Europeans; who seldom travel to those distant parts in search of knowledge, and are too much engrossed by views of raising a fortune to employ sufficient attention, or to use the means of becoming masters of such discoveries.

For bloody-fluxes the Bramins suggest a very simple, and, according to them, a most infallible remedy, consisting of a strict abstinence from every thing but rice stewed dry, to which they allow no sauce: to this they attribute an absorbent quality, that is excellent against that acrimony which preys on the entrails, and breeds the disorder. They allow no other drink but water, corrected by a very moderate quantity of cinnamon, or cassia lignum.

The mordechin, a most violent disorder, chiefly known on the Malabar coast, seizes the patient with such violent purging, vomiting, and pain in the intestines, that it will frequently carry them off in thirty hours. In this the physicians know no remedy more effectual than the actual cautery applied to the soles of the feet, the powerful revulsion of which seldom fails of producing a salutary effect.

The popish missionaries, and even many of the protestants are of opinion, that the Bramins cure most distempers by charms. They tie little bits of paper about the patient's neck, using at the same time an unintelligible jargon, which serves to amuse the common people; but at the same time use natural means, which there would be little occasion for, had the devil as great a share in these cures as is imagined. But in no instances do they make use of these pretended charms more than in recovering persons bitten with snakes: besides the other means used in this case, they always keep the patient awake, and sing and play to him as they do to the serpents when they dance. Some Europeans have highly extolled the virtues of the snake-stone; this is a small artificial stone almost flat, with a little protuberance in the middle, and of a grey colour. It is said to be composed of the ashes of burnt roots, mixed with an earth found at Diu, a Portuguese town in India. It is said that this stone being applied to the part invenomed sticks fast, and by its powerful attraction sucks out the poison, till the pores being full, it falls off; but, on being put into milk, emits the venomous matter it has imbibed, and again recovers its alexipharmic quality, and may be applied as before; and if this stone be scraped into a glass of wine, or any other liquor, and taken inwardly, it is reputed to be a most powerful medicine against malignant fevers; but the pretended virtues of the snake-stone are now generally exploded in India, and the cure of those wounds caused by the bite of these venomous reptiles are left to Indian physicians.

S E C T. IX.

Of their Skill in the mechanic Arts, Manufactures, and Trades; with a particular Account of the Construction of their Ships, and the Integrity of their Merchants. Of the Barbers of India, the Ingenuity of their Jugglers, and of their dancing Serpents.

THE mechanics and artificers of India are greatly admired for their fine muslins and calicoes; some of these muslins are so exceeding thin, that it is said a whole piece may be drawn through a ring; and yet if a piece be torn in half, they will work it together so neatly that it cannot be discovered where it was torn. The chints and calicoes on the coast of Coromandel are painted with a pencil by the meanest of the people; but those to the northward are printed; and yet the colours of either of them never wash out. They not only paint birds, beasts, trees, and flowers, but will draw the picture of a man tolerably well; and it is said they will copy our best pieces so perfectly, that it will require a good judge to distinguish the copy from the original; but their skill in this particular is probably much exaggerated.

They have the art of drilling holes through China-ware, and sowing it together with brass wire; so that a bowl broke into half a dozen pieces will hold liquors as well as at first.

The goldsmiths work curiously in filigree, and imitate any goldsmith's work made in Europe; and yet both the forge and all the tools they use are not worth ten shillings. They are even frequently seen at work in the middle of the streets; a goldsmith there being a mean employment.

The cement used by their builders is harder than their bricks, it being made of sea-shells; and they will terrace the roof of a house, or lay a floor with it, that shall resemble one entire stone, and be full as hard.

The Indians fail most in iron-work. They make no watches, clocks, gun-locks, or any hard-ware that requires good springs; however, in some parts of India they forge very good sword-blades and poniards.

At Surat they excel in the art of ship-building; and if their models were as fine as those of the English, which they are the fondest of imitating, it might be asserted, without the least exaggeration, that they would build incomparably the best ships in the world for duration; but their naval, as well as their other architecture, has always something clumsy, unfinished, and unlike the work of an artist. Their ships are much longer than those of the Europeans in proportion to their breadth; and it is not uncommon for one of them to last a century, which is less owing to the summer-seas in those parts, than to the solidity of their workmanship, and the nature of the wood of which they are made. Their bottom and sides are formed of planks let into one another, so that the seams are impenetrable; and the knees, or crooked timbers, are generally of the natural growth into that form, without their being warped by fire, especially where particular care is taken of their construction.

The wood is of a particular sort called teak, which is full as durable as oak, and has this advantage, that it is not so apt in an engagement with cannon-shot to fly in splinters, which commonly do more mischief to the men than the balls themselves. They have likewise a peculiar way of preserving their ships bottoms, by occasionally rubbing into them what they call wood-oil, which the planks imbibe, and is of great service in nourishing and keeping them from decay.

Their ships are not launched from slips, but by digging canals from the water to where the stocks, or what they call their cradles are, and dropping them into the stream that is brought up to them.

They use pohn mast chiefly from the Malabar coast; but all the cordage that is good for any thing must come from Europe; their coyr-ropes, made of the fibres of cocoa-nut husks, being more harsh and unmanageable for either running or standing rigging than what is produced from hemp. They have, however,

very

very large and serviceable coyr-cables, which last much longer in salt-water than in fresh, which is apt to rot them; and as our iron is much better than theirs, their anchors are mostly European. Their country manufacture of cotton into a sail-cloth called dungaree, supplies them with sails, which, though neither so strong nor so lasting as ours, are more pliant, and less apt to split; and, instead of pitch, they make use of the gum of a tree called damar, which is not inferior to it.

Their navigators have but little skill, but are sufficient for the purposes of conducting ships where they seldom put to sea, but in the fair season, and consequently rarely meet with storms. Their common sailors are rather better in their class, though they want the vigour, expertness, and patience of fatigue, for which the Europeans are distinguished.

The Banyans, who are professedly merchants, have been represented by some authors as a tricking artful set of people, and full of such low cunning as renders it difficult to deal with them; but this is so far from being true, that these merchants are in general the fairest and openest dealers in the world. Those of Surat especially are famous for the simplicity and frankness of their transactions. As an instance of this, on a ship's coming thither laden with goods, nothing more is necessary to be done than for the commander or supercargo to bring his musters or samples on shore, together with his invoice; and these merchants, resorting to him, will, if the assortment suits them, immediately strike a bargain for the whole cargo, with no other trouble than settling the percentage upon the items of the invoice. In this manner, says Mr. Grose, many a cargo, from five to thirty thousand pounds, and upwards, has been sold in half an hour's time, with very few words, and the amount immediately paid, either in ready money, or by barter, according as the buyer and seller have agreed, with at least as much probity as is ever practised by the European merchants of the most established character.

These Banyans have indeed one advantage over our merchants, but yet we cannot reasonably complain of it; this is the remarkable coolness and serenity with which they conduct all their transactions. If you offer them shamefully less than their goods are worth, or fly into a passion at their under-rating yours, there is no such thing as provoking them to shew the least indecent heat of temper. They calmly suffer you to evaporate your resentment without interruption, and patiently wait till your fit of drunkenness is over, for they consider it in no other light, and then calmly return to the same point; and if they depart from it, you may be certain it is not occasioned by any thing you have said in the heat of passion, but in consequence of their own inward reflections. In this particular they have the same advantage over the Europeans, as a cool gamester has over a passionate one.

Amongst their meaner trades we shall only mention here their barbers, who constantly shave with the grain, and perform their work with great ease and dexterity. They have all one uniform set of materials, a round glass with a handle, which they stick in their girdles like a dagger, and put it in your hands while you are shaving; a small copper tumbler, no bigger than a tea cup, and some instruments for picking the ears and paring the nails, either hung on a wire, like a bunch of keys, or put in a case. The orientalists in general must be allowed to be extremely studious in the cleanliness of their persons, which they imagine conduces to the pleasure of the mind.

In describing the ingenuity of the Indians it will not perhaps be descending too low, to take notice of their tumblers and jugglers, who, as in other countries, go from town to town; and are so dexterous, that some of our countrymen have very weakly attributed their tricks to magic and the power of the devil; and the ingenious Mr. Grose says, their deceptions are so amazing, that he has not the courage to relate what he himself has seen them perform, for fear of being taxed with running into the marvellous, of which travellers are so fond. We have already mentioned their incantation of snakes; and it will not be improper to add here, that people carry those reptiles in round baskets; and when they uncover

them begin to sing and play upon their pipes, at which all the snakes raise up the upper parts of their bodies, and keep time with the music by the motion of their heads, while their lower parts remain coiled up in the bottom of the basket. If the music ceases ever so little, they leave this kind of dancing, and getting out of the basket hiss at each other, as if they would fight; but, on renewing the music, they immediately fall to dancing again. The Europeans are not very fond of having these snakes, some of which are very large, come near them; though they are told by their owners, that there is no danger to be feared from them, for it is said their teeth are pulled out. What degree of skill and ingenuity is necessary to teach these reptiles thus to divert the people by their actions, it is impossible for an European to conceive.

SECT. X.

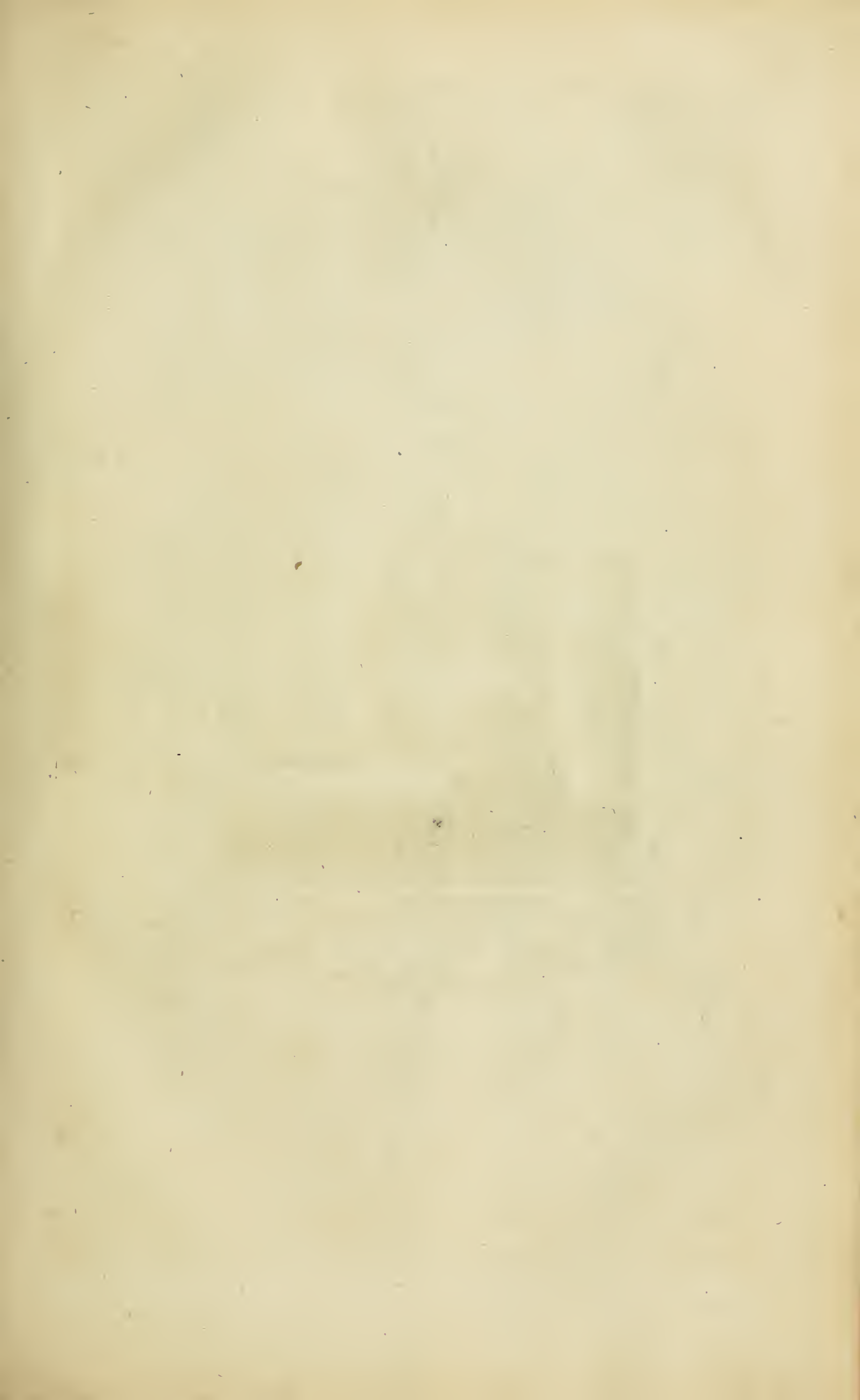
Of the different Tribes of the Gentoos.

THE distinction of the Gentoos into casts or tribes forms a remarkable peculiarity in their religion and government, and has both its conveniences and inconveniences. Their warriors, priests, merchants, husbandmen, and all the various artificers and mechanics known among them, are each classed in their respective tribes; and, though all profess the same religion, they must neither eat, drink, nor intermarry with each other, so that a carpenter cannot marry his child to a smith's; for all must be born in the profession they exercise, and no transition or mixture is allowed. Thus great injustice is frequently done to genius and talents, to which they pay no regard, nor make any allowance for that infinite diversity produced by nature. Thus some are confined to make an insignificant figure in one sphere, who might shine in another. Yet this distribution has the advantage of orders and the prejudices of education in favour of this custom diminishes, and even annihilates, the sense of the injury done to a few.

Besides, as most of the tribes have a chief, who is in some measure accountable for the conduct of the individuals of which his tribe is composed, it is easy to estimate, number, or assemble, in any government, the individuals on any necessary occasion. One would imagine, that most professions, and more particularly the manual arts, being transmitted from father to son through a long succession of ages, would be carried to the utmost perfection; but it does not appear that this is really the case; for they stick pretty nearly at the same point they were at many ages ago. Emulation is perhaps deadened by this confinement, or perhaps the people of those soft climates want the solidity, curiosity, and application necessary to carry them beyond a certain degree of perfection; and besides, the precariousness of property must be a constant discouragement under a despotic government.

As the Indian Gentoos believe the doctrine of the metempsychosis, and the stricter tribes will kill no animal whatsoever, lest they should oblige the soul of a parent or friend to quit its habitation, it might be expected, that nothing but mildness, gentleness, and humanity, would prevail amongst them, and that the horror of shedding blood would endanger every Gentoos state, and render it a prey to the first invader; but that so rich and delightful a country might not want defenders, the province of war was, according to the Gentoos system of religion, left to other casts, particularly the Ketterees, from which are taken their rajahs, kings, chiefs, and generals, who are born to the profession of arms. The Nays, Rajaboots, and others, are also born warriors; and these being the men, who, by the constitution of their religion, govern the state, it is the less wonderful that they commit those acts of injustice and violence which generally accompany the sword, and shews how a religion that breathes nothing but humanity, mildness, and universal charity, produces such tyrannical forms of government.

It also appears very extraordinary, that while they are so tenacious of the superstitious observances, they are liable to lose their right of communion, not only for voluntary





*A Gentle Woman burning herself on the Funeral
Pile of her Husband.*

luntary breaches of them, but for such as one would imagine extreme force or necessity might justify. Numbers of them, though in other respects afraid of death, would sooner suffer it than violate any of those fundamental points, on which their right of communion depends, such as tasting of beef, drinking or eating out of the same vessel with those of another religion, which is a defilement never to be repaired. As for instance, when Llofdafs Vittuldafs, a considerable Banyan merchant, was on his passage from Bombay to Surat in an English ship, he having made a provision of water, in vessels of his own, under his own seal, such as might serve for that short run, being usually of no more than two or three days, it happened that through delays occasioned by calms and contrary winds, it was expended, and he reduced to the condition of perishing with thirst, though there was plenty of water on board; but that being profane to him, no intreaties could prevail on him to break his law, though he felt all the torments of thirst, under which he would actually have sunk, had not a favourable breeze sprung up, and brought him to Gundavee near Surat, but to faint as to have his soul, as they express themselves, between his lips.

This religious scrupulosity not only subsists among the Gentoos with respect to those of other religions, but between the different tribes of their own, who never eat or intermarry under the same penalty. In some parts this nicety extends even to civil distinctions, as on the coast of Malabar, where it is capital for a nair, or noble, to approach so near an inferior cast as to receive a wound in which blood is drawn. It is not many years since an extraordinary accident of this kind happened near Penany, the residence of the samorine of Calicut. A nair happened to have a struggle with a thyvee, or tiller of the land, when as in jest they grappled each other, and the thyvee's sickle accidentally wounded the nair, who no sooner saw his own blood, than letting go his hold he entreated the thyvee to make off as soon as possible, and for both their sakes to keep the accident a secret. It happening, however, to take air; the nairs assembled; and one of the elders rising up and exposing the case, they instantly fell upon the poor nair and cut him to pieces with their sabres, after which they lamented over him, and then proceeded by way of revenge for the sacrifice their law had compelled them to make, to exterminate the whole tribe of the thyvees in the village where the author of the mischief dwelt. Yet even in this they shewed, that amidst this wild superstition they could remember equity, for care had been taken to inform the thyvees of what was intended, that they might escape till the day set for the massacre was over, after which it is unlawful to revive the procedure, and they might without danger return to their habitations.

Amongst these nairs principally prevails the strange custom of one wife being common to a number; in which the great power of custom is seen, in its never producing any jealousies or quarrels among those who possess the same woman. Besides, the number of these husbands is not so much limited by any specific law, as by a kind of tacit convention, by which it seldom happens, that it exceeds six or seven. The woman is, however, under no obligation to admit more than a single attachment, though she is not the less respected for using her privilege in its utmost extent; and they are sometimes said to have twelve husbands: but they, as well as she, must be all of the same tribe.

When the daughter of a nair is married to the first of her husbands, he builds her a house, in which he alone cohabits with her, till she takes a second. The husbands all agree and cohabit with her by turns, according to their priority of marriage, each eight or ten days, or as they can fix the term among themselves; and he who lives with her, during that time, provides for her support. When the man who cohabits with her goes into her house, he leaves his arms at the door, and none dare remove them, or enter the house on pain of death; but if there are no arms to guard the door, any of them may freely visit her. All the time of cohabitation, she serves her husband as purveyor and cook; she also takes care to keep his cloaths and arms clean. When she proves with child, she nominates its father, who takes care of

its education, after she has suckled it, and taught it to walk and speak; but from the impossibility of assigning the true heir, the estates of the husbands descend to their sisters children, and if there are none, to the nearest in blood to the grandmother.

This account, improbable as it may appear, is mentioned by several good authors: the celebrated baron de Montesquieu, treating of this custom in his excellent work, entitled, *The Spirit of laws*, thus accounts for its origin: "The nairs are the tribe of nobles, who are the soldiers of all those nations. In Europe soldiers are forbid to marry: in Malabar, where the climate requires greater indulgence, they are satisfied with rendering marriage as little burthen some as possible; they give a wife amongst many men, which consequently diminishes the attachment to a family, and the cares of house-keeping, and leaves them in the free possession of a military spirit."

S E C T. XI.

Of the Marriages of the Gentoos in general; the Behaviour of the Women; their early Pregnancy; and their Management of their Children. Of the Funerals of the Gentoos, and the Womens burning themselves on the Funeral-pile of their Husbands.

NOTHING can be more public and splendid than the solemnization of the marriages of the Gentoos; the little bride and bridegroom, who are frequently no more than three or four years of age, are carried thro' the streets for several nights successively, dressed in the richest cloaths, and adorned with the finest jewels their parents can procure; at the same time the streets are rendered as light as day, by the great number of torches lighted upon the occasion: and they are preceded by flags, streamers, wind-music, and a crowd of their friends, who come to express their joy upon the happy occasion; which was not determined before the astrologer was consulted, and the fortunate hour fixed. After the bride and bridegroom have finished their pompous cavalcade, they are taken to the house where the father of the little wife lives, and being seated opposite to each other, with a table between them, they stretch out their hands, and having joined them across the table the priest covers both their heads with a kind of hood, which remains spread over them about a quarter of an hour, during which time he prays for their happiness, and gives them the nuptial benediction; after which their heads are uncovered, and all the company sprinkled with rose-water and perfumes out of silver cruets; till their cloaths are wet and discoloured with the saffron with which they are mixed; and thus they are worn for a week after, to shew that they have been at one of these joyful meetings. The evening concludes with a magnificent entertainment suitable to the quality and wealth of the parents, and sometimes these festivals last several days.

The Gentoos, though frugal in every other article of life, are so very extravagant on these occasions, that some of them almost ruin themselves, and lavish away upon their childrens nuptials what would be a handsome provision for the married couple when grown up; for they spare no expence in processions, music, dancing-girls, fire-works, feasting, and the ornaments of their houses, endeavouring in every thing to outvie each other; it being a matter of ambition with them to have it said how much was expended at a son's wedding: and as the presence of the Bramins are necessary in the performance of the ceremony, they come in for a share of the entertainment and presents. Some of the great merchants at Bengal have been known to spend a lack of roupees, which amounts to about twelve thousand pounds; and, besides making considerable presents, have invited the English gentlemen to an entertainment, furnished in the English manner, under the direction of an English steward, for which they have allowed five hundred pounds. In short, most of them, upon these occasions, stretch their abilities.

The Gentoos women treat their husbands with extraordinary respect and tenderness; their conduct is in general

neral blameless, and very few are ever known to violate the marriage-bed. They are intirely in the power of their husbands, to whom they bring no other fortune besides their cloaths, and perhaps two or three female slaves; and, among the wealthy, it is said the father of the husband advances a considerable sum to the wife's friends: so that she is in a manner purchased, like the rest of his household goods; but they have a greater liberty of going abroad than the Mahometans, at least the tradesmen's wives and those of the other inferior casts, go constantly in the morning and evening, with their earthen-pots, to the common wells, to fetch water to wash themselves, which they do several times a day from head to foot. Mr. Ovington says, a merry Banyan used often to complain of the folly of having two wives, because they distracted him with their perpetual jealousy of each other, and he never could enjoy one without displeasing the other. Upon the least suspicion of his intending to favour one, the other was alarmed, and would break out into the most passionate expostulations, asking if he intended to forsake her, and taking hold of his cloaths would partly by force, and partly by the tenderest expressions she could frame, endeavour to divert him from his design. One would urge that she was the wife of his youth, with whom he had long contracted an intimate acquaintance, and plead a right to him by prescription: the other would claim a greater share in his favours, on account of her having yet enjoyed so little of them, but that her rival had him to herself for several years. Thus the husband, distracted by their importunity, knew not which way to turn, and wished, for his own tranquillity, he had confined himself to one. Indeed, the Bramins and Banyans generally content themselves with one wife, except she is found upon experience to be barren, which is esteemed a great misfortune and reproach; but this is, however, very rarely the case: some of the other tribes of the Gentoos allow themselves a greater latitude.

The women begin to bear children at twelve years of age, and even much younger, for Mr. Grose says he has seen them pregnant in their tenth year; but then their teeming-time is soon over. They seldom have any children after they are thirty years of age, and frequently before that time they intirely lose their bloom, and all that plumpness and delicacy for which they are justly remarkable. This is, however, not to be understood of the women brought from Cashmire, who being born in a more northern climate, and in a purer air, amongst the mountains bordering on North-east Tartary, retain their charms and continue prolific as long at least as any European women; but these generally fall to the share of the principal Moors or Moguls.

When a child is about ten days old, they give it a name. On this occasion they assemble ten or a dozen children, who standing in a ring hold a sheet in their hands, into which the Bramin, or priest, pours a quantity of rice, upon which he lays the child to be named. The boys who hold the sheet shake the child and the rice together for about a quarter of an hour, and then the father's sister advances and names the child, custom having given her that right; but if the aunt be not present, the child is named by the father or mother. A month or two afterwards the child, it is said, is carried to a pagoda, where a Bramin mixes some shavings of sandal-wood, camphire, cloves, and other things, and puts them upon the child's head, from which time the infant is reputed a complete Banyan.

The lying-in women are thought so impure, that none must touch them for the first ten days but their nurses; and till forty days are expired, they must neither have any hand in the dressing provisions, or in the performance of any other household affairs.

The Indians never bind or swathe their children, but both their boys and girls go perfectly naked till they can run about; while infants, they are rocked in cradles fastened to the beam of the house, which being swung backwards and forwards, go much easier and quieter than ours that stand upon the floor.

We shall now take notice of the funerals of the Gentoos, some of whom bury the body, and others burn it; but this last is the most common. As Mr. Grose was

present at both these ceremonies when at Bombay, we shall take our account from him, his veracity being undisputed. The first he mentions was a Ketteree that buried his wife, who was a young woman, and seemed to be about twenty years of age. Those who accompanied the husband dug a pit exactly in the shape of a well, on one side of which was a niche hollowed out for the corpse to be deposited in a sitting posture, with room sufficient for a plate of raw rice and a jar of water by her side. The pit was no sooner ready than they put her into it with all her cloaths and jewels, exactly as she wore them when alive. But as soon as she was placed, her husband, who till then had stood still as a spectator, jumped into the grave, and very composedly took off all her jewels and brought them up with him; after which the pit was filled up.

As to the ceremony of burning; having washed the corpse, and dressed it in such cloaths as he usually wore in his life-time, the relations and friends assemble and carry it out on a bier to a little distance from the town. This is usually done the next day; but if a person dies in the morning, his body is sometimes burnt the same evening, for a corpse will not keep long in these hot countries. The funeral-pile is usually prepared near some river, or pond; and if he be a person of wealth, great quantities of fragrant wood is mixed with the rest that forms the pile. Mr. Grose saw the ceremony performed on the corpse of a youth about eighteen, the son of a Banyan. The funeral-pile was prepared on the beach, the father assisting at it bare headed, with the little cloaths he had on, coarse and torn, which is their general manner of mourning. As soon as the corpse is placed on the pile, and some prayers muttered by the attendant Bramin, fire is set to it at one of the corners; and the wood being dry, and in a great quantity, it soon blazed up and consumed the body to ashes, without any noisome smell: such, however, does not unfrequently happen, if there is but little wood, or the rain intervenes, to damp the flames. The ashes are gathered together and thrown with ceremony into the sea by a Bramin, who, for that purpose, wades into it as far as he safely can; but those who are most bigotted, and can afford the expence, leave orders for their ashes to be collected, put into an urn, sealed up, and carried to be thrown into the Ganges, to whose waters they attribute a peculiar sanctity. But what drew my attention most, says the above author, in the course of this ceremony, was the behaviour of the father, who, according to the Gentoos custom of its being always the next and dearest male relation that sets fire to the pile, walked thrice round it with a sort of desperate haste, and then, with his face averted, thrust his hand behind him and gave fire to it; after which he, with the appearance of the utmost agonies, rolled himself in the sand, beating his breast and tearing his flesh.

Few travellers who have passed through India omit mentioning the cruel custom of the women publicly burning themselves at the death of their husbands, which is said to be still practised in some places, though the Moguls have endeavoured to abolish it, and strictly prohibit its ever being performed.

Mandeslo, a traveller of great learning and acknowledged veracity, when at Guzarat, was present at one of these funeral rites, of which he gives the following description. "A young woman twenty years of age, having been informed that her spouse had died at two hundred leagues distance, resolved to celebrate his obsequies by burning herself alive. In vain was it represented to her, that the news was uncertain; nothing was capable of making her change the resolution she had taken. We saw her arrive at the place of her suffering with so extraordinary a gaiety and confidence, that I was persuaded she had stupified her senses with opium. At the head of the retinue which accompanied her was a band of the country music, composed of hautboys and kettle-drums. After that came several married women and maids singing and dancing before the widow, who was dressed in her richest cloaths, and had her neck, fingers, arms, and legs, loaded with rich jewels and bracelets. A troop of men, women, and children followed, and closed the

"pro-

“ procession. She had washed herself before in the
 “ river, that she might join her husband without any
 “ defilement or stain. The funeral-pile was made of
 “ apricot-wood, with which they had mixed branches
 “ of sandal and cinnamon. She beheld it from afar with
 “ contempt, and approached it without being disturbed :
 “ she took leave of her friends and relations, and distri-
 “ buted her ornaments amongst them. I kept myself
 “ near her on horseback, along with two English mer-
 “ chants. Judging, perhaps, by my countenance, that
 “ I was sorry for her, to comfort me she threw me one
 “ of her bracelets, which I luckily caught hold of.
 “ When she was seated on the top of the pile they set
 “ fire to it, and she poured on her head a vessel of sweet-
 “ smelling oil, which the flame immediately seized on :
 “ thus she was stifled in a moment, without being ob-
 “ served to alter her countenance. Some of the assistants
 “ threw in several cruses of oil to increase the fire, and
 “ filled the air with frightful cries. When she was
 “ entirely consumed, her ashes were thrown into the
 “ river.”

Mr. Hamilton says he has seen the ceremony perform-
 ed several ways ; he adds, they sometimes dig a pit about
 ten feet long, and six broad, which they fill with logs of
 wood ; and when all is ready, a great quantity of oil, or
 the Indian liquid butter, is thrown on the wood. The
 corpse of the husband is then placed on the middle of the
 pile, and fire being set to it, it is instantly in a blaze.
 The wife then takes leave of her friends, and the drums,
 trumpets and other instruments striking up, she walks
 two or three times round the pile, and then leaps in upon
 the corpse.

In other parts, he observes, they use no pits, but a pile
 being built, the corpse is laid upon it, and the victim
 dancing round it for some time to the sound of loud mu-
 sic, leaps in ; and if she hesitates, the priests push her
 forward with long poles, making such a hideous noise
 that she cannot be heard ; and all the while she is burn-
 ing the priests dance round the fire. I heard a story, he
 adds, of a lady, who having received the addresses of a
 gentleman that afterwards deserted her, was obliged by her
 relations to marry another ; who dying soon after the mar-
 riage, she was, according to custom, to be laid on his fu-
 neral-pile. The fire being kindled, she was preparing to
 act the tragedy on herself, when observing her former ad-
 mirer, she beckoned him to come to her. This he did,
 when taking him in her arms, as if to embrace him, and
 being stronger than he, she rushed with him into the
 flames, and they were both consumed with the corpse of
 her husband.

It has been pretended that this inhuman custom was in-
 troduced by the Indian Gentoos, to put a stop to the cruel-
 ties of their wives, who, from jealousy, frequently poi-
 soned their husbands. Mr. Giose, however, maintains
 this opinion is an over-refinement of conjecture equally
 false and injurious to the Indian women, no such practice
 being either related by credible tradition, or warranted by
 the behaviour of the other Indian women, who are not
 subject to the necessity of complying with this custom, and
 whose minds are generally too soft and tender to incur
 even the suspicion of their being inclined to such acts of
 cruelty. He attributes it to their prodigious affection and
 veneration for their husbands, and the dreadful power of
 religious phrenzy.

Their extreme fondness for their husbands, says he, is
 owing to their early marriage, after which the parties in
 the tenderness of the ductile age of childhood are brought
 up till that of consummation, in the constant inculcation
 to them of mutual dearness, as a sacred point of religion ;
 and the women especially retain such strong impressions
 of this doctrine, that numbers of them readily embrace
 this cruel practice of burning themselves with their hus-
 bands. Some of them living under governments where
 this barbarous act of superstition was not suffered, have
 voluntarily gone to Gentoo countries barely to enjoy
 the liberty of performing it. Others, after bringing up
 their young children to a state of maturity, which it
 seems is an allowable reason of dispensation with them,
 and many years after the death of their husbands, have,
 as if they had endured life only till that duty to their
 children was fulfilled, paid that to their deceased hus-

bands of seeking to rejoin them by burning themselves
 with the usual ceremony. Some, indeed, who have not the
 courage either to undergo that fate, or the patience to en-
 dure the indignities and slights that fall upon those who
 decline it, such as cutting off their hair, which to them
 is the most intolerable of all pains, servile offices, and
 wearing a particular coloured garment of a dingy red ; will,
 especially if they meet with encouragement, turn Chri-
 stians or Mahometans. It must not, however, be under-
 stood that this practice of voluntarily burning is very ge-
 neral, many of the lower tribes especially are entirely ex-
 empted from it ; and it is only with respect to the more
 considerable personages that it is ever used, and even a-
 mongst them the instances begin to be much rarer, and
 that point to be less insisted on.

We shall now take an impartial view of the religion of
 the Gentoos, and Parsees, or worshippers of fire.

S E C T. XII.

Of the Religion of the Gentoos.

THOUGH the religion of the Gentoos is at bottom
 every where nearly the same, yet in the different
 parts of Indostan such various modes of opinion and prac-
 tice are built upon it, as would require many volumes to
 specify the differences by which they are distinguished ;
 we shall therefore only mention such as appear the most
 remarkable and striking.

Nothing seems more astonishing than the extreme te-
 naciousness of the Gentoos in their religion and customs,
 while, at the same time, they behave with the most per-
 fect humanity, and give an unbounded toleration to those
 that differ from them in points which they esteem the most
 sacred. This is doubtless owing to that fundamental tenet
 of their religion, that a diversity of modes of worship is
 evidently agreeable to the God of the universe : that all
 the prayers put up to him by man are equally acceptable,
 when sanctified by the sincerity of the intention ; and that
 the true universal religion being only that of the heart,
 the various outward forms of it are in themselves indif-
 ferent, and that therefore all change of religion is only a
 dangerous, and needless experiment, since every honest
 man is sure to be saved in his own. Hence, instead
 of persecuting others for not being of their religion, they
 will admit of no proselytes ; and though whole nations
 have adopted their principal tenets, as for instance, the
 vulgar among the Chinese, who believe the transmigra-
 tion of souls, and follow their idol worship, they neither
 admit of a community, or hold any correspondence with
 them, and would as soon sit down to eat, or intermarry
 with Christians or Mahometans, as with those of their own
 religion in China. Even when any of their religion re-
 nounce it, though it be in countries where they are mas-
 ters, they have the charity to suppose it was through a
 conscientious persuasion, and never persecute them any far-
 ther, than by cutting off all communion with them, and
 irrevocably expelling them from the cast or tribe in which
 they were born, after which they content themselves with
 only pitying them.

Nothing shews this tolerating spirit in a stronger light,
 than their behaviour to those who differ from them in
 their treatment of cows, or of that species in general.
 For these animals they have a most superstitious veneration,
 though the spirit of the law which forbids their
 being slaughtered, seems chiefly founded in gratitude, as
 their killing a creature so serviceable to mankind both in
 agriculture, and in furnishing so innocent a diet as milk,
 butter, and cheese, would, they think, be extremely cruel.
 They, however, annex a general sanctity to every thing
 produced by that animal ; they purify themselves with its
 urine, and burning the excrements into a greyish pow-
 der, sprinkle it on their foreheads, breasts, and bellies :
 also when the dung is fresh made, they smear their houses
 and pavements with it as a kind of lustration. In short,
 their veneration for that animal is so excessive, that there
 could hardly be found a Gentoo, who, if under the ne-
 cessity of killing his father, mother, child, or a cow,
 would not, with scarce any hesitation, prefer sacrificing
 any, or all of the former. Yet with this strange reli-
 gious

gious horror for the slaying of these creatures, they have not the least aversion or ill-will to those who do. They scruple neither conversation, nor even friendship for those who use them for their food; and this merely from their enlarged notions, and allowance for the difference of religions. Indeed in some countries immediately under the dominion of Gentoos, they do not permit the openly killing of cows, though they will wink hard not to see it.

This principle of tenderness is, however, not confined to the horned species alone: their belief of the metempsychosis makes them extend it to every living creature, none being of so low a class or so minute, but they imagine it may be the receptacle of a human soul, and consequently of their relations or friends. Hence that difference of size, which is apt to affect the eye with contempt or regard, and lessens or augments compassion to an animal in the act of destroying it, has no such effect upon them. They cannot without horror think of depriving any being of that precious gift of God, life; and do not less respect it in the flea that bites them, than in the elephant. But this is only to be understood of the Bramins, Banyans, and some other of their stricter tribes.

Authors mention several reasons, besides that just mentioned, for the veneration they pay to these animals: as that the happiest souls take up their abode in them, and that after death this beast is to conduct the people over a great river, which it would be impossible to pass without holding by her tail. They also alledge, that the god Mahadeu being highly provoked by the sins of the people, and resolving to destroy the world, was appeased by a cow.

The Banyans not only forbear to kill any living creature, but erect hospitals for them, particularly within a mile of Surat, the cows, horses, goats, and dogs that happen to be lame or enfeebled by age, are plentifully provided for; and they will purchase a lame ox of his Mahometan or Christian owner to prevent his being killed by his master. The Banyans also once a year prepare an entertainment for the flies, setting before them large dishes of milk and sugar; and at other times they take a bag of rice, and walking out two or three miles, scatter the rice round the ant-hills.

Indeed, the Banyans are so firmly persuaded that departed souls enter the bodies of animals, that they no sooner observe any of them frequent their houses, but they immediately conclude it is some of their deceased friends come to pay them a visit. Thus it is said, that a person named Moradash, who was secretary to an English broker, being very melancholy on the death of his father, and seeing a snake enter his house, immediately concluded it was animated by his father's soul, and came thither for relief. This thought gave him no small comfort, and he resolved to pay the same duty to his father under this metamorphosis, as when he was alive; and therefore provided milk and rice for his new guest, who liked his entertainment so well, that he took up his dwelling in a corner of the room, and came out to eat, when his food was set him, as regularly as if he was one of the family. The same man made a provision for the rats in his house, from his persuading himself, that they were his relations; upon which they grew as tame as any other domestic animals.

But ridiculous as this may appear, it is a fault less excusable than the barbarous treatment animals meet with from the most civilized European nations; for surely nothing can excuse the taking away their lives from mere wantonness, and without any advantage to ourselves. Life is certainly a blessing of the greatest value, and perhaps more so to animals than to us, since they enjoy all the satisfaction of which their natures are capable, and taste their pleasures unmixed with care, and unallayed with apprehensions of futurity. They were doubtless created by the benevolent and all-wise Creator for happiness as well as for the use of man; and to deprive them of that is to defeat, as much as is in our power, the designs of his infinite goodness. But to use those animals ill, which contribute to our convenience, and serve us by their labour, is adding baseness and ingra-

atitude to cruelty; and putting those animals to a painful and lingering death, which nature designed for our food, by barbarously scourging and roasting them alive, in order to give a relish to their flesh, and indulge our appetites with a more delicious regale, is acting beneath the character of human and rational beings, and offering a more than savage insult to him who bestows those refreshments, and whose goodness extends to all his works.

According to the popish missionaries, the Bramins teach that there is but one God, infinitely perfect, who has existed from all eternity, but that he created three subordinate deities, Brama, Wisnow, and Routeren. To Brama he gave the power of creation; to Wisnow that of preservation; and to Routeren that of destroying; but they observe, that the wiser Indians reject this account, and ascribe all to the Supreme Being, who by these several ways has manifested himself to the world; and maintain, that some of their images are allegorical representations of his attributes, though the greatest number of them, perhaps represent those persons distinguished by their virtue and piety, who being exalted to heaven, they suppose to be mediators for them to the great Supreme. They have also some confused notion of the creation and destruction of mankind by a flood, which probably gave a hint to the Jesuits to improve upon the hint, by representing Brama as Abraham, and endeavouring to shew a particular conformity between the traditions of the Gentoos, and many of the principal passages recorded in the Old Testament.

The Bramins maintain that Brama received from Mahadeu the power to make several worlds, and that he formed fourteen at least. To our world they assign four several ages, the duration of each of which they suppose lasted several hundred thousand years; and the present age has yet upwards of four hundred thousand years to come before it be finished.

They have ten principal images, which are the objects of their adoration, and represent such figures as, according to their sacred book the Vedam, their god Mahadeu was at several times pleased to assume for the service of mankind. They have idols in which he is represented with four heads, and as many arms; in others he has a head like an elephant, with the body of a man, and several arms and hands: and a protestant divine relates, that a bramin told him, they acknowledged one God, whom they described as having a thousand eyes, and as many hands and feet, by which they endeavoured to express his omniscience and power.

They have seldom any public assemblies in their pagodas, but every one performs his devotions when he thinks fit, and to which of the images he pleases. The greatest part of their worship seems to consist in singing, dancing, playing on musical instruments, and in making offerings of rice and other food; but a late author says, he has seen the people at Madras praying before the shrines of their gods with all the fervent devotion which a sense of their wants can be supposed to inspire.

Their gioghies, who are a kind of wandering Bramins, seem descended from the ancient Gymnosophists; but, like other human institutions, have been at length vitiated by abuses, hypocrisy, and the admission of corrupt members. Their original regulation includes a renunciation of the world, an itinerant life, and that perfect nakedness from whence they derived their Greek name. At present, when they occasionally travel into countries under the jurisdictions of the Christians or Moors, they dispense with this last precept; and, out of deference to their customs, wear a scanty rag that scarce covers the parts to which their own opinions annex no idea of shame. As to those painful postures, and other cruelties they impose on themselves, a learned and ingenious author says, they do not mean by them to insinuate that any torments of the creature can be acceptable to its Creator, but purely for the sake of the merit they apprehend arises from the intenseness and constancy of their spiritual contemplation of the Deity being sufficient to call off their attention to bodily pain, and their fixing it immovably on the only idea which they imagine can worthily fill the mind.

Authors

Authors have given very strange and dreadful representations of these self-martyrizing postures, and describe them as voluntarily distorting and dislocating their bones. Some are seen with their hands stretched out to heaven, which, by holding long in that posture, they cannot bring down again without great violence. Others, it is said, make a vow never to sit or lie down, but either walk or lean; accordingly a rope being tied from one bough of a tree to another, a pillow or quilt is laid upon it, on which they lean; but these are said to alter their posture when they pray, being drawn up by the heels to the bough of the tree, their heads hanging down towards the earth as unworthy to look up to heaven. From the prayers of these people great blessings are expected, and many calamities thought to be averted. The people resort with much devotion to the places where those penances are performed; and the devotees, by torturing their bodies, obtain the reputation of great sanctity.

Mr. Grose mentions one of these Gioghies, who erected a small pagoda out of the alms and voluntary donations he collected from the Gentoos of the island. This man, on his arrival at Bombay, was about five and thirty years of age, tall, straight, and well made; and, by his own account, had been all over Tartary, Tibet, and on the borders of China, and at length took Bombay in his rounds, where, according to his institution, he ought to have been perfectly naked; yet, out of deference to our manners, just covered those parts which the common ideas of decency oblige us to conceal; and yet not so much, but that there might plainly be seen a brafs ring passed through the prepuce, which to those of his profession performs the same office as a padlock to the Italian ladies. His hair, which was twice the length of his body, and reaching down to his heels and thence again to the crown of his head, was wreathed in rolls round, and rose in a kind of spire of a russet colour, into which it was sun burnt from its original black. On his arrival at Bombay he addressed himself solely to the Gentoos for money to found a small pagoda; but his scheme for exciting their devotion was something extraordinary. He preached to them from the midst of a great fire which surrounded him, and had something of a miraculous appearance, though there was nothing in it but what was very natural. He had a platform of earth raised about two feet, and about twelve or fourteen feet square; round this was set a pile of wood, which being lighted, made him appear as if preaching from amidst the flames, though they never touched him; but must have been insupportable to any one but himself, who had from his childhood inured himself by degrees to bear such a heat. This device, however, had its effect, for it produced a collection at several times to the amount of what he required.

It is also in the character of contemplatists, that they prove what is perhaps harder to attain, an insensibility to pleasure. Thus some of them will sit by the side of the banks, where the Gentoos women perform their ablutions, and suffer them to salute, with the utmost reverence and simplicity, what they exhibit for that purpose, while their eyes roll frightfully in their heads, and no symptom or gesture betrays the least indication of human feeling, sensual emotion, or attention to the sight or touch of those females, who have formed an idea that there is great prolific virtue in this strange act of adoration. They have generally, like the person just mentioned, that part bored, with a smooth soldered ring passed through it, as an attestation that incontinence with them is impracticable. The Gentoos, to whom the abuses of this profession are perfectly known, and who have been put on their guard by the impostures they have committed, still retain the highest veneration for those whom they think sincere in the exercise of the torments they inflict upon themselves, and even pretend to produce, in excuse for this branch of bigotry, a number of miracles performed by these Gioghies.

Mr. Grose, speaking of the mendicant friars, says, "they seem but a copy, and a wretched one too, of these mendicant Gioghies, whose abstinence from all animal food, contemplative life, austerities, and macerations, far exceed whatever their most famous

"ascetics ever so much as attempted. From them too, he adds, the Mahometans borrowed the institution of Faquirs, or holy beggars; so that both Europe and Asia owe all that swarm of vermin, the monks of both those religions, to a perverted imitation of the Gentoos religion in that point."

There are many reasons, says the above author, to think the Gentoos religion one of the most ancient in the world: nothing of so remote an original can be reasonably suspected of borrowing from others, especially among a people who have ever made it a sacred point to follow their own peculiar institutions without deigning to admit of any foreign mixture. It is then highly probable, that the doctrine of the metempsychosis, by which Pythagoras was so particularly distinguished, was derived from them, with many other articles and modes of worship and opinion, which, from certain resemblances, might be traced from the same source. Thus, among many other conjectural instances, may be quoted the Paphian Venus; for the form of which Tacitus could not account, it rising from a broad basis to a narrow point at the top, which is exactly the figure of the idol in India consecrated to such an office as that heathen deity was supposed to preside over, and to which, on the borders of the Ganges, the Gentoos virgins are brought to undergo a kind of superficial defloration, before they are delivered up to their husbands.

This idol, which is worshipped by the Gentoos under the name of Jaggernaut, is represented by captain Hamilton as a pyramidal black stone, fabled to have fallen from heaven, or at least to have miraculously appeared in the place where they have erected his temple. It appears that this stone, of which all the images of that form in India are esteemed but copies, is meant for the power presiding over universal generation, which they attribute to the genial heat and influence of the sun acting in subordination to it, and to whom is addressed the following prayer, which the Bramins especially often repeat in a day, with their eyes lifted up towards the sun: "Thou, power, which illuminates that resplendent orb, deign also to illuminate my mind, so as that I may thereby be directed to walk in the way the most pleasing to thee."

Now considering the dignity which the ideas of the Gentoos attach to the generative power, it is no derogation to the supremacy attributed to Jaggernaut, by their making his temple and image the head place of their worship, to infer, that he is their god Brama under that title, just as Jupiter had several names, according to his various functions, and equivalent to the Mythras or Venus Urania of the Persians, or simply the Venus of the heathens. The Gentoos inhabitants on the banks of the Ganges form domestic idols after that of Jaggernaut, to which they give its name, and which are placed in a conveyance decorated with gilding and tinsel, that is to serve them for a triumphal car. Formerly this idol used to be adorned with jewels and expensive finery, according to the circumstances of the owner; but of late they are much abated on that point. This machine is kept for some days in the best apartment of the house, during which time it is matter of devotion with them to exhibit the most obscene postures, and to act all manner of lasciviousness before the idol, as the most acceptable mode of worship to the deity it represents. After which they carry it in its gilded car in a procession to the Ganges, and throw all in together, as an acknowledgment to that river of its congenial fertilization with that of the sun.

As to the cause of the Gentoos choosing this pyramidal form, it seems lost in the remotest antiquity. But might I be allowed, says our ingenious author, to hazard a conjecture, it should be that it was originally suggested to them by that pyramidal aspiration of flame, which is one of the most conspicuous properties of fire.

S E C T. XIII.

Of the Ordeal Trials practised by the Gentoos.

THE ordeal trials of melted lead, or boiling oil, as practised here, are considered by the Gentoos as a standing miracle; and, according to Mr. Grose, they

are not managed by the least degree of priestcraft, unless it could be supposed combined with the whole governing laity against the interest of justice and their own, it having been practised for ages through the various provinces, particularly of the Malabar coast, as the criterions of innocence. Several of the English chiefs of the settlements of that coast are said to have used the utmost care and precaution to detect whatever fraud might be found in this method of trial. They have caused the party that was to undergo it not only to be locked up in their own guard-room, or prison, but seen the hand that was to be plunged into melted lead, or oil, bound up with a handkerchief, closely tied round the wrist, and sealed with their own seals, which remained unbroke till the instant of the public ceremony; and, notwithstanding this, and every other precaution which the most determined incredulity and suspicion of fraud could devise, they were unable to discover that there was any trick or juggle in it. Indeed there is the highest improbability that so many princes of different dominions and interests should for many ages join in a cheat, only to screen obnoxious criminals, and to baffle that justice by which alone any government can subsist.

The ceremony is performed with great solemnity. The party who has appealed to this trial for his innocence, whether on suspicion of murder, theft, conjugal infidelity in the women, or even in denying a debt, is publicly brought to the side of the fire, on which is a cauldron, or ladle-full of boiling water, or oil, but most commonly melted lead: the prince or magistrates of the country being present, his hand is previously clean washed, and a leaf of the brab-tree, with the accusation written upon it, is girt round his waist; and then, on a solemn invocation of the Deity by a Bramin, the person plunges in his hand, scoops up the boiling fluid, and if he draws it out unhurt is absolved, otherwise he receives the punishment prescribed by the laws for the crime on which the accusation lay; and so firmly believed is this method of purgation on that coast, that our author says, he has been assured, that even some of the Indian Christians and Moors have voluntarily submitted their cause to its decision on their own personal experiment.

Mr. Grose, from whom we have borrowed this article, on account of his having treated the subject in a fuller and more curious manner, concludes with the following observation: "As the princes of those countries, where this custom stands at this day in full force, use no sort of reserve, or refuse any examination that might be required, certain it is, that, on the least intimation from any person of authority here to any of the English gentlemen on that coast, such an enquiry would be very readily set on foot, as would satisfactorily liquidate what truth and falsehood there is in this practice; and the issue must be, since the fact is incontrovertibly true, either to discover a natural method of resisting fire, far more subtle than what is known to our European jugglers, or to prove that Divine Providence, when solemnly appealed to, does not disdain its immediate interposition in favour of innocence; an act which, though not unworthy of the goodness of God, the Romish priests in those parts, not denying that the effect produced is supernatural, attribute it to the power and craft of the devil: but with what propriety let any one judge."

SECT. XIV.

Of the Religion of the Parsees.

THERE seems to be two distinctions necessary to be made in the religion of the Parsees, or Gaures, who transplanted themselves from Persia when the Mahometans conquered that country: the first, the pure religion, as taught by Zoroaster; and the second, and more modern one, disfigured by various adulterations, as it is at present practised among the Parsees of India and Persia.

Zoroaster flourished under the reign of Hytaspes, king of Persia, about five hundred years before the birth of

our Saviour, and was profoundly versed in the mathematics and natural philosophy, whence he probably drew those sublime notions in relation to fire, on which he founded the basis of his religion, and which his followers still retain.

It is however evident, that he found an homage paid to that element already established in that country, since Pyraums or conservatories of perennial fire were known to be there long before his time; but whether that worship of it was a religious act, or whatever it was, it was accompanied with such idolatry that Zoroaster employed himself in purging it of its gross errors, and reducing it to the two grand points on which he founded his religion. The belief of one supreme God, and of the sun or element of fire being his first minister, and also the symbol of his purity; from these principles the rest of his opinions flowed.

Some writers observe, that there were two Zoroasters; and that the last, arising six hundred years after the first, explained and new modelled this religion, which he stripped of the errors and superstitious practices by which it had been disfigured.

However, agreeable to the above doctrine, the followers of Zoroaster are still so penetrated with the idea of the immensity and omnipresence of God, that they esteem it a proof of great narrowness of sentiment to erect temples to him, as conveying the grovelling idea of confining him who fills all space between four walls; hence they make use of that celebrated saying, that "There is no temple worthy of the majesty of God, except the whole universe, and the heart of an honest man." Of all their opinions, they esteem that most sacred, that God was the sole necessary self-existent being from all eternity, and is the supreme Author of all good. Hence they detest the schism of those Persians who admit the co-eternity of the two principles of good and evil, and all the absurdities of Manicheism.

Without entering into a minute detail of their manner of accounting for the appearances of evil found in the world, it is sufficient to observe, that they maintain, that since many effects in nature, which at the first view appear to be evils, are justified as to the wisdom of their causes, by their ultimately issuing in a known superior good, it is just that we should believe that all the rest are so, though their ends probably, for very wise reasons, are concealed from us. Hence they alledge, that it is the utmost rashness and impiety to infer absolute evil from some individuals occasionally appearing to suffer, from those primordial laws to which God has subjected all his works in general, without excepting man, whose good has been as much consulted as was fitting it should be, of which God ought surely to be esteemed a competent judge. Hence they deny that omnipotence has introduced real evil into nature; and maintain, that no evil actually exists but what is imaginary, temporary, and bearing no proportion to real, infinite, and eternal goodness, and therefore not incompatible with it.

As to fire, they place its source in the sun, to which they pay a very high reverence, out of gratitude for the numerous benefits that flow from it; but they are so far from confounding the subordination of the servant with the majesty of the Creator, that they attribute no degree of sense to the sun, or fire, in any of its operations; but consider it as a purely, passive, blind instrument, directed and governed by its Creator. They even give that luminary, all glorious as it is, no more than the second rank among his works, reserving the first for that stupendous production of divine power, the mind of man.

They believe the immortality of the soul, and found the doctrine of rewards and punishments in the other life on the light of reason, which enables them to perceive the difference between right and wrong; or, to speak in their figurative style, the conflict between Oroozm the good principle, and Harryman the evil one; or between the flesh and the purer spirit. As to their punishments, they exclude material burning from being any part of them, and esteem the element of fire too pure, and too noble, to be employed in the office of an executioner. They even pretend, that the fire of divine love



The Ordeal Trial practised by the Gentooes.

love will moderate the punishments inflicted by justice.

The modern Parsees represent the place of suffering as a dark, dreary, disconsolate region, where every thing is big with horror, pain, and disgust; caverns abounding with serpents, water thick like melted pitch, and cold as snow. They do not, however, believe them to be eternal, but imagine that the guilty sufferers will be at length delivered, when they will be placed in a state of bliss, but inferior to that of the good, from whom they will also be distinguished by a brand in their foreheads. In fine, they imagine that both in degree and duration these punishments will be proportioned to human frailty; but that rewards, like the Divine goodness, will be infinite and unbounded.

Such was the doctrine of Zoroaster, as may still be collected from the adulterations it has since undergone; for the religion of that great man was too simple to satisfy the gross conceptions of the vulgar, or to answer the lucrative views of the chief Magi, now known in India by the name of dostoors, or directors of their ritual. A number of years being elapsed since the death of Zoroaster, his religion was no longer suffered to continue in its original purity. His books had been lost, and the present work, called, *The Zendavastaw*, was wrote in the same old Persian language by Erda Viraph, one of the chief Magi, who pretended to compile it by memory from the antient work, and of this a translation has been made into the modern Persian by a person who lived about two hundred and sixty years ago, and intitled it Saad-dir, or the Hundred Gates. These works seem to have greatly sophisticated the original doctrine by interpolations, and introducing superstitious that have greatly disfigured the religion of Zoroaster. Hence, they dare not be a moment without their girdle; and pay such a superstitious reverence to fire, as not to venture to pray before it without covering their mouths with a square flap of linen, lest they should pollute the fire by breathing on it. They still keep pyraums, or conservatories of fire, in which lamps are kept continually burning, by being fed with oil by the priests who constantly attend them; and, as they relate, have burnt, without ever being extinguished, for many centuries.

Yet, notwithstanding the superstitious follies ingrafted on the original stock of this religion, such, continues our author, has been the force of its sap, as to prevent the fruit from being spoiled; for even at present the Parsees are remarkably distinguished by the purity and innocence of their morals, and no people in general behave better either in public or private life.

It is said that the greatest honour these people think they can do to the remains of their deceased friends, is to expose them to be devoured by birds of prey; for these living tombs they esteem preferable to any other kind of sepulture. About a mile from the city of Surat they have a place to which they carry their dead; this is within a circular wall, open at the top, twelve feet high, and one hundred in circumference. The ground within is raised about four feet, and made sloping, that all the moisture may drain from the carcases into a sink made for that purpose; nothing can have a more shocking appearance than this burying-ground, as it is called, where are seen a multitude of dead bodies, loathsome and discoloured; some green, some yellow, some with their eyes torn out by the vultures, and some with all the flesh of their cheeks pulled off; great holes eaten in different parts of their bodies, and the skin all over torn and mangled. In short, some are hardened by the sun like a piece of tanned leather, while the flesh of others is clean picked from the bones, which remain like a skeleton. The vultures, it is observed, will place themselves down the wind, in order to enjoy the smell of these carcases; and sometimes cram themselves with human flesh till they are scarce able to fly.

S E C T. XV.

Of the Mahometans of India.

IT might be expected, that as the Mahometan religion is that of the court, we should here give a par-

ticular account of it; but this we shall reserve till we come to Persia, only observing, that it is practised here with less bigotry than among the Turks; and that, though a faint reverence is kept up for the name of Mahomet, it is rather a matter of habit than of devotion; and the fanaticism of the Mahometans being subdued into a sober common sense, they are become less troublesome to the Christians, and all religions live peaceably under their government.

They indeed seem to grow more purely Unitarians in proportion as their zeal for the more ceremonial part of their religion relaxes, nor will they so much as hear with patience any argument against that fundamental point of their religion, the unity of God, whose name alone they invoke at the hour of death, and generally die with it in their mouths; their distance from the country whence that religion sprang rendering them more indifferent to any mention of the name of Mahomet. Indeed most of his followers, as an ingenious author observes, carry their veneration for the Supreme Being so far, as not only never to mention the word Alla, or God, with the least irreverence, but think it in a manner blasphemous to praise or define a being whom they consider as so infinitely above all praise, definition, or comprehension. Thus they carry their scrupulosity to a superstitious length, and do not even approve of calling him good, righteous, merciful, from their thinking such epithets as superfluous and impertinent, as if one was emphatically to say of a man that he had a head, or any other members necessary to the human form: for they conceive it as profaning the name of God to associate it with human attributes or conceptions, and that nothing fills the idea due to that Being so well as the name itself, “a substantive singularly, “and for ever above the company of an adjective.”

S E C T. XVI.

Of the Power and State of the Mogul, with a Description of the Festivals celebrated to his Honour. Of his Court, his Officers, and Women: his civil Government, and the Punishment inflicted on Criminals.

THE power of the Mogul is so despotic, that he has the sovereign disposal of the lives and effects of his subjects. His will is their only law; it decides all law suits, without any person's daring to dispute it, on pain of death. At his command alone the greatest lords are executed, their fiefs, their lands, their posts, and offices are changed or taken from them. The highest officers of his empire are the prime vizier, which answers to the first minister; the treasurer; the chief of the eunuchs; the first secretary of state; the general of the elephants; the great master of the wardrobe, who has the care of the furniture, the tents, cloaths, and precious stones that are commonly used.

This prince usually appears at a window at sun-rising, when the lords of his court are obliged to attend in his apartment to pay him their homage; he also shews himself at mid-day to see the fight of the wild beasts, and in the evening also appears at a window, from which he sees the setting sun. He retires with that star amidst a multitude of drums, and the acclamations of the people, wishing him a long and happy life. No other persons are allowed to enter the palace but the rajas, or princes, and the great officers; who behave towards him with such veneration, that it is impossible to approach the most sacred things with more profound respect. All the discourse is accompanied with continual reverences. At taking leave they prostrate themselves before him: they put their hands upon their eyes, then on their breast, and lastly upon the earth, to shew that with respect to him they are only as dust and ashes. As they retire they wish him all manner of prosperity, and go backwards till they are out of sight.

In order to give some idea of the magnificence in which the Mogul appears, we shall here give Sir Thomas Roe's description of his dress at his going abroad; for though it be a long time since he was at that prince's court, and though he has lost much of his wealth and power,

power, since his being conquered by Nadir Sha, yet as the easterns seldom or never alter their fashions, the present Mogul may probably appear much in the same manner, though he may have fewer jewels, and some of them may be of less value. As he came out, says that ambassador, one girt on his sword, and another hung on his shield, covered with diamonds and rubies; another hung on his quiver with thirty arrows, and his bow in a case. On his head he wore a rich turban, in which was a plume of heron's feathers: on one side hung a ruby unset as big as a walnut, on the other a diamond as large; in the middle an emerald in the form of a heart, but much larger than the diamond and the ruby. His staff was wound about with a chain of large pearls, rubies, and diamonds drilled. About his neck he wore a chain of three strings of excellent pearl, the largest the ambassador had ever seen. Above his elbows he had bracelets set with diamonds, and on each side of his wrists three bracelets of several sorts, and upon almost every finger was a ring. His coat was of cloth of gold without sleeves, and underneath it he had a semain as fine as lawn, and on his feet he had a pair of buskins embroidered with pearl, the toes sharp and turned up. Thus armed, and thus dressed, he went into his coach, which was made so exactly like an English one the ambassador had presented him with a little before, that he could only distinguish it by its being covered with Persian velvet, embroidered with gold.

When this prince marches at the head of his army, goes a hunting, or retires to one of his country houses, he is accompanied by above ten thousand men; and about one hundred elephants, with housings of velvet and brocade, march at the head of this little army. Each elephant carries two men, one of whom governs him by touching his forehead with an iron hook, and the other holds a large banner of silk embroidered with gold and silver; each of the first eight carry a kettle-drum. In the middle of this troop the Mogul rides on a fine Persian horse, or in a chariot drawn by two white oxen, whose large spreading horns are adorned with gold, and sometimes he is carried by men in a splendid palanquin. His retinue is composed of the officers of his court, who are followed by five or six hundred elephants, camels, or chariots loaded with baggage.

Two solemn festivals are annually celebrated in the royal city to his honour. The first is held at the beginning of the new year, and lasts about eighteen days. Before the palace a theatre is erected fourteen feet high, fifty-six long, and forty broad, covered with rich tapestry, and surrounded by a balustrade. Near it is a structure of painted wood embellished with mother of pearl, in which some of the principal lords of the court seat themselves; though their tents are at the same time erected in the first court of the palace, where they strive to display all their riches and splendor. The Mogul anciently entered these tents, and took whatever he liked best; but for above a century past the prince accompanied by the seven first play-ministers ascends the theatre, and seating himself on a velvet cushion embroidered with gold and pearls, waits for the presents that are brought him, which he receives equally from the people and the grandees of his empire during the eighteen days that the ceremony lasts, and towards the conclusion of that time, distributes among them his bounties, consisting in places and dignities which he confers on those who have made him the most valuable presents. Tavernier says he saw him receive at one of these feasts above the value of thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, silver, fine stuffs, elephants, camels, and horses.

The other festival is the anniversary of the Mogul's birth. He begins the day with all manner of diversions, which he breaks off, to wait upon the queen his mother, if she be yet alive, at her palace, and shews his gratitude to her, by causing the grandees of his empire to make her magnificent presents. After he has dined he dresses himself in his finest robes, covers himself with gold and jewels, and being rather loaded than adorned with riches, enters a superb pavilion, where he is attended by the principal lords of his court. He there finds the great scales, and the chains by which they are

suspended, both of massy gold adorned with jewels. In one of the scales he places himself, and the other is filled with gold, silver, jewels, pieces of silk, fine linen, cinnamon, mace, cloves, pepper, corn, pulse, and herbs, and an exact register is kept every year of the difference of his weight. It is a subject of great joy when he weighs one year more than another, and of as great concern if he be found to have fallen away.

This ceremony is succeeded by the greatest act of generosity, which the Mogul exhibits during the whole year. It consists in his giving to the poor some small pieces of money, and in throwing among the grandees, nuts, pistachios, almonds, and other fruit made of gold, but so small and so thin that a thousand of them are not worth more than seven or eight pistoles. After experiment made, a bason filled with those trifles was found not to exceed the value of ten crowns. Thus the liberality of this wealthy monarch on his birth-day amounts to no more than the pitiful sum of a hundred crowns. The festival concludes with his giving a magnificent supper to the lords of his court, with whom he passes the night in drinking.

The sons of the Mogul have the title of sultans, and his daughters of sultanas. The viceroys, or governors of provinces, are called nabobs. The next in degree, which answers to our nobility, have the title of khan, or cawn, as it is usually pronounced, and these are distinguished by names which they receive upon their advancement, as Asaph Khan the rich lord; Khan Khanna, lord of lords. The great military officers are named Omrahs, and one who has been general is called Mirza. The chief eunuchs have the post of treasurers, stewards, and the comptrollers of the household. The other great officers are the secretaries of state, the governors of the elephants, the master of the tents, and the keepers of the wardrobe, who are intrusted with the jewels.

The women of the seraglio are either wives or concubines, princesses of the blood, governesses, or slaves. Those called wives are contracted to the Mogul with much ceremony, and seldom exceed four; but the number of his concubines is uncertain, though they generally amount to above a thousand. The Mogul never marries the daughter of a foreign prince, but generally one of his own subjects, and sometimes advances the meanest slave to that dignity.

His first son by any of these wives is considered as the lawful heir to the empire, though the throne is usually possessed by him who has the longest sword, who no sooner ascends it, than he generally destroys all his brothers and their male issue.

The young sultans are married at thirteen or fourteen years of age, and then are allowed a separate court, little inferior to the emperor's; and when they come to age all of them, except the heir to the crown, who stays with his father, are sent to distant governments.

The young sultaneßes are educated with all the tenderness and indulgence imaginable; they are not under the same restraint as other women, and there are instances of the Mogul's indulging them in their gallantries, which is the more reasonable, as being of the royal blood, they must never marry, and be under the controul of a subject. Their jewels and precious stones are extremely valuable, and their cloaths are as thin and light as possible, on account of the heat of the climate.

The governesses of the young princesses, and those who are spies upon the conduct of the king's women, form a considerable body in the seraglio, and are said to have a great share in the government of the empire. If the Mogul can properly be said to have any council, it is composed of those ladies; for the governments and great offices of state are disposed of by their influence, and each of them has a title answerable to some great office. One is styled prime minister, another secretary, and another viceroy of a province, and each lady keeps up a correspondence with the minister, whose title she bears, and there are eunuchs continually employed in carrying letters backwards and forwards between them. By their interposition all business of consequence is conducted, for they have better opportunities of representing things to the emperor than his ministers can have.

The

The emperor in his retirement is served intirely by women, and is also said to have a guard of Tartar women, armed with bows and fabres, who have the care of his person. The gates and all the avenues to the palace are guarded by a multitude of eunuchs, who are said to have a very difficult province; for if they are too rigid, they procure the hatred of the queens and princesses, who sometimes have great power; and if the Mogul thinks them too complaisant, they run the hazard of their lives. Neither the emperor nor any other great men lie with their women after they have passed a certain age, which some say is twenty-five, and others thirty; yet, notwithstanding this, they continue guarded as strict as ever.

An English divine who was at the Mogul's court, mentions one of these women being put to a cruel death, for being surprized by the Mogul while kissing an eunuch: for this supposed crime the emperor had the barbarity to cause her to be set up to the neck in the ground, and the earth to be rammed close about her. Thus she stood two days in the scorching-sun, and then expired, crying out as long as she could speak, "Oh my head, my head!" To add to her misery, the offending eunuch was brought before her, and her humanity shocked by seeing him torn in pieces by an elephant.

As the Mogul considers most of the other princes greatly inferior to him, he, like the other Asiatics, is above sending ambassadors to them, nor are ambassadors treated as the representatives of their sovereign, but only as common messengers. The Mogul's letters are received with as much reverence as if he himself was present; for the governor to whom they are dispatched, on receiving intelligence that they are upon the road, rides out with all his officers to meet the messenger who brings them, and no sooner sees the packet than he alights from his horse and falls prostrate on the earth; then takes them from the messenger, and placing them on his head, binds them fast, and returns back to the court where he usually dispatches business, and having read them, instantly returns an answer.

The governors have also another method of shewing their respect, for though they shave every day when at court, yet on their being sent to a government, they neither shave nor cut their hair till their return.

The Mogul, as hath been observed, administers justice himself in capital cases, wherever he resides, as his viceroys do in their respective provinces; but an officer, named the catoual, causes offenders to be apprehended, and inflicts punishments for small crimes. The cadi is judge in civil cases between man and man, and of marriages and divorces.

Though there are no written laws in the empire, certain punishments are usually inflicted for certain crimes. Thus murder and robbery are punished with death, but the manner of execution is entirely in the breast of the Mogul or viceroy, who never suffers malefactors to be above a night in prison, and very frequently he is not conveyed to any place of confinement; for if the offender be apprehended in the day time, he is immediately brought before the governor, and either acquitted or condemned; and from judgment he is hurried to his execution, which is generally performed in the market-place.

Some malefactors are hanged; others beheaded; some impaled on sharp stakes; some torn in pieces by wild beasts, or killed by elephants. If an elephant be ordered to dispatch a criminal instantly, he stamps upon the wretch, who lies trembling before him, with his broad round foot, and in a moment crushes him to death: if he is to die in torture, the elephant breaks first the bones of his legs, then those of his thighs and arms, and leaves him to die by the wounds he has given him. Sir Thomas Roe observes, that when he was at the Mogul's court, one hundred robbers were brought chained before that prince, with their accusation; and the Mogul having passed sentence of death, gave orders that the chief of them should be torn in pieces by dogs, and the rest put to death in the ordinary way. The prisoners were accordingly divided into several quarters of the town; their chief was torn in pieces by twelve dogs before the ambassador's house, and at the same place

thirteen of the robbers had their heads tied down to their feet, and their necks chopped half off with a fabre, after which they were left naked and bleeding in the streets, where they became a great annoyance to the neighbourhood.

SECT. XVII.

Of the Camps and Forces of the Mogul; the Method of procuring Subsistence, and the Cause of the ill Success of the Indian Troops against the Europeans.

THE camp is constantly pitched in one form, and is nearly round. A detachment always marches before the army and clears the ground, that the streets may lie in the usual regular order; and if it be removed ever so often, it preserves the same appearance. The whole circumference seldom takes up less than twenty miles, for the military men alone generally amount to about one hundred thousand.

The tents are commonly white, like the cloathing of the people; but that of the Mogul is red, and pitched in the center. It is erected much higher than the rest, and from it he has a complete view of the whole. As the queens and the whole seraglio take the field, the emperor's quarter is as large as a considerable town. It is surrounded with an inclosure about ten feet high, guarded by the troops of the household, and other great bodies of horse and foot and no body is suffered to approach it within the distance of a musquet shot. The tents of the omrahs stand at a distance round the emperor's, those of the first quality nearest, and the inferior people are placed in the remotest parts of the camp. The streets, formed by the tents, are wide and straight, and the principal of them extend in a direct line from the space of the royal quarter. In these are shops, and all manner of trades are carried on as in a city; and in every quarter is a market-place, where provisions are frequently sold almost as cheap as in garrison: the camp of the Mogul was formerly said to be the greatest market for diamonds in the world.

The camp seldom moves ten miles at a time, and is generally fixed at a place where there is plenty of water. The Indian armies have frequently a number of barges, placed on carriages which follow the camp, and these are used by the Mogul when he takes his pleasure upon the lakes and rivers, as well as in passing over his army; he has also with him hawks, dogs, and leopards bred for the game. Thus while he ranges from one part of his dominions to another, he divides his time between his recreations and his enquiries into the conduct of his viceroys and governors.

In these marches some of the Mogul's women are carried in little towers upon the backs of elephants; others in coaches; others in palanquins: and some of the meanest are said to have no better carriage than a kind of cradles hanging on the sides of camels; but all of them are close covered, and attended by eunuchs: besides, they have an advanced guard before them to clear the way; for though it is impossible to see them, it would be thought a crime even to look at the vehicles in which they ride, and the men are frequently ordered to quit the villages through which the road lies, till the ladies have passed by.

The Mogul's forces are principally composed of the troops furnished by the rajahs or pagan princes; he has also Moorish foot, but he principally depends on his horse. He has also several regiments, named the body-guards or household troops: the principal of these is a regiment of four thousand men, called the emperor's slaves. This is the most honourable body among the Mogul's troops: their captain is called the daroga, and is an officer of great authority, who has sometimes the command of the whole army. Every soldier admitted into this regiment is marked on the forehead, and from these troops the subaltern officers are taken, who are by degrees preferred to the dignity of omrahs or general officers.

There are also the guards of the golden mace, of the silver mace, and the iron mace, who carry a mace or

club on their shoulders with a large ball at the end. The soldiers of these bodies are differently marked in the foreheads, and their pay proportioned to the metal of the mace. These are all picked men, who have recommended themselves by their courage. The arms of the horsemen are a sabre, a dagger, a bow and quiver of arrows, a lance, and sometimes a short piece like a carbine, and to these are added a great shield, so that they are incumbered with arms. A foot soldier also carries a sword and dagger, a bow and arrows, a shield, and sometimes a match-lock musket. Others of them have pikes instead of muskets; they have also heavy artillery; but have generally European gunners to manage them. Some short pieces have been already mentioned that carry a bullet about the size of a tennis-ball, and are fired from the back of an elephant; there are also about three-score small field-pieces, which attend the grand army.

Mr. Cambridge observes, that it is equally difficult to conceive by what means a handful of Europeans have rendered themselves so respectable in the field when opposed to a multitude of Asiatics, and the possibility of subsisting such vast numbers as the Asiatic armies frequently consist of, especially with a very large proportion of horse: but our astonishment must be increased, if we add to the account, that every horseman has two servants, one to take care of his horse, and the other to procure him forage; and that all those, as hath been already mentioned, are accompanied by their wives and children, and that there always follows the camp a moveable town of shops, where every thing is to be sold, as in their cities, some hundreds of elephants merely for state, and a train of women with a numerous retinue belonging to the prince and the great officers. Wherever the sovereign moves, he is more taken up with a vain ostentation of pomp and magnificence, than with the object of the war; and it is his pleasure that his subjects should abandon the capital, in order to augment his numbers.

To provide for all these the whole country is put into motion, and strict orders are dispatched for provisions to be brought into the camp; by which means all the cities far and near are exhausted, while the camp is in general plentifully supplied. The person allowed every horseman to procure forage, is constantly employed in cutting turf and washing the roots, and this affords a more hearty food for a horse than grass. A shower of rain may in a few days produce another crop; and if the weather continues dry they move their camp.

However, these numerous armies seldom keep the field any time without great loss by famine; for a very considerable diminution is scarcely felt amongst such multitudes, and are very little regarded from any sentiments of humanity; a famine is therefore neither considered as any thing extraordinary, nor will the memory of it ever prevent the assembly of another multitude, that must also be liable to the same chances of subsisting or starving. Allowances must also be made for the great loss they sustain in men, beasts, and all the implements of war, as often as they move in difficult roads, and particularly in their manner of passing over great rivers: for their rivers, in the rainy season, become so rapid, that the landing place is frequently a mile below the place of embarkation. In crossing them they use large boats of a kind of basket-work, which they cover with skins. As there are always great plenty of hides in so numerous an army, they are easily made; and, tho' they are light and manageable, are capable of carrying a considerable number of horse, and of transporting the heaviest artillery.

The true cause of the ill success of the Indian armies in an engagement, proceeds from their being unacquainted with the advantages of discipline, and their keeping their infantry upon too low a footing. Their cavalry, though not backward to engage with sabres, are extremely unwilling to bring their horses within the reach of our guns; for they are less afraid of their lives than of their fortunes, which are all laid out on the horse upon which they ride.

Nothing is more prejudicial to them than the false notion they generally entertain in relation to artillery. They are terrified with that of an enemy, and weakly

put a confidence in their own, placing their chief dependence on the largest pieces, which they neither know how to manage nor to move. Some of these carry a ball of seventy pounds. When the Europeans march round them with their light field pieces, and make it necessary to move those enormous weights, if a shot comes among their bullocks they become quite ungovernable, and are so ill harnessed, that it causes no small delay to free the rest from any one that happens to be unruly or slain.

We have a much greater advantage in their being tenacious of their ancient manners, than in their want of bravery; not only the prince, but every rajah, who has the command of all the forces he can bring into the field, always appears among them mounted on an elephant, and is at once the general and ensign of his men, who constantly keep their eyes on him; and if they lose sight of him for a moment, conclude that all is lost, and instantly disperse. This affords our engineers a fair opportunity of deciding the fate of a whole detachment by one well directed discharge of a six-pounder; and those enormous beasts now seem brought into the field only to be a mark for our artillery. Those rajahs, sensible of being thus exposed, sometimes avail themselves of the only expedient that can afford them any security; for it has been observed, that several elephants, with the same caparisons, and with riders in the same rich and splendid habits, have appeared in different parts of the field on the same day.

Though they have severely suffered by being surprised in the night by the Europeans, they can never be brought to establish in their camp either order or vigilance; for at the close of the evening every man eats a great quantity of rice, and many take after it soporific drugs, so that about midnight the whole army is in a dead sleep; the consequence of which is obvious: and yet, says the above author, an eastern monarch would think it very strange, should any body endeavour to persuade him, that the security of his throne depended upon the regulation of the meals of a common soldier; much less would he be prevailed on to restrain him in the use of that opium which is to warm his blood for action, and animate his soul with heroism. The mind of an European soldier must be equally filled with compassion and contempt at seeing a heap of these unhappy creatures, animated by a momentary intoxication, crowded into a breach, and both in their garb and impotent fury resembling a mob of frantic women. In short, the very eastern dress has an appearance of effeminacy, and the Europeans are not inclined to be struck with much apprehension at seeing a body of horse in silk or cotton robes.

SECT. XVIII.

Of the Revenues of the Mogul, the Coins, Weights, and Measures of Indostan; and of its Trade and naval Vessels.

THE revenues of the Mogul arise from the produce of the ground, the customs of the sea-ports, the estates of the great men at their death, which devolve to the crown, the presents from his subjects, who never approach their prince or governor empty-handed, and the treasures produced by the diamond mines. The viceroy, or governor, of every province, who owns his subjection to him, is obliged to supply the crown with a certain sum, which he raises out of the manufactures and produce of the soil. This, added to the other revenues, is said to amount annually to between forty and fifty millions sterling; an immense sum, which must be greatly lessened since Nadir Sha ravaged the empire, took away its treasures, and, by weakening the power of the prince, enabled many of the Nabobs to throw off their subjection to him.

The coins of this country are the pice, or cash, which are of copper, and about the value of a half-penny: the sanam, a silver coin, worth three-pence; the rupee, a silver coin, worth two shillings and three-pence; the gold moor, or rupee, worth about fourteen silver rupees; and the pagoda, so called from its having the figure of a pagoda stamped upon it. The last, which are worth

nine shillings, are flat on one side and convex on the other, and are chiefly coined by the rajahs or petty princes.

Gold and silver coins are finer here than in any other country. Foreigners have their mints, and coin both gold and silver, particularly the English at Fort St. George. Foreign coins are also current, but for trifling matters they sometimes use bitter almonds, or sea-shells called couries, or blackmoor's-teeth, sixty of which are valued at about a half-penny. Whatever foreign coin falls into the hands of the Mogul's governors is melted down into rupees, with the characters of the reigning emperor; and after his death they lose the value of a half-penny, or penny, on account of wear; and none but the new coin is current at the full value.

Large sums are reckoned by lecks, carons, and arabs. A leck is one hundred thousand rupees; a caron, or carol, is one hundred lecks; and an arab is ten carons.

Their weights differ almost in every port, and frequently in the same port, and therefore they cannot be exactly specified. The common weight at Surat is the seer, which is about thirteen ounces one-third; and forty seers generally make a maund. The seer at Agra is said to be equal to two at Surat. The candy varies from five hundred weight to five hundred and seventy; but it is generally said that twenty maunds go to a candy. Salt-petre, turmeric, assafoetida, pepper, dry ginger, benjamin, and tyncal, have, according to Mr. Lockyer, forty-two seers of Surat to the maund. Copperas, aloes, brimstone, long-pepper, dammer, stick-lack, and wormseed, have forty-four seers to the maund; and, for the most part, such goods as have no waste, as quicksilver, copper, ivory, vermillion, Lahor indigo, tutanag, &c. are sold at forty seers to the maund, or three maunds to one hundred weight.

At Surat, corn, rice, and other commodities, sold with us by measure, are there sold by weight; but silks and calicoes are sold by the pieces, and by the cobit, which contains twenty-seven inches.

The cofs, by which the roads are measured, is, near the coasts, about an English mile and a half; but farther up the country, and particularly near Brampour, it is almost two English miles.

In liquid and dry measures, one measure is one pint and a half: eight measures are one mercall; and four hundred mercalls are one garse.

The principal manufactures of Indostan are silks, calicoes, and muslins: we also import from thence diamonds and other precious stones, great quantities of pepper, the growth of the Malabar coast, indigo, salt-petre, cardamums, opium, assafoetida, and a great variety of physical drugs. The goods exported thither from Europe are English broad-cloth, lead, looking-glasses, sword-blades, knives, haberdashery-wares, gold and silver lace, tin-ware, brandy, beer, and some other provisions chiefly taken in by our own factories. The ships also frequently take in flints with their ballast, for there is not a flint to be found in India, at least in the parts visited by the Europeans; so that in the inland country, where the people have not an opportunity of being supplied by our shipping, a bag of flints is almost as valuable as a bag of money.

It must however be confessed, that all the goods we carry to India are a trifle, compared with the bullion and foreign coin exported thither. Our ships, when they go out, are in a manner empty of merchandize, though few of them carry less than three or four score thousand pounds in specie. This has raised a question, whether the India trade be of any advantage to this nation; but, in return, the company answer, that the Indian merchandize they re-export and sell in several parts of Europe bring in more treasure than they carry out; and were it otherwise, we should have other nations monopolize the trade, and supply us with the same commodities, and consequently more treasure would be paid to them than is now carried to India.

But to return, there are no greater merchants in the world than the Mogul subjects, though their ships never pass the Cape of Good Hope; for they carry on a prodigious trade to Persia and the Red Sea, and supply both Turkey and Persia with all the rich merchandize of India; in return for which they bring back carpets,

pearls, and other Persian commodities, but chiefly treasure, which they frequently load on board English or Dutch ships, and the freight is said to be one great branch of the company's profit; for they seldom dispatch a ship from Persia to Surat but she is as deep laden as she can swim, full of passengers, with vast quantities of pearls and treasures on board, sometimes to the amount of two or three hundred thousand pounds.

The Indians make use of European ships to import their treasure chiefly for security; for they consider them as being in much less danger from pirates than their own shipping. They have ships indeed of four or five hundred tons burthen built in India after the English model; but their laskars, or Indian sailors, would make but a poor defence should they be attacked, and they have but little skill in navigation.

We have already given an account of the Indian ships and their manner of construction, and shall here only add, that their boats used on the coast, called mussoulas, are flat-bottomed vessels, the sides of which are five or six feet high; the planks are very thin, and sewed together with cocoa-nut cordage, so that they will yield like pasteboard, and are in no danger of splitting when they strike, as they must frequently do on many parts of that coast before they can get to shore, and on this account they are generally used by the English in landing their goods: they are rowed by six or eight hands; but as they are very deep, and will carry great quantities, it is not very expensive to employ them in landing or embarking goods. They have another kind of vessel, if it may be called by that name, which is termed a catamaran, and is only formed of three or four rough pieces of timber tied together, and are chiefly used by the fishermen on account of their not being fit to carry such goods as may be damaged by the wet, a very little sea beating over them. For the same reason passengers seldom make use of them, though they are really safer on that coast than any other vessels, and some people have sailed along the shore upon one of them for a hundred miles together; and upon these kind of floats the Indians carry the heaviest weights; as great guns, anchors, &c.

Having now taken a view of the country people of India in general, we shall present before the reader a view of the two capitals of that empire, and of the remarkable revolutions that have lately happened at Delli, the present capital.

S E C T. XIX.

Of Agra, one of the capital Cities of the Empire; with a Description of the Palace.

A GRA, the capital of the province of the same name, and the ancient metropolis of the whole empire, is situated in twenty-six degrees twenty minutes north latitude, and in seventy-nine degrees east longitude from London. It is about seven hundred miles north-east of Surat, and is situated upon the river Jemma, in the midst of a sandy plain, which greatly adds to the heat of the climate. The city is seven or eight miles in length, but not near so much in breadth, and no part of it is fortified except the palace; but there is generally a great army in the place, especially if the Mogul be there.

The palaces of the omrahs and other great men are built with stone in a magnificent manner; they stand upon the banks of the river Jemma, and have large gardens adjoining to them; but the rest of the houses are mean buildings: however, the great number of mosques, earavanferas, large squares, baths, and reservoirs of water, intermixed with trees and gardens, added to the river Jemma running the whole length of the city, renders its prospect very agreeable; and the Mogul's palace is a noble building.

A large area extends between the town and the palace, where the rajahs draw up the raskboats when they mount the Mogul's guard, as they do every week in their turns with fifteen or twenty thousand men. The palace is situated by the side of the river in the form of a crescent, but from the town it appears to be round; it is three or four leagues in circumference, and fortified with a high

high stone wall mounted with artillery. As the stones with which this wall is built are red, and have a lustre like polished marble, the wall appears extremely noble when the sun shines upon it: it is surrounded with a deep broad moat, over which are draw-bridges, and the terraces of the gardens serve for a rampart.

On entering the first gate of the palace you find a handsome broad stone walk, with canals running along the sides; and beyond it a large square, where the Mahometan guards are drawn up, and here the omrahs pitch their tents; so that you pass through two armies, one on the out-side and the other within the palace, before you reach the royal apartments.

Beyond this square is another court, where the Mogul's music used to sound every morning, noon, and night, and whenever he went abroad. From this court you come to the Durbar, another large court, where all people resorted at the time of audience. It is divided by balustrades into three parts; at the outer balustrade stood the common people; without the next, which is raised on a platform something higher, were those of superior rank; and within the third, upon a platform still more elevated, stood the omrahs and great lords of the court. In this manner all waited the approach of the Mogul at the time of audience; who, upon the playing of the music, appeared in a kind of gallery above the place where the omrahs stood, and seated himself upon a throne covered with jewels of inestimable value. Here the emperor received petitions from his subjects, and spent several hours every day in hearing causes.

On leaving the Durbar the emperor retired to his baths, followed only by some of his prime ministers, with whom he advised on affairs of state. From another gallery in the palace the emperor reviewed his troops, his elephants, and horses; and saw the combats of wild beasts, or those of men and beasts, which some of the Moguls esteemed a favourite amusement. Here also malefactors were frequently executed before him, by being torn to pieces, or trampled to death by elephants; and sometimes beheaded, according to the emperor's pleasure; the execution immediately following the sentence.

The Haram, or womens apartment, where there were seldom less than a thousand, who had their eunuchs and slaves to attend them, takes up a considerable part of the inclosure; and, as it wants neither gardens, canals, parks, or any thing which can contribute to the beauty or pleasure of the place, the circumference must be very great. Besides, within the walls was a quarter where all manner of artificers, were daily employed in the emperor's service. These observed a profound silence and no other noise was heard but what was unavoidably occasioned by their business.

With respect to the city, the mosques and magnificent tombs which are seen there, shew that it has been one of the most flourishing places in the Indies. In the year 1638, it was computed that it had seventy great mosques, among which were six principal ones, at which the Mahometans offered up their devotions at their public festivals. In one of the last is the sepulchre of one of the saints, thirty feet in length, and sixteen in breadth. The people say he was a giant, and the greatest warrior their nation ever produced. To this tomb they make frequent pilgrimages, when their offerings amount to prodigious sums, which serve to feed every day a vast number of poor. These mosques and their courts afford an asylum for criminals, and for those who are threatened with a prison by their creditors. Even the Mogul himself dare not so much as attempt to take a criminal from thence, for fear of violating the respect which his religion makes him think due to those who are honoured with the title of saints. The wife of the emperor Sha Jehan thought to render her memory illustrious, and to merit the veneration of after ages, by the mausoleum which she caused to be erected near the walls of Agra. This work is said to be extremely magnificent, and was twenty-two years in building, though twenty thousand men were incessantly employed about it.

There are in Agra near eight hundred baths, from which the Mogul annually receives very considerable

sums; for those purifications being one of the principal points of the Mahometan religion, there does not pass a day in which those places are not frequented by an almost infinite number of people.

The inhabitants are chiefly Moors and Moguls, who have the government entirely in their hands; there are also a considerable number of Gentoos, Jews, Armenians, and Portuguese. But though Agra is extremely populous when the court is there, it is at other times a perfect desert; for not only those who have an immediate dependance on the court and army, but the merchants and tradesmen remove with their families to follow the camp.

S E C T. XX.

Of the City of Delli, the present metropolis; a Description of the Palace, and an Account of the Revolutions that have lately happened in that City.

DELLI, the capital of the province of the same name, and the present capital of the empire, is situated in seventy-nine degrees east longitude from London, and in twenty-eight degrees north latitude, and stands on the river Jemma, which divides it into two parts: that last built was erected by Sha Jehan, and from thence is called Jehanabad; but they are both together called by the Europeans by the name of Delli. In the part built by that emperor, all the houses enclose spacious courts, and in the inner part of these buildings the people lodge, to prevent any from approaching the places appointed for their women. Most of the great men have houses without the city, on account of the convenience of the waters.

The entrance into the city is by a long street, on each side of which are regular arches, under which the merchants have their shops. This street leads to the palace, which is above a mile and a half round. The wall is built of hewn stone, with battlements, and at every tenth battlement is a tower. The ditches which surround the wall, are full of water, and also faced with hewn stone. The grand portal has nothing extraordinary in its appearance, and as little has the first court into which the great lords are permitted to enter, seated on their elephants: this leads to a large and long passage adorned with fine porticos, under which are many small rooms, into which a part of the guards retire: on each side are the womens apartment, and the great halls where justice is administered; and in the middle of the passage is a canal filled with water, which at equal distances is formed into little basons. From thence a passage leads to a second court, where the omrahs mount guard in person. They have their quarters there, and their horses are tied before the gates.

On entering the third court, the divan, where the king gives audience, appears in front. It has a hall, to which is an ascent of seven or eight steps: this structure is open on three sides, and its roof, which consists of a number of arches, is supported by thirty-two marble columns. When the emperor Sha Jehan caused this hall to be erected, he gave orders that it should be all over enriched with the finest work formed of jewels inlaid: but when the men had made the trial on some columns to the height of two or three feet, they found it would be impossible to find a number of jewels sufficient to execute so grand a design, and that the expence would be immense; the Mogul was therefore obliged to abandon the project, and to be contented with painting it with different flowers.

In the midst of this hall, opposite to the wall which looks into the court, is a kind of alcove, and there the throne on which the king gives audience is erected: after the manner of the ancient orientals, it is in the form of a small bed with three feet; but its magnificence could not be believed, were it not attested by the most credible witnesses. This bed is adorned with four columns, a canopy, a head-board, a bolster, and a counterpane: one would imagine that Sha Jehan, who caused it to be made, was resolved to exhaust upon it all the riches of his kingdom. It shines with gold, silver, emeralds,

emeralds, diamonds, and rubies, which have been diffused over it with great profusion. The canopy is so covered with them, that the eyes of the beholders are dazzled; its fringe is composed of gold and pearls; the columns which support it are equally covered with them. The furniture of the bed with the counterpane which the prince has over him, are embroidered with gold and pearls; and the feet on which the bed stands, are no less adorned than the columns; to each of these last are fixed the Mogul's buckler, sabre, bow, quiver, arrows, and other arms.

At a small distance from the hall of the divan are the great stables, which are always full of the finest horses, in which the Mogul usually takes great delight; these are brought from Arabia, Persia, and Tartary at a great expence. Before every stable-door is hung a kind of mat made of reeds, and bound together with silk twisted in the form of flowers. These are intended to prevent the flies from entering: but they are not satisfied with this precaution; every horse has two grooms, who relieve one another, and fan them continually. All the day they have carpets over them, and at night they lie upon a litter made of their own dung dried in the sun, and well pounded.

The other public buildings in this city are a great mosque, which has several fine marble domes; and a noble caravanserai, built by a Mogul princess for the accommodation of strangers.

It is necessary to inform the reader, that the account we have here given of the splendor of the divan, was written before the city was plundered of its jewels and treasures by Nadir Sha, and before the late revolutions in that city, which have served to reduce that capital from its antient grandeur, and to weaken the strength of the Mogul.

The Pattans, a race of northern people who inhabit the mountains of Candahar, though Mahometans, are no less enemies to the Moorish government, than the Morattas, or other Indian Gentoos. They were always esteemed good soldiers, and are now considered as the very best infantry in the whole empire. This warlike nation rendered themselves formidable to Nadir Sha in their march; and after that conqueror had left the Mogul empire in the weak and indefensible state to which he had reduced it, they invaded that country, on a supposition that it was then in too low a condition to be able to resist the force which he then thought fit to bring against it.

The emperor being apprised of their march, assembled his council, and sitting on his throne surrounded by his generals and twenty-two principal omrahs, held in his hands a betel, which, according to the custom of the country, he offered to that chief who would immediately engage to take the command of the army, and repulse the enemies of his country. But so universal was the treachery or cowardice of his courtiers, that not one of them advanced to take the betel as a pledge of their fidelity; which the young prince, who was then about eighteen, observing with extreme concern, presented himself before his father, earnestly intreating that he might be permitted to receive it.

His father, refusing his request, told him, that it was not proper for the heir of the empire to expose himself in so dangerous an enterprize, while there were so many experienced generals more fit for that service. The omrahs, on the other hand, all maintained, that as his son had offered to take the betel, he alone should put himself at the head of the troops; and joining their solicitations with those of the prince, at length prevailed on the emperor, who immediately gave orders for raising three hundred thousand men.

The omrahs, exasperated at the prince's boldness, on their withdrawing from court, entered into a conspiracy, and gaining the chiefs of the several bodies of which this army, so hastily assembled, was composed, concerted with them the means of betraying the prince; but the young hero being informed of the plot laid against his life, had the address, a little before he engaged the Pattans, to secure the persons of those treacherous commanders; and then attacking the enemy, gained a complete victo-

ry, and obliged them to quit the country by a precipitate flight.

While the brave prince was thus gloriously delivering his country from the Pattans, the conspirators in the capital caused it to be reported, that he was fallen in battle; and entering the palace, seized on the emperor and strangled him, and then gave out that he had poisoned himself in a fit of despair, occasioned by his son's death, and the loss of the battle. The horrible assassination reached the ears of the prince, who was now returning in triumph to Delli; and being sensible of the danger that threatened his own life from so formidable a conspiracy, he adopted the stratagem which his grandfather Aurengzebe practised on another occasion. Pretending to believe that his father died a natural death, he appeared inconsolable for the loss of his father, and tearing off his garments, took the habit of a fakir, publicly declaring that he renounced the world, and would never more concern himself in the government. A court of justice for state criminals is a thing unheard of in these lawless governments, and the only way of punishing a traitor is by turning against him his own acts of treachery and deceit.

The prince acted his part so perfectly as to deceive the conspirators, who went out to meet him with assurances of their readiness to acknowledge him for their lord and king; and in return he declared his intentions to give up all thoughts of the crown, and even to retire from the world; and telling them, that as it was necessary so extensive an empire should not be destitute of a head, he entreated their assistance to direct him in the choice of an emperor, desiring them to assemble that evening in his palace to deliberate on this important affair. The omrahs retired, flattering themselves that they had now obtained an opportunity of setting up a creature of their own; while Amet Sha, for that was the young emperor's name, entered the royal palace, and placed a number of trusty persons on each side of the doors of the several avenues which lead to the inner court.

The entrance to the apartments of the princes of the East is disposed with a view to prevent the irruption of assassins, there being no approaching the presence-chamber but through long oblique passages, in which, at proper intervals, are recesses for the posting of guards; a contrivance that at once secures the monarch from the attempts of the most determined villains, and at the same time affords him an opportunity of executing his purposes on those who have incurred his displeasure.

Every thing being thus disposed for the reception of the omrahs, each as they arrived were introduced to these fatal avenues; and as they stooped to pass the curtains, which are generally kept lowered, were seized by the guards, and immediately received the just reward of their crimes. Thus the Mogul Amet Sha established himself in the quiet possession of the throne, by triumphing at once over his foreign and domestic enemies. But it was not long before the peace of Delli was more fatally disturbed; for the Pattan chief soon after assembled a much more formidable army, and entering Delli, gave up that city to be plundered three days by his soldiers. In the mean time he seized upon the royal treasury, and obliged the collectors of the public revenues to account to him for all they had received. He then marched home, being supposed to have taken away more riches, except jewels, than Nadir Sha carried out of the country. He however, then made no revolution, nor any alteration in the government of Indostan; but when he returned to Lahor, he drew a line from north to south, claiming a vast extent of country to the west of that line, which was at least nominally dependent on the empire of Indostan; and leaving his son Timur there as governor of his new dominions, gave at that time no farther disturbance to Indostan.

Since this time several revolutions have happened at Delli, and in 1757 this Timur was seated on the throne, and the empire of Mogul became subject to the Pattans.

We shall now take a view of the most considerable countries and cities of India, either distinguish-

ed by peculiar advantages, or by their containing European settlements, which shall be described, and some account be given of the military operations in each.

S E C T. XXI.

Of the Province of Bengal, and of the Factories of Fort William at Calcutta, and those of Chandenagore and Hugley or Ouglia, with a remarkable Instance of the Strength of the Opium on the Banks of the Ganges. Of the Towns of Saumelpour, Dacca, Chaligan, and Patna.

BENGAL is well known by giving its name to the greatest gulf in Asia, which separates the two peninsulas of the Indies. This kingdom, which is situated at the north-west extremity of the gulf, is near two hundred and fifty leagues from east to west, and is esteemed the most fertile country of the Indies in sugar, silk, fruits, pepper, opium, rice, salt-petre, gum-lack, and civet, with all which commodities it furnishes the most distant provinces. The country is intersected by numerous streams, which serve to water it, and to facilitate the transporting of mercantile goods. Their banks are covered with towns and villages extremely well peopled, and with great fields of rice, sugar, and wheat, much larger than that of Europe. It is usually compared to Egypt for its fertility, the river Ganges here dividing itself into several branches, and annually overflowing the country as the Nile does Egypt.

The finest canes brought to Europe come from this kingdom, and a small sort of canes grow here much more supple than others; these the inhabitants work into vessels in so close a manner, that having glazed them on the inside, they are able to contain all kind of liquors as securely as glass or silver. An herb is also gathered in this country, which sends up first a pretty high stem of the thickness of one's finger, afterwards leaves, and on the top of all a large bud like a tuft. The Indians spin it and make it into tapestry and very beautiful stuffs, upon which they represent all sorts of figures.

Fort William is a factory belonging to the English East India Company, seated up the river Hugley, the most westerly branch of the river Ganges, and received its name from king William III. who came to the throne just about the time when it was built. It was first erected in the form of an irregular tetragon of brick and mortar, and the town is built without the least order, because every one built a house where he liked best, and as most suited his own convenience. About fifty yards from the fort stands the church, which was erected by the contribution of the merchants who resided there, and of the sea-faring people who traded to that place. The governor's house is within the fort, and is as regular a piece of architecture as is to be seen of the kind in India. Here are also convenient lodgings both for the factors and writers, store-houses for the company's goods, magazines for ammunition, and an hospital. The company have a garden and fish-pond for the use of the governor's kitchen; and most of the inhabitants, that make any tolerable figure, have the same advantages. On the other side of the river are docks for repairing the ship's bottoms, and a garden belonging to the Armenians.

The garrison generally consists of two or three hundred soldiers, who are usually employed in conveying the company's fleet from Patna with their salt-petre, piece-goods, raw-silk, and opium.

All sorts of provisions are extremely cheap and very good, and cloathing may be purchased for a trifle. The town is named Calcutta, and is governed by a mayor and aldermen.

The place is esteemed very unhealthy on account of there being a salt-water lake three miles to the north-east, which overflowing in September and October vast numbers of fish are left dry, when the floods retire, and infect the air by their putrefaction. Another inconvenience is the houses fronting the afternoon's sun, which renders the streets, both above and below the fort, so hot as to be almost insupportable.

In the year 1757 the viceroy of Bengal, being irritated by some transactions of the company, levied a numerous

army and invested Calcutta, which was then in no posture of defence. The governor, intimidated by the number and power of the enemy, deserted the fort, and, with several of the principal persons in the settlement, went on board a ship in the river, taking with them their most valuable effects, and the company's books. Mr. Holwell, the second in command, defended the place; and, by the assistance of a few brave officers and a feeble garrison, repulsed several attacks of the enemy with great intrepidity; but was at length obliged to submit, after he had received the promise of the suba, or viceroy, that no injury should be done to any of the garrison. But, notwithstanding this promise, he no sooner entered the fort, than the garrison and inhabitants, consisting of one hundred and forty-six persons, were driven into a place about eighteen feet square, called The Black-hole prison: there they were cruelly confined during the whole night, and deprived of the fresh air in a very sultry climate; by which means only twenty-three survived; for all the rest perished in a most dreadful manner by a lingering suffocation, in which they experienced all the miseries of extreme heat and thirst.

However, on the thirty-first of January following admiral Watson and colonel Clive appeared with two ships before the town of Calcutta, to revenge the tragedy acted upon their countrymen, and were received by a brisk fire from the batteries: but they soon silenced the enemy's guns, and in less than two hours the place and fort were abandoned; for colonel Clive had, in the mean time, invested the town, and by the vigour of his attack greatly contributed to its sudden reduction. A few days after they reduced Hugley, and the Nabob's store-houses of salt, and vast quantities of provisions for the support of his army, were burnt.

The viceroy, now more than ever incensed against the English, resolved to take ample revenge for his late disgraces. He marched towards Calcutta, and encamped about a mile from the town; when colonel Clive applying to the admiral for a reinforcement, obtained six hundred men, and then drawing out his forces, advanced in three columns towards the enemy. He began the attack with such vigour, that the viceroy, after a feeble resistance retreated with the loss of a thousand men killed, wounded, and taken prisoners.

Chandenagore, a French settlement higher up the river than Calcutta, and the most considerable place possessed by that nation in the bay of Bengal, is strongly fortified and encompassed by a wall; but was besieged and taken by the admirals Watson and Pocock, who battered it with their ships, while colonel Clive made his approaches on the land-side; and taking possession of the place, they found that the garrison consisted of five hundred Europeans and twelve hundred Indians, and that the fortress was defended by one hundred and twenty-three pieces of cannon and three mortars.

Fifty miles to the north of Calcutta is Hugley, or Ouglia, where the English once had a factory, which they afterwards removed to Calcutta. This town is seated on the most westerly branch of the river Ganges, and is of considerable extent, it reaching above two miles along the sides of the river, and carries on a considerable trade in all the commodities of Bengal. It annually affords rich cargoes for fifty or sixty ships, besides what is carried in carriages to the neighbouring towns. Salt-petre is brought hither from Patna in vessels of about two hundred tons burthen.

The streets are wide but not paved. They are full of rich ware-houses and shops of all sorts of India goods, especially silks, fine cloth, and stuffs. The best opium in the world is said to come from this town, which, at least, carries on the greatest trade in this commodity, it being exported from thence all over India.

The soil of the Ganges is esteemed the most proper for producing the strongest sort of this drug; in proof of which Mr. Grose mentions a remarkable instance: a Nabob of those parts having invited an English factory to an entertainment, a young gentleman, a writer in the company's service, sauntering about the garden plucked a poppy, and sucked the head of it, probably apprehending no other danger from it than is to be found from these

those plants in England. But he soon fell into a profound sleep, of which the Nabob being informed, eagerly enquired, with much concern, of the particular bed out of which the poppy was gathered; and being told, he, with strong expressions of sorrow, apologized for his having supposed that the nature of poppies was too well known to require any warning, especially as the taste was far from being tempting; but that the sort which the English gentleman was so unfortunate to pitch upon admitted of no human remedy, and nothing could save him: this was really the case, for that sleep was his last.

There are abundance of Moorish merchants, who carry on a considerable trade here, and have five pagodas in the great market-place.

The Dutch have also a factory here built in an open place, about a musquet shot from the river. It resembles a castle, being encompassed with deep ditches full of water; and also defended by high stone walls and by bastions, being faced with stone, and mounted with cannon. Their great warehouses are also stone, and their apartments for the officers and merchants are spacious and convenient.

Saumelpour, situated in the same kingdom about thirty leagues to the north of Ouglia, is famous for the fine diamonds, which are not found, as in other places, in the bowels of the earth, but in the sands of the river Gauel. They begin their search at the town of Saumelpour, and carry it up to the mountains whence the Gauel has its source; a space of about fifty leagues. In this work eight or ten thousand persons are employed. From thence come those fine small diamonds called genuine sparks: but stones above a certain size are seldom found. This is said to be a large town; but the houses are chiefly built of earth, and covered with branches of cocoa-trees.

Daca, the largest city in Bengal, lies upon the same branch of the Ganges, in twenty-four degrees north latitude, and from thence come the best and finest Indian embroideries in gold, silver, or silk. Provisions of all sorts are very plentiful, and exceeding cheap.

Chaligan is situated in twenty-three degrees north latitude, near the mouth of the most easterly branch of the Ganges, in the kingdom of Bengal. Here the Portuguese formerly erected a kind of sovereignty, and associating with the pirates and banditti of all nations, owned no subjection either to their own prince or to the prince of the country, but committed daily robberies both by sea and land, and so interrupted all commerce, that one of the late Moguls found it necessary to send an army against them, and to extirpate that pest of society. The town is now a poor place, and has but few cotton manufactures; but it affords the best timber for building of any place about it. The inhabitants are said to be so afraid of each other as to go continually armed.

Patna, the capital of the territory of the same name, is situated in a pleasant and fruitful country, and is said to be six miles in length, and one of the largest cities in India. Mr. Hamilton says 'tis the seat of the viceroy of Bengal, who resides in the highest part of the town; and observes, that the place is the more extensive, as the houses, which are only of cane, are erected at some distance from each other. The English and Dutch have factories here for salt-petre and raw-silk.

S E C T. XXII.

Of Golconda, with an Account of the Diamond Mines of that Province, and of the Factories situated on its Coast, particularly Vizagapatam, Masulipatan, and other of less Note.

THE kingdom of Golconda extends two hundred and sixty miles along the bay of Bengal, and is about two hundred miles where broadest from east to west. The country has neither mines of gold, silver, or copper; it has, however, many of salt and fine iron; but is most remarkable on account of its diamond mines, which have rendered it very famous.

The diamond mines are generally adjacent to the rocky hills and mountains which run through the country, and it is supposed that they are to be found in all these mountains. In some of these mines the diamonds are found scattered in the earth within two or three fathoms of the surface, and in others they are found in a mineral in the body of the rocks forty or fifty fathoms deep. They here dig five or six feet into the rock, and then softening the stone by fire, proceed till they find the vein, which often runs two or three furlongs under the rock. All the earth is brought out, and being carefully searched, affords stones of various shapes and of a good water. The earth in which they are found is of a yellowish and sometimes of a reddish colour, which frequently adheres to the diamond with so strong a crust, that it is difficult to get it off.

In order to find the diamonds the workmen form a cistern, made of a kind of clay, with a small vent on one side a little above the bottom; into this they put a plug, then throwing into the cistern the earth they have dug, pour in water to dissolve it. They then break the clods, and stir the wet earth in the cistern, the lighter part of which is carried off in mud when the vent-hole is opened to let out the water. Thus they continue washing till what is in the cistern is pretty clean; and then in the middle of the day, when the sun shines bright, carefully look over all the sand, at which they are so expert, that the smallest stone cannot escape them; for the brightness of the sun being reflected by the diamonds assists them in the search; and if a cloud was to intervene, they would be apt to overlook them.

The undertakers watch the labourers very narrowly, lest they should conceal what they find; and take great care that the labourers expose to view no stone of a larger size than common, which if the governor should hear of he would cause it to be seized; for the governors of the mines enter into an agreement with the adventurers, that all the stones they find under a pagoda weight are to be their own; but the large ones above that weight belong to the king. A pagoda is nine mungelleens, and the mungelleen is five grains three-fifths.

These governors generally use the adventurers and miners very tyrannically; and by their extortions, and the taxes they oblige them to pay, keep them poor; at least they are obliged to appear so, to avoid their impositions; and therefore both the merchant and the miner generally go naked, with only a cloth about their waist, and a turban on their heads. This only relates to Golconda; for in Visiapour they are said to be kindly treated and permitted to enjoy their own; so that when they find in the mines of Golconda a larger stone than ordinary, they run away with it, and remove with their families to Visiapour.

This trade is almost entirely engrossed by the Banyans of Guzerat; and the workmen in mines, as well as their employers, are for the most part Gentoos.

The kingdom of Golconda, whose principal harbour is Masulipatan, extends from the gulph of Bengal to the kingdom of Visiapour, and from north to south is contained between those of Berar and Carnate. It was antiently part of a vast empire, the sovereign of which was called the emperor of Bisnagar, and contained almost all the peninsula from the northern extremity of Orixá to Cape Comorin. The Pattans, a nation of northern Tartars, deprived him of part of his dominions; another part was taken from him by the Mogul princes, who had advanced farther and farther towards the south; and the generals of this unfortunate prince, after betraying him, divided the rest of his dominions among themselves. From them the kingdoms of Decan, Visiapour, and Carnate, had their beginning, about two centuries ago. The present Nabob, or prince, is of the Mahometan religion, as are a great part of his subjects, and is tributary to the Great Mogul.

The city of Golconda, which gives name to the kingdom, is now two leagues in circuit. Its walls are built of hewn-stone three feet square, and surrounded with deep ditches. It has several superb mosques, in which are the tombs of the kings of Golconda.

On

On this coast stands Vizagapatam, an English factory, with eighteen carriage guns mounted on its ramparts. The country round it affords fine and ordinary cotton cloths, and the best dures or muslins of all India. But in the year 1709 the Nabob of Chikacul levied war upon this factory, because their former chief had borrowed money of him on the company's seal; and afterwards dying, his successor refused to pay it. The Nabob applied to the governor of Fort St. George, but with no better success. He therefore marched against Vizagapatam; but the war being drawn to a considerable length, grew burthensome to the company, and they at last compromised the affair, and paid the Nabob a sum almost equal to what he demanded.

Masulipatan stands on the north side of the river Nagundi, which parts the provinces of Golconda and Bishnagar in eighty-one degrees forty minutes east longitude from London, and in sixteen degrees thirty minutes north latitude. In the latter part of the last century this was esteemed one of the most flourishing towns in India, and one of the most profitable factories belonging to the English; though not only they, but the Dutch, Danes, and Portuguese, had factories here, it being at that time the greatest place of trade for calicoes, indigo, diamonds, and other precious stones. But notwithstanding its great trade the city is ill built, though very populous.

What is related of the heats felt in this city, appears almost incredible. It is said annually in the month of May the west wind blows during seven or eight hours in a day, the heat of which exceeds that of the scorching rays of the sun, and resembles that felt on approaching a house in flames. Though their chambers are closely shut up, the wood of the chairs, tables, and wainscot is so heated, that people are obliged continually to throw water upon them; but the rains which soon after fall plentifully, refresh the air, and lay the whole country under water; and the inhabitants receive the same benefit from it, that the Egyptians do from the inundations of the Nile, for they sow their land thus prepared with rice and other grain, without expecting any more rain for eight months, in all which time the trees are green, and alternately loaded with ripe fruits.

The city is encompassed by a wall and ditch, and towards the land-side is a deep morass, sometimes overflowed by the sea; and over it is a wooden bridge half a league in length, on breaking of which the town was supposed to be secure from invaders; but in the year 1759, when it was in the possession of the French, it was besieged by the English, commanded by colonel Forde. Our troops were employed in making the necessary approaches from the seventh of March to the seventh of April, when finding their ammunition almost spent, and several breaches made in the wall, a party of the troops crossed the morass, and took the town by storm, when the marquis de Conflans asking quarter for the garrison, it was granted: the English found in the place one hundred and fifty pieces of cannon, and a great quantity of ammunition.

About thirty miles to the south-west of Masulipatan, stands the town of Pettipoly, where the English have a small factory. About a hundred miles farther south is Coletore, where the English have another small factory; and about a day's sail farther to the south is Palicate, or Pullicat, which is situated at the mouth of a river of the same name, about twenty-three miles from Madras. This place has been in the possession of the Dutch upwards of an hundred years, and was one of their first settlements on the continent of India.

S E C T. XXIII.

Of Madras, or Fort St. George, the Capital of the English Company's Settlements in the East-Indies.

MADRASS, or Fort St. George, the capital of the English company's dominions in the East-Indies, has its last mentioned name from the fort in that City, and is situated in thirteen degrees north latitude, and in

eighty degrees east longitude. Thus it is near four thousand eight hundred miles to the eastward of London, so that the sun visits them about six hours before he rises in England, and sets before we sit down to dinner; and there is so little difference in the length of the days, that the English always reckon it to be six o'clock at sun-rising and at sun-set.

This place is situated on one of the most incommodious spots imaginable; for the sea beats perpetually with prodigious violence on the land on which it stands; there is no fresh water within a mile of it: in the rainy season it is subject to inundations, from a river of salt-water that runs behind it; and the sun from April to September is exceeding hot, the sea-breezes alone rendering it habitable. Various reasons are given for this injudicious choice of a settlement; according to some accounts, the person entrusted by the company about the beginning of the reign of king Charles II. to erect a fortress on that coast, made choice of this place as the most proper to ruin the trade of the Portuguese settlement at St. Thomas; while others assert, that his only motive was to be near a mistress he had at the Portuguese colony. It is, however, certain, that there were several places in its neighbourhood free from most or all these inconveniences.

However, the war carried on by the company at Bombay and Bengal from the year 1685 to 1689, against the subjects of the Mogul, was a considerable advantage to Madras: for the tranquility that reigned there, and its vicinity to the diamond mines of Golconda, where good purchases are frequently to be made, caused a prodigious resort of Indian merchants to this place, and contributed to render it populous and flourishing.

The fort is a regular square extending about one hundred yards on each side, and has four bastions built with what is there called iron stone, from its being of the colour of unwrought iron, and very tough. The fort is defended by no ditch, and the walls are arched and hollowed within. It has two gates, one of which opens to the east, and the other to the west. The former, which is towards the sea, is but small, and is only guarded by a file of musketeers; but the western gate, which opens towards the land, is pretty large, and defended by the main guard, the soldiers belonging to it lying on the right and left under the wall, which, being hollow, answers the purpose of a guard-house. In the middle of the fort is the governor's house, in which are apartments for the company's servants: it is a very handsome lofty building of square stone, to which there is an ascent to the first rooms by ten or twelve steps, and from thence a pair of stairs leads to the council-chamber and the lodgings of the governor.

To the northward of the fort are three straight handsome streets, and there are the same number to the south. The buildings are of brick, and the houses of one story above the ground-floor; they have flat roofs, covered with a plaster made of sea-shells, which no rain can penetrate; and being secured with battlements, the English take the fresh air upon them morning and evening. The walls of these houses are very thick, and the rooms lofty; but the upper floors are laid with bricks instead of boards. These are all situated in the White-Town, which is inhabited by Europeans, and forms an oblong square of a mile in length, but not half so much in breadth, and are encompassed by walls. The fort stands in the center of these buildings, and faces the sea on one side, and a river on the other.

Opposite to the west gate of the fort is a barrack, or rather a long room, in which all the company's soldiers are obliged to lodge when off the guard; and adjoining to it, on the north, is a commodious hospital, where care is taken of them when they are sick. At the other end of the barrack is the mint, where the company coin bullion brought from Europe, and elsewhere, into rupees; and this brings them a considerable revenue. They also coin gold into pagodas of different denominations and value.

On the south side of the fort is the English church, which is a pretty elegant building of a moderate size, and has a handsome altar-piece, a gallery of fine carved wood resembling cedar, and an organ, with which they salute

salute God and the governor; for he no sooner enters the church than the organ strikes up. The floor is of black and white marble, the seats regular and convenient, and the windows large and unglazed, to admit the cooling breezes, for otherwise the heat would be insupportable, as the people, who are as thinly clothed when at home as possible, always come to church in the European dress.

The church has usually a stock of three or four thousand pounds, which is put out to interest, and that applied to the repairs of the church and the relief of the poor; but these are generally so few, that the greatest part of the interest goes to increase the principal; and as there is also an addition of a hundred pounds and upwards annually collected, the buildings belonging to the church are always kept in good repair and properly beautified.

The orphan children of the wealthy inhabitants are frequently committed to the care of the trustees for the church, who put out their fortunes to interest at seven per cent. out of which they maintain and educate them, and restore the principal with the surplus when they come of age. Where there is no will made, the government takes care of the effects of the intestate and restores them to the relations of the deceased who are intitled to them, whether they reside there or in England.

There is a free-school, where children are taught to read and write; and a public library, which chiefly consists of books of divinity.

On the north side of the fort stands the Portuguese church, in which they are indulged the free exercise of the Romish religion. These are the only public buildings in the White Town, except the Town-house, where the mayor and his brethren, chosen by the free citizens, assemble, and a court of justice is held for civil causes.

A river runs close to the buildings on the west part of the town; but on that side there is no wall, and only a large battery which commands the plain beyond the river. On the east is a slight stone wall pretty high, which to the shipping in the road has a grand appearance; but on that side there is little occasion for any fortification, the sea coming up close to the town, and being so very shallow that no large vessels can ride within two miles of it; and yet the surf runs so high that there is no landing but in the country flat-bottomed boats. Both the north and south ends of the towns are defended by a stone wall of a moderate thickness; but, like those of the fort, each of these is hollow within, and would scarcely hold out one days battery. To the southward of the White Town is a small suburb, inhabited only by the black watermen and fishermen, consisting of little low thatched cottages; and beyond it is an out guard of blacks, who serve to give intelligence to the fort.

Adjoining to the White Town northward is the Black Town, inhabited by Portuguese, Armenians, Indians, and a great variety of other people. It is built in the form of a square, and is above a mile and a half in circumference, surrounded with a brick wall seventeen feet thick, with bastions at proper distances, after the modern way of fortification: it is also washed on the west by a river, and by the sea on the east; and to the northward a canal is cut from the river to the sea, and serves on that side for a moat: so that Madras, considering its situation, may be reckoned a town of strength when properly garrisoned.

The streets of the Black Town are wide, and some of them planted with trees; and having the sea on one side, and a river on the other, few towns are more pleasantly situated, or better supplied; but, except a few brick houses, the rest are poor cottages, built with clay and thatched, without so much as a window on the outside, or any furniture within, except the mats and carpets on which the people lie. The houses of the more wealthy Indians are usually in the same form, and have a little square in the middle, from whence they receive all their light. The great streets and the market-place are thronged with people; for though the houses are low and small, the place is extremely populous, six or seven people sleeping in one little room, with no other bed than a mat or cloth spread under them;

but, notwithstanding this appearance of poverty, there is no place where wealth abounds more, or where ready money is more plentiful, and the people from the highest to the lowest are extremely neat.

In the Black Town is an Armenian church, and several small pagodas, to which belong a considerable number of female choristers, as well as priests. These girls are early devoted to the service of the temple, and spend part of their time in singing anthems to their idols; and the rest with their gallants of any nation or religion: they also make a part of the retinue of great men when they go abroad; for every man of figure in the country has a number of these singing women to run before them.

Beyond the Black Town is the company's garden, which is half a mile in length, and is planted with orange trees, guavas, cocoas, mangoes, and a great variety of other fruit. There every body has the liberty of walking as often as they please. The East India company has several of the neighbouring villages under their government, which yield a considerable annual revenue; and have also a house and garden at St. Thomas's Mount, a hill seven or eight miles to the westward of Fort St. George.

The company's affairs are under the direction of the governor and his council, who inflict any corporal punishments, short of life and member, on the Europeans in their service, and dispose of all places of trust and profit.

There is also a court held by the mayor and aldermen twice a week at the Town hall, where the Asiatic inhabitants sue for their debts and implead each other. These magistrates appear in their gowns, and have a mace carried before them; but civil causes among the Europeans are usually decided by a jury in the court of the judge-advocate, to which belong two or three attorneys, and as many bailiffs, who arrest for debt, &c. There are also justices of peace, who hold their sessions in the Black Town on criminal affairs among the inhabitants. A court of admiralty is also held for maritime affairs, and the governor sometimes permits the officers of the land-forces to hold a court-martial and inflict punishments on the soldiers. Capital offenders are imprisoned and kept with rice and water till they can be sent to Europe.

The governor has not only the command of Fort St. George, but of all the settlements on the coast of Coromandel, and the west coast of the island of Sumatra; he is also captain of the first company of soldiers, as the second in council is of the next; yet his salary amounts to no more than three hundred pounds per annum. The great advantages made by the governor arise from his trading on his own account. On his going abroad he is paid as much respect as a sovereign prince. The guards are drawn out, the drums beat as he passes by, fifty or sixty armed blacks run before him, and some of the handsomest young fellows he can pick out of the European soldiers run by the side of his palanquin armed with blunderbusses: he is also attended by a numerous train of servants, and with the music of the country.

The six persons who compose the council have salaries, from a hundred to forty pounds a year, according to seniority; but these being great merchants, depend more on their trade than the company's allowance. There are also two senior merchants, who have forty pounds a year each; two junior merchants, who have thirty pounds; five factors, each of whom is allowed fifteen pounds; and ten writers, who have five pounds a year each. These dine at the company's table, and have lodgings provided for them; but it is said that no people in the world work so hard for such a trifling salary as the company's writers. Their friends indeed usually supply them with something to trade with, or no man would undertake so hazardous and tedious a voyage in the quality of a writer, who was sensible of the fatigue he must undergo.

Besides these officers, who transact the business for the company, they allow the two clergymen of the fort a hundred pounds a year each; the surgeon of the fort has a salary of about forty pounds a year; the judge-advocate is allowed a hundred a year; and the attorney-general, as he is called, has only twenty-three pounds

a year. The company have likewise two assay-masters of their mint, who have a hundred and twenty pounds a year each: but all these officers make very great fortunes.

As to their military forces, a lieutenant is allowed fourteen pagodas, or six pounds six shillings, a month; an ensign is allowed four pounds nineteen shillings a month; the serjeants have two pounds five shillings a month; the corporals and gunners of the fort one pound five shillings a month; and the private soldiers one pound two shillings and nine-pence a month each; upon which they may live very comfortably, and wear a clean shirt every day: and there is not a common soldier in the place who has not a boy to wait on him, the Indians suffering their children to serve the English for a trifle, on account of their learning their language.

This colony, however, produces very little of its own growth, and scarcely any manufactures for foreign markets, and the trade is in the hands of the Armenians and Gentoos. The chief things in which the English here deal are diamonds, calicoes, chintz, muslins, and the like. The diamond mines are but a week's journey from this city, which renders these jewels pretty plentiful. Some years ago there were computed to be in the towns and villages belonging to Fort St. George eighty thousand inhabitants, and about five hundred Europeans.

As the country does not produce food sufficient for the support of the people they have rice from Ganjam and Orissa, wheat from Bengal and Surat, and wood for fuel from the islands of Diu; hence they might easily be distressed by an enemy who has a superior force at sea.

In short, this city was actually taken by the French in 1746, who restored it after the peace. But in 1758 the French army, under the command of M. Lally, attacked it again; it was then defended by the colonels Laurence and Draper; but though the French entered the Black town, the garrison in the fort made so judicious and so brave a defence, that they at length obliged the enemy to retire and abandon the enterprize.

SECT. XXIV.

Of the principal European Settlements from Madras to Cape Comorin; particularly Meliapour, Sadras, Pondicherry, Gingee, Fort St. David, Tanjore, Tranquebar, Negapatnam, Trichinopoly, Madura, and Karical.

THREE miles to the south of Fort St. George is Meliapour, or St. Thomas, which was once the most considerable place on the coast of Coromandel. When the Portuguese settled there it was in ruins, and almost abandoned by the inhabitants. The Portuguese, on their rebuilding the city, gave it the name of St. Thomas, from that apostle, who is said to have been martyred there; and it is pretended, that his sepulchre was on a hill at a small distance from the town. The Portuguese, however, found some bones, which they readily supposed were those of that apostle; and having enshrined them, they became the objects of adoration. As this town had several villages under its jurisdiction, it was erected into a bishop's see, and its churches, monasteries, and private buildings were very magnificent. It was also regularly fortified; and, as hath been observed, became the greatest place of trade upon the coast of Coromandel; but the Portuguese were driven out of it by the Moors. It then became subject to the king of Golconda, but in 1666 it was taken by the French; but the Dutch apprehending that if the French got footing in India, they might dispute the empire of those seas with them, about four years after blocked up the town by sea with fifteen ships, while the king of Golconda laid siege to it by land. The town held out beyond expectation; but the Dutch landing seven hundred soldiers, they joined the besiegers and took the place; upon which the fortifications were destroyed, and it is at present a place of no strength. The inhabitants consist of the descendants of the Portuguese, Moors, Gentoos, and a mixture of other nations; but the people are in general poor, the trade being removed to Madras.

At an equal distance from Madras and Pondicherry is the Dutch settlement of Sadras. In 1759 Mr. Lally shewed so little respect to the neutrality which subsisted between the French and the Dutch, that, being resolved to make a magazine of this place, he turned out the Dutch soldiers and garrisoned it with French, pretending that he did it to prevent its being taken by the English.

Pondicherry, the capital of the French settlements in India, is a large, strong, and handsome town on the coast of Coromandel, situated in twelve degrees, twenty minutes north latitude, and in eighty degrees, thirty minutes east longitude from London. The ground on which it stands is low, and the ships cannot cast anchor nearer to it than about a mile and a half: nor can the boats or canoes come nearer it than the distance of a musquet shot; so that the blacks come in flat-bottomed boats to carry the men and merchandize to the fleet. The city is extremely regular in its buildings; for the streets are entirely straight, and the principal street, which runs from north to south, is half a league in length, and that which crosses the city in the middle extends twelve hundred yards. The fort is two hundred paces from the sea, and is very irregular, but it is built with bricks, covered with such fine plaster, that it resembles white marble. The city is also walled round, and has several great magazines, six gates, eleven forts or bastions, and four hundred and five pieces of cannon mounted upon the walls; besides bombs, mortars, and other pieces of artillery in the arsenal. The principal house is the governor's, and on the other side, towards the west, lie the company's gardens planted with fine villas, which serve for public walks, with a large building richly furnished, where foreign princes and ambassadors are lodged: the jesuits have a fine house, in which are twelve or fifteen priests, who teach the youth reading, writing, and mathematics, but Latin is not taught in the city. There are only two or three priests in the house of the foreign missions, and about seven or eight in the convent of the Capuchins. Some private persons, who are rich, are very well accommodated in their houses, though they consist only of one story, as is usual in most of the cities of the province.

The Gentoos have two pagodas. These people are poor, but indefatigable and laborious, and, in reality, are the sole source of the riches of the city, and country. Their houses are usually eight fathoms in length, and six in breadth, containing about fifteen or twenty persons; but are all so dark that it is difficult to conceive how they are able to carry on their manufactures for want of light. Most of them are weavers, painters of stuffs, and goldsmiths. They pass the nights in their courts, or on the tops of their houses, lying almost naked on a mat, which is indeed common with them with the rest of the inhabitants. The best of the Gentooworkmen scarcely gains more than a penny a day, and yet this is sufficient to maintain not only the man, but his wife and children. Rice boiled in water, which is very cheap, and is almost their only food. Unleavened cakes, baked in the ashes, are their only bread, and that they seldom eat; but there is as good bread at Pondicherry as any in Europe.

Notwithstanding the dryness of the country, it produces a prodigious quantity of rice, which may be said to grow only in the water; this is owing to the indefatigable labour and industry of the Gentoos. At certain distances in the fields they dig wells from ten to twelve feet in depth, and fix a swipe on the top with a weight without, and a great bucket within. A Gentooworkman gets upon the middle of the swipe, and works it by leaning alternately with one foot on each side, singing, as he makes each movement, in the Malabar, their ordinary language, "And one, and two, and three, &c." Thus reckoning how many buckets he has drawn. One well being exhausted, he goes to another, and thus proceeds through the whole day. These people distribute and manage the water with surprising dexterity, and after the overflowing of the great rivers, preserve it in canals or ponds. But the Mahometans are as indolent as the Gentoos are industrious.

The governor-general of the company has twelve horse guards clothed in scarlet, with black facings, and a border of gold; their captain is clothed in the same manner, but with lace on the borders and seams. He has also three hundred foot guards, called Peons, who, upon occasion, are employed in other services. All this retinue attends the governor when he receives a king, a prince, or an ambassador extraordinary. In these ceremonies, in which it is thought necessary to conform to the pomp of the orientals, he is carried by six men on a palanquin, the couch and canopy of which are adorned with embroidery and tassels of gold.

The company also maintain a commandant of the infantry, a major, three companies of French infantry, and between two and three hundred topasses, who have been instructed in the Romish religion, and are clothed and disciplined in the French manner.

The company, as sovereigns of Pondicherry and its dependencies, have the privilege of coining money.

Pondicherry was taken by the Dutch in 1693, but restored to the French at the peace of Ryswick. In 1748 it was besieged by admiral Boscawen, but the periodical rains obliged him to desist: but in the next war the English were more successful; for in 1760, col. Coote formed the blockade of that important city by land, while an English fleet, being masters of the sea, prevented any succours being sent to its relief. By this disposition, and the vigilance of the British officers, the place was soon distressed for want of provisions, even before the siege could be undertaken in form, for the rainy season rendered all regular approaches impracticable, but that was no sooner over than batteries were erected, and, at length, a breach was made in the curtain. The west face and flank of the north-west bastion were ruined, and the enemies guns entirely silenced. While their walls were in this situation the garrison and inhabitants suffered by the most severe famine, and surrendered to Mr. Coote prisoners of war in January 1751. Of whatever detriment the loss of this important place might be to the French, it could not be of any great advantage to the English, after the conclusion of a peace: it was therefore restored by the definitive treaty concluded in 1763.

Thirty-five miles to the west of Pondicherry is Gingi, or Gingee, which is surrounded with mountains, and the roads, or more properly the passes which lead to it, begin between those mountains at about ten miles distance, and in them an army may be easily blocked up, except they are so numerous as to be able to keep up a communication with the neighbouring country. The place consists of two towns, called Great and Little Gingee, the first to the southward, and the other to the northward: but both are surrounded by one wall, three miles in circumference, which incloses the two towns, and five high and rugged rocks, on the summits of which are built five strong forts. The two towns are divided from east to west by a wall lined with cannon, which one of those five rocks defends as a citadel. There are four roads which lead to Gingee; but the place is inaccessible, except from the east and south-east. The Mogul besieged it in 1690, and though he carried on the siege three years, was at length obliged to desist.

The next place of consequence is fort St. David, a colony and fortress belonging to the English. It is situated five leagues to the south of Pondicherry; in twelve degrees three minutes north latitude, and in eighty degrees east longitude from London. It was purchased by the governor of Fort St. George for the East-India company in 1686, for the sum of 90,000 pagodas. The fort is pretty strong, and its territories extend eight miles along the shore, and four miles, within the land. The country is pleasant, fertile, and watered by several small rivers. The company have a good garden and summer-house, where the governor generally resides; and the town has gardens to most of the houses. This is reckoned a place of the greatest consequence to the English on this coast, next to Fort St. George, to which it is subordinate.

This settlement was taken by the French under the command of M. Lally, who besieged the town with an army of three thousand five hundred Europeans, and after battering the place from the sixteenth of April

1758 to the thirtieth, obliged the deputy-governor to surrender. After which the French blew up the fortifications, and reduced them to a heap of ruins. For this, says Mr. Cambridge, they cannot be condemned; "but the ruin of villas, and the injury done to many beautiful structures in the neighbouring country, will be a lasting reproach of wanton barbarity to the French." But victory soon forsook them, and they were obliged to surrender most of their own possessions to the English.

Tanjore, the capital of a kingdom of the same name, is situated to the south of Fort St. David, in eleven degrees twenty-seven minutes north latitude. The kingdom to which it belongs is bounded on the north by the river Coleroon, on the east by the sea, on the south by two powerful poligars, or lords, whose territories are small; and on the west by Trichinopoly. Near the mouth of the Coleroon the English have a fort called Davecotah, with some territory annexed, granted by the king of Tanjore, who was a friend to the English during the late war. In 1748 M. Lally marched up to the town of Tanjore, and while he was amusing the king with a negotiation, erected batteries, and began to fire upon the town, and had even made a considerable breach, when the Tanjoreans made a general sally, and at once attacked the French camp and batteries with such success, that M. Lally spiked up the heavy guns on his batteries, and made a sudden retreat.

The next settlement on the coast belongs to the Danes, and is called Tranquebar. A fort was built here in 1610, by a Danish admiral, with the permission of the governor of the country, and in 1621 it was purchased of the king of Tanjore. This town, which is situated in eleven degrees sixteen minutes north latitude, is about two miles in circumference, and surrounded with a good wall faced with stone. The houses of the Indians are mean; but those of the Danes and other Europeans are built of brick and stone, and sufficiently commodious; but have only the ground floor. The streets are wide, straight, and paved on the sides with brick. The town affords a pleasant prospect from the sea, which washes one half of the walls of the fort. There are here Danish missionaries for the propagation of the gospel; but they have been much opposed by the popish missionaries in this country. They have a school, with masters who understand the Malabar tongue, into which they have translated the Bible; they also instruct youth in the protestant religion, and have erected a printing press, and a paper mill. In 1699 this town held out a siege of six months against the whole forces of the king of Tanjore, and had not Mr. Pitt, the governor of Fort St. George, sent a reinforcement of English to their assistance, it would probably have been taken.

Negapatan, a town belonging to the Dutch, is situated in eleven degrees latitude, and was built by the Portuguese, who erected several churches there, with a monastery, a college of jesuits, and other public structures; but was taken by the Dutch in 1568. It is populous and well fortified, and in several of the neighbouring villages the Dutch have planted Christianity. The adjacent country abounds with rice, tobacco, and long pepper.

Trichinopoly is situated in a plain once crowded with rich villages and plantations of trees, but since the late war hardly any trace of either is left. The town is in the form of an oblong square, the longest sides of which face the east and west. On the north runs the river Cauvery, at less than half a mile from the fort. This town was formerly inclosed within a wall about twelve hundred yards in circumference round the foot of a rock, but as the inhabitants increased it was augmented to half of its present length; and the third augmentation being made, incloses the town as it now stands. It is at present near four miles round, fortified with double walls, and defended by round towers at equal distances, according to the eastern method of fortification. The ditch is near thirty feet wide, but not half so deep, and at different seasons is more or less supplied with water, but is never quite dry. The outward wall is built of a greyish stone, each of them from four to five feet long, and all of them laid endways; it is about eighteen feet high, and four or five thick. The other

is more properly a rampart thirty feet high, placed at about twenty-five feet within the wall.

A very extraordinary rock stands in the middle of the old town: it is about three hundred feet in height, and on the top of it is a pagoda. The buildings on this rock, and those cut out of the sides of it, are surprizing works in a country where the people have few tools to facilitate their labour. The town is well supplied by water courses from the river, which carry the water into large square tanks or ponds, that have a communication by aqueducts.

This city was taken by the Marattas on the last day of April 1741, after a siege of five months, and in the last war was the chief scene of our military operations, it being of the utmost importance on account of the strength of the fortification, and the large tract of country it commands. In 1753 the French made an attempt to take it by surprize; for on the twenty-eighth of September, at three in the morning, six hundred of the French, under the command of Mr. Maffin, scaled the outer wall, while two hundred more, and a body of sepoy, waited the event below, and prepared to second and join the first party. The French, persuaded that firing alone would frighten the garrison, turned two of our twelve pounders on the battery against the town, and discharged them with a volley of small arms, their drums beating, and the soldiers crying, *vive le roy*.

Captain Killpatrick being ill of the wounds he had received in a victory colonel Laurence had just gained over the French, the next officer in command came to him for orders. Mean while the French came down from the battery, and were between the two walls. There was a slight gate in the inner wall, which led into the town; their guide knew where it was, and had two petards ready to clap to it, while, to amuse the English, another party was to scale the inner wall. The scheme was well laid, and had not the French discovered themselves too soon, they might, perhaps, have entered the town. The English officer, on coming to the place attacked, found it difficult to discover the enemy's situation; but in his hurry and confusion he did not forget the gate, on the flanks of which he posted a number of men, with plenty of ammunition, to fire from thence incessantly, whether they heard or saw any thing of the enemy or not. And luckily he did, for both the guide and petardier were found killed within ten yards of the gate. The escaladers began to mount, and their commanding officer, preceded by his drummer, were the first who attempted to enter, in which the latter lost his life, and the officer, receiving a shot and a cut at the same time, was pulled within the town. The frequent flashes of fire, proceeding from the briskness of the attack and defence, were the only guide to the officer of the artillery for pointing his guns, which he did with such success, having loaded them with grape, as to shatter the ladders, wound and kill a number of men, and entirely disappoint their well-concerted scheme.

The enemy now only thought of making their escape, or skreening themselves from the fire; some therefore leaped from the battery into the ditch; but the greater number lay hid under the parapet. The long-wished for day at length dawned, which discovered the enemy, who instantly begged for quarter, which was granted them, and three hundred and sixty-four Europeans were taken prisoners, sixty-five of whom were wounded; and forty private men and one officer were found slain.

Madura, the capital of a province thus named, and sometimes the residence of the prince, is situated in ten degrees five minutes north latitude, in the center between the east and west coast, and is a large town, fortified in the old way with two walls, round towers at proper distances, and a ditch. This city was taken by the English under the command of captain Caillaud in 1757.

Karical a French settlement, is situated in ten degrees thirty-five minutes north latitude, four leagues south of Tranquebar, and twenty-five leagues south of Pondicherry. The city, which is ancient, appears to have been very considerable, and has at present upwards of six hundred houses of stone and brick; besides a great

number formed of clay, and is said to contain five mosques, five large pagodas, nine small ones, and about five thousand inhabitants. It is seated on one of the branches of the river Colram, into which sloops may easily enter, and has the following places under its jurisdiction.

The fortress of Karcangery is built after the country fashion, it being flanked with eight large towers; it lies about a cannon-shot from the city of Karical, and half a quarter of a league from the sea-side. The French have blown up part of it, having judged it more convenient to settle at the entrance on the banks of that branch of the Colram which runs to Karical.

Tiroumale Rayan Patuam is a very considerable town, lying to the south of Karical, and one of its dependencies, being about a league distant from it, and one thousand two hundred fathoms from the sea: it consists of five hundred brick houses, four mosques, four large pagodas, twenty-eight small ones, and twenty-five inns for the reception of travellers. According to a computation that was made at taking possession of it, it contained two thousand five hundred men.

The rest of the territory of Karical consists of nine towns, or villages, extending five or six leagues round. The soil is excellent, and produces great quantities of indigo, cotton, rice, and other grain. A great quantity of cotton and painted stuffs are also manufactured there.

We have now taken a view of the two capitals of Indostan, and of the principal European settlements on the eastern coast; we shall therefore return to the interior part of the country, and afterwards proceed with the western coast of the peninsula.

S E C T. XXV.

Of the interior Part of Indostan, particularly a concise Account of the Pattans, the Country and City of Cashmire, and of Lahor. With a general View of the Modern Divisions of the Peninsula, and some Observations on the peculiar customs of Malabar; and particularly of the Womens exposing their naked Breasts.

THE Pattans, a nation which in former times fled to the mountains on the borders of Persia, in order to escape the sword, or to avoid submitting to the conquerors of India, there formed a separate state, which was never thoroughly subdued by the Moguls; and occasionally exercised their depredations on the adjacent countries, without its being possible for the Moguls to extirpate them. Sensible that the climate and soil of the delicious plains would only serve to rob them of that hardiness they contracted in the hills to which they were confined, they for a long time gave no indications of a desire to exchange them for more pleasing abodes, or a more accessible situation. This enabled them to brave the victorious army of Nadir Shah, whose troops they quietly suffered to penetrate into Indostan, and waited his return with the spoils of that country. They then harassed his troops in the straights and defiles of the mountains, and shewed that they were so much masters of the passes, as to force him to come to a composition with them for leave to pass them. Since that time they have imitated the Persian conqueror in plundering the city of Delli; and the chief of that people has at length even placed Timur, his son, on the throne of Indostan.

Cashmire, one of the most delightful provinces in India, is situated on the north of that empire, and is divided from Tartary by Mount Caucasus, and, according to Berdier, who was many years in India, is but thirty leagues in length, and ten or twelve in breadth. It enjoys a clear healthful air, as temperate as any in Europe, and a soil so well cultivated and accommodated with all the necessities of life, that it is stiled the Paradise of India. It is surrounded with mountains rising above each other, the lower abounding with cattle and all kinds of game, and the higher covered with snow, which melting forms many rivulets and several small lakes, rendering the country so fruitful, that it resembles a spacious garden of evergreens. It abounds with fruit-trees

trees of various sorts, as well as with saffron, hemp, rice, and other corn, which, together with the mildness of the climate, and the villages scattered among the trees, renders this country so pleasant, that Bernier says, he was astonished at finding himself suddenly transported from the stifling heat of the torrid zone into the temperate freshness and fertility of Europe. The woods also abound with bees, and the rivulets joining their streams form the river Chenas, by which goods are carried through the greatest part of the kingdom into the Indus.

The snowy mountains are clear at the top, and, like Mount Olympus, rise above the clouds. Bernier says, that among them are many cascades; and that one of the Mogul emperors ascended the highest of them, with a long train of elephants, on which his ladies rode; when one of them, being frightened at the view of a precipice, fell back on the next, and the rest behind one upon the other, by which means several of the women were killed, and all the elephants lost. The same author adds, that in less than an hour he felt both summer and winter; for on his ascending this mountain he was scorched by the sun; but when he reached the top he found snow, with a misting rain, and a cold wind; and within less than two hundred paces, he perceived one wind from the south, and another from the north, which he imputes to the different exhalations issuing from the mountains.

The people who are Mahometans, are of the European complexion, ingenious, witty, and industrious; and the women are remarkable for their beauty, on which account they are purchased, as hath been already mentioned, by the principal omrahs.

The people employ themselves in making household furniture, which they send to different parts of the Indies, and are excellent at varnishing; but their principal trade is in the stuffs, called chales, one sort of which is made of their own wool, which is extremely fine; and another of wild goats hair, which they have from Tibet. Some of the pieces are valued at a hundred and fifty rupees, but others are not worth more than fifty; they are about an ell and a half long and an ell broad, and are embroidered at the ends. In winter both sexes wear them on their heads, and throw one end over their shoulders.

The principal city of the province is of the same name, and is situated in a plain at the north end of a lake formed by the river Chenas. In this lake are many islands, and from it a river runs through the town, which has two bridges over it. Several of the Great Moguls have built palaces here, adorned with beautiful gardens, water-works, and canals faced with freestone.

The city is a league long, and half a league broad, but has no walls; the houses are of timber, well built, and three stories high, with gardens and canals both towards the lake and the river, on each of which the citizens have pleasure-boats, and the banks are adorned with trees. According to Bernier the city is encompassed by mountains in the form of a semicircle, at the distance of about two miles; and there are fine walks on both sides the lake adorned with arbours. There are also many gardens on the adjacent hills, with a mosque, a hermitage, and several houses of pleasure, richly painted and gilt, and fine walks of trees.

Lahor, a province to the north of Cashmere, was conquered by the Pattans some years before they obtained the empire of Indostan, and is situated in thirty-two degrees north latitude, which was the residence of the chief of that nation. It is adorned with mosques, public baths, caravan-serais, palaces, and gardens; and as there are many Gentoos settled in it, there are also several pagodas. There is likewise an antient palace of the Moguls, on the walls of which are painted the exploits of several of those emperors. What is most remarkable with respect to this city is, that here begins the road which leads to Agra, which some travellers say is five hundred miles in length, and is finely planted with tall trees on both sides, forming in a manner a continued arbour; at every mile and a half is a turret, and along it are little inns for travellers.

As to the other places in the north of the Mogul's dominions, we have no certain account of them, and therefore shall not amuse our readers with the contradictory relations of former authors, or with setting down boundaries that were never marked out; or the latitude of places in which all travellers disagree.

It has already been observed from Mr. Cambridge, that the sovereign possesses only a third, and that the least valuable part of his own vast empire; and from the same author we shall here add, the general divisions that gentleman has given of the peninsula. "Bengal, the smallest but most fertile province, is governed by a viceroy. The other division, called the Deekan, extending from about Balasore to Cape Comorin, is also delegated by the Mogul to another viceroy, of exceeding great power, he having within his jurisdiction seven large territories, to which he has the right of nominating seven nabobs, or governors of provinces. In all parts of India are still large districts, which have preserved, with the Gentoo religion, the old form of government under Indian kings, called rajahs. Such are Maissore, whose capital is Seringapatam, and Tanjore, whose capital is also named Tanjore. There is also among the woods and mountainous part of the country several petty princes or heads of clans, distinguished by the name of Polygars. These are all tributary to the nabobs, and those to the viceroy, whose capital is Aurengabad. The Carnatic is that part of the Deekan which comprehends the principal settlements of the Europeans."

Nothing can be imagined more different than the customs and manners of the Malabars, and those of the inhabitants of the more northern parts; though they are only divided by an imaginary line, which begins at Mount Dilly, in the latitude of twelve degrees north; for here the government and people wear a new face and form. Malabar comprehends a tract of land which extends to Cape Comorin, and is bounded within land by that vast chain of mountains which separates that coast from Coromandel, and extends through Indostan, till it loses itself in the extremities of Northern Tartary.

Among the singularities of this country, one of the most remarkable is, that the women are not allowed to cover any part of their breasts, to the naked display of which, says Mr. Grose, they annex no idea of immodesty, which ceases by their becoming familiar to the eye. Most Europeans at their first arrival, continue that ingenious author, experience the force of temptation from such a nudity, arising from the ideas to which they are accustomed by education: but it is not long before these impressions, by their frequency, entirely wear off, and they view them with as little emotion as the natives themselves, or as any of the most obvious parts, the face and hands. This custom is in some parts of Malabar more rigorously observed than in others.

S E C T. XXVI.

Of the province of Sind, or Sindy, and of Tatta its Capital.

WE shall now describe the principal places on the west of India, beginning with the river Sind, or Sindy, the antient Indus, which is navigable for the country vessels as high as Cashmere. One branch runs from the westward, and others through several large provinces from the north east. These vessels are called kisties; they are flat-bottomed, and have one mast, carrying a square sail. The cabins extend from stem to stern, and in each is a kitchen and necessary, which opens into the water. These cabins are let to traders, and the hold being divided into separate cabins, and every person having a lock to his own, has his goods always ready whenever he finds a market.

The province of Sindy, situated on the banks of that river, seldom knows the misery of famine; for the Indus overflows all the low grounds in the months of April, May, and June; and, when the floods retire, leaves a

G g g

fat

fat slime: it is then sowed, and seldom fails of bringing forth a plentiful crop.

The people manufacture silks, callicoes, and cotton cloths of several kinds; and also chintz and very beautiful counterpanes. They likewise make fine cabinets, both japanned and inlaid with ivory.

Those in the government are of the Mahometan religion; but there are many Gentoos to one Mussulman.

The inland part of the country produces lapis-lazuli, salt-petre, sal-amoniac, borax, opoponax, assafoetida, bezoar, and raw-silk.

The city of Tatta is situated in a spacious plain, about two miles from the river Sind, from which canals are cut to bring water to the city and gardens, which are well stored with fruit and flowers. It is about three miles long, and one and a half broad. On its west side is a citadel, with barracks and stables said to be capable of lodging several thousand men and horse; and there is also a palace for the nabob. The Portuguese had formerly a church here, which is now abandoned.

The country around this city is almost level, and overgrown with shrubs and bushes, in which the robbers lurk in order to attack travellers.

At the distance of about four miles from Tatta are forty-two fine large tombs, the burying-place of some of the kings of Sind, when that country was governed by its own monarchs. Mr. Hamilton went into the largest; this was built in the form of a cupola, and in the middle of it stood a coffin about three feet high and seven feet long, with some others of a smaller size. The cupola was of a yellow, green, and red porphyry finely polished; and, being set chequer-wise, had a very pleasing effect. This tomb is about thirty feet high, and twenty-one in diameter, and was then said to be the burying-place of the last king of Sind.

S E C T. XXVII.

Of the Province of Cambaya, or Guzurat, Amadabad its Capital, Cambaya, and the City of Diu.

GUZURAT, or Cambay, is situated to the south, of Sind, and extends from nineteen degrees odd minutes to near twenty-five degrees north latitude, and is upwards of three hundred miles from north to south, and four hundred miles from east to west. The bay of Sind on the north-west, and the bay of Cambaya on the south-east, form a great part of this province into a peninsula.

Amadabad, the capital city of Guzurat, and the seat of the viceroys, is situated in twenty-three degrees forty minutes north latitude, and seventy-two degrees east longitude from London, and is about one hundred and forty miles to the northward of Surat. It stands in a fine plain, watered by a small river, which, during the rains, is overflowed. The city is inclosed with a wall of brick and stone, strengthened by towers, and has twelve gates. The town, with the suburbs, is three or four miles in length, and the streets are generally wide, particularly the principal street, which is no less than thirty paces in breadth. The Meidan-shah, or king's square, is seven hundred paces long and four hundred broad, and has trees planted on every side. On the south stands the great caravanserai for the lodging of strangers, and on the west side of the square is the castle: it has also several other public buildings. Near the Meidan is one of the palaces of the Mogul, and over the gate is a large balcony, where the trumpets and other country music play in the morning, at noon, and in the evening. The English factory is in the middle of the town, and the Dutch have another in the great street, and their ware-houses are generally filled with rich Indian goods.

In this city are many mosques belonging to the Mahometans; but the most noble of these structures is one called Juna Mesgid, or the Friday's mosque, to which vast numbers resort on that day. It has an ascent of several large steps, and before it is a square cloister one hundred and forty paces in length, and a hundred and

twenty in breadth; it is adorned with twelve domes, and has an open paved square in the middle of it. In the front of the mosque are three large arches, and on the sides two great doors which open into it, over which are very high minarets, or steeples, from whence they call the people to their devotions. The chief dome is surrounded by several small ones and two spires. The whole pile is supported by forty-four pillars, which stand in two rows, and the pavement is of marble. There are also a great number of pagodas at Amadabad.

This city is so intermixed with groves and gardens, that at a distance it resembles a forest. The king's garden, which is situated by the river-side without the walls, is filled with all the fruits of India: it is in the form of an amphitheatre, several parts of the garden rising gradually one above another, and on the highest is a terrace from whence there is a fine view of the country villages for several miles.

Four or five miles from Amadabad is the village of Serquech, where are the tombs of the former kings of Guzurat. These are large square buildings, with three great arches in each front, and over them many lesser ones. In the middle is a magnificent dome, and there are several small ones on the sides.

Cambaya is situated in the twenty-third degree of north latitude, at the bottom of the gulph of the same name. It is, at least, two leagues in circumference, and is surrounded with a brick wall, which has towers at proper distances. It has also a large old castle. Without the walls are very extensive suburbs, and fifteen or sixteen public gardens. The streets of the city are spacious, straight, and handsome, and the houses built with brick dried in the sun; but, as great part of the trade is removed to Surat, it is not now above half inhabited. The Banyan inhabitants are so bountiful to the monks, that they perfectly swarm here; and in this city was formerly an hospital for several sorts of beasts, which is now run to ruin. It is said that the tide rushes so furiously into the bay of Cambaya, that the swiftest horse cannot keep pace with it.

There are vast numbers of peacocks in the neighbouring fields and woods, which are taken in the night in the following manner: a flag, with a peacock painted on both sides, and two lighted candles at the top of the staff that holds it, is carried to a tree on which they roost; when the peacock being surprized at the light of the candles, and stretching out its neck to the end of the stick, is caught by a noose with a slip knot, which is drawn by the man who holds the flag. The flesh of the young ones is white, well-tasted, and not much unlike that of a turkey.

The city of Diu is seated upon an island of the same name in the gulph of Cambaya, in the latitude of twenty degrees forty minutes. The island is about three miles in length and one in breadth, and is separated from the continent by a narrow channel. The Portuguese possessed themselves of it about the year 1515; and, though it is naturally very strong, they added to it all the advantages of art. The city is pretty large, and encompassed with a stone wall, with bastions at convenient distances well furnished with cannon; the harbour is secured by two castles that can bring above a hundred large cannon to bear upon its entrance; and by sea it is fortified by nature with dangerous rocks and high cliffs. This is one of the best built and strongest cities of India; and its edifices of free-stone and marble are sufficient witnesses of its ancient grandeur and opulence. It contains five or six fine churches, which standing on a rising ground, of an easy ascent from the great castle, and each of the great churches gradually rising higher than the other, shew their front to the sea to great advantage, and within they are adorned with images and paintings. It has the advantage of a very good port, where the Portuguese fleets were usually laid up while they possessed the dominion of the Eastern seas, and here the Moors and all other traders in the Indies were obliged to take out their passports before they were permitted to sail any farther towards the east. At present little of its ancient traffic is left, the greatest part of it being removed to Surat, and the small commerce still in the hands of the Portuguese is carried on under the

the protection of Gentoo colours; for they believe their effects safer with them than under the flag of Portugal, formerly so much respected in those seas. The Portuguese in the castle and city do not exceed two hundred, and the rest of the inhabitants are Banyans, of whom there are said to be about forty thousand, but few of them are rich, the insolence of the Portuguese rendering it unsafe for strangers of great property to dwell among them.

The king of Portugal has about twelve thousand pounds per annum in poll-money paid from hence into his treasury, and the customs and taxes amount to about six thousand pounds more; but was this island in the hands of some industrious European nation, it might be made the best mart-town on the coast of India for carrying on a trade up the Indus.

SECTION XXVIII.

A particular Description of the City of Surat; with the Manners of the People. An instance of the strange Effect of Opium. The Manner in which the Gentoo Women of that City bathe in the River; the Manufactures carried on there, and the Manner in which the English lately became possessed of the Castle.

SURAT is situated in the province of Guzurat, a little to the northward of Bombay, about sixteen or twenty miles up the river Tappee, which has nothing remarkable, though the city on its banks is perhaps one of the greatest instances in the known world of the power of trade to bring in so small a time wealth, arts, and population, to any spot where it can be brought to settle.

No longer ago than in the middle of the last century a few merchants repaired to this place, and under the shelter of an old insignificant castle, built a town, which in a few years became one of the most considerable in the world, both for its trade and size, it being at least as large, and as populous as London within the walls, and contains many good houses according to the Indian architecture. Soon after its taking the form of a town, a wall was built round it to defend it from the insults of the Marattas, by whom it had been twice pillaged; but this wall is far from being capable of standing a regular siege, and the castle, which is by the river side, and which you pass in your way up to the city, seems a strange huddle of buildings, mounted here and there with cannon without order, or meaning, and without the least attempt at any thing like military architecture.

Before the English East-India company obtained the possession of Bombay, the presidency of their affairs on the coast of Malabar was held at Surat; and they had a factory established there, which received from the Mogul government several important privileges, and even after the presidency was transferred to Bombay, the factory was continued at one of the best houses in the city, and this becoming too little to contain their effects, they hired another nearer the water-side, which obtained the name of the New Factory.

Mean while this city flourishing extremely, it became the centre, and indeed the only staple of India, it being much frequented on account of the vent goods of all sorts met with there, from whence they were distributed to the inland provinces; and at the same time the manufactures of the country form a considerable part of its commerce. Thus there is hardly any article of merchandize that can be named but is always to be found here, almost as readily as in London itself. The company annually carries on a large trade in piece-goods, especially of the coarse ones, byrampauts, chelloes, and others, for the Guinea market.

While the Mogul government was in its vigour, there was such a shew of justice, as induced the merchants of all religions and denominations to shelter themselves under it, particularly the Gentoos, who came to reside here, not only from their preferring the Mogul form of government to their living under that of the Gentoos, who had none at all; but on account of trade. At that time no flagrant acts of oppression were committed;

but the merchants, from personal pique or jealousy, would sometimes find means to engage the government to interfere in their quarrels, to which it was not averse, being sure to be the only gainer.

Besides the number of Gentoo inhabitants of Surat, and in the suburbs and neighbouring villages employed in trade, money-changing, brokerage, and manufactures, they have frequently posts under the Moorish government; as collectors, surveyors of the customs, and other offices of trust, where accomptantship is required, in which they generally excel the Moors. And it has been found that none are more rigorous exactors over the Gentoos, nor more ready to oppress them, than these Gentoos themselves.

The streets of Surat are irregularly laid out, but have one advantage which renders them agreeable to those who walk through them during the heat of the day; that is, they are sufficiently wide at the bottom; but the stories of the houses project so far over each other, that the uppermost apartments on each side of the street are so close, that people may easily converse from them, by which means the streets are overshadowed, and a free ventilation is preserved. But the shops in this great trading city have a very mean appearance, the principal dealers keeping their goods chiefly in warehouses, and selling by samples.

In summer, when the heats are most intense, though they are never so intolerable as in many other places, the principal inhabitants have country houses a little way out of town, where they reside, or go in parties to enjoy themselves in their gardens and frescades, by the side of the waters with which they are furnished. The English company in particular have a very pleasant garden kept for the use and recreation of the gentlemen of the factory, though the incursions of the Marattas have sometimes rendered these rural recesses very unsafe.

While the communication with the country is kept open, there is no better place in the world for provisions; for besides the abundance of every article, which an unbounded importation brings into the market, the natural productions of the soil are excellent in their kind. All manner of eatables are at a reasonable price, and as good as can any where be found, particularly the wheat of Surat is famous all over India for its remarkable whiteness, substance, and taste, and nothing can exceed their roots and fallads. There are likewise many kinds of wild fowl and game exceeding cheap. The Europeans depend chiefly on importation for their wines and spirituous liquors, few of them relishing the distillery of the country, which produces various strong spirits to which the natives give very odd names, as the spirit of deer, spirit of mutton, spirit of goat, which arise from their throwing into the still a haunch of venison, a joint of mutton, or a quarter of a goat, which respectively give their names to the distillation, and this flesh they imagine gives the liquor a mellowness and softness that corrects its fiery spirit.

Most of the hard labouring people of Surat, and especially the hamals or porters, who get their living by carrying goods to and from the warehouses, and bear loads of a very great weight, have contracted such a habit of taking opium, that an author of great veracity says, he has been credibly assured, that some of these fellows will take at one dose three copper gorze weight of this drug without danger, which is considerably above an ounce, and pretend that it enables them to work and carry heavy burthens.

Many of the great and wealthy also contract a habit of it, from their considering it not only as a high point of sensuality, on account of the pleasing deliriums they experience from it, but as an extraordinary provocative; they usually take it in milk, boiled away from a large to a small quantity, and when they would put an end to its operation, they swallow a Spoonful or two of lime juice, or any other acid of the same kind; but those who use it, by thus forcing nature, wear out its springs, and prematurely bring on all the inconveniencies of old age; but this is of little weight with the generality of the Orientalists, who are always more actuated by present enjoyments, than a regard for the greatest remote advantages.

They

They pretend that opium has a strange paradoxical mixture of effects in its operation, causing at once a seeming heaviness of the head, an apparent sleepiness of the eye, and yet an extraordinary watchfulness; in confirmation of which the people of Surat relate the following story: One of the governors of the town receiving a visit from a Gentoo rajah his friend, at a garden without the city walls, they met with each their guards and attendants. As they were walking the governor took notice of the rajah's guards, who were squatted down after their manner, in an open guard-room, with their heads leaning on their naked swords, and in appearance either dozing or fast asleep. The governor observed with a smile to the rajah, that he had a very just opinion of his good faith, since he would venture this interview with guards in such a condition from the opium he knew it was their custom to take. "That," says the rajah, is "a mistake, and if there be any body here for whom thou hast no concern, bid him pluck a flower as softly as he pleases out of any of their turbans." The governor instantly ordered a person, who was near him, to do what the rajah had mentioned. The man obeyed; he proceeded with the utmost caution, and approaching him who seemed the most overcome with sleep, snatched off the flower. The rajah's guard felt what was done, and without more ceremony, at one stroke cut off his arm, and the rest were instantly on their feet. Thus the governor was convinced of their vigilance at the expence of a servant, who, whether he was innocent, or so guilty as to deserve being exposed to such a trial, was probably thought of no consequence under that arbitrary government.

Bang is also much used at Surat, as well as all over the east; it is an intoxicating herb, and it is difficult to conceive what pleasure can be found in the use of it, it being very disagreeable to the taste, and so violent in its operation, as to produce a temporary madness; for it causes some to run furiously about killing all they meet, without any distinction, till, like mad dogs, they themselves are knocked on the head.

The Gentoo women of the best fashion at Surat make no scruple of going to the river, and bathing publicly in the sight of the men. They indeed go into the water with their cloaths on, but wetting them makes them cleave so close to their bodies that they perfectly express the turn of their limbs. When they come out of the water, and change their wet for dry cloaths, they shift themselves with such dexterity, that though it be done openly not the least glimpse of any thing immodest can be seen.

All religions are tolerated in this city, and nothing can be more political in a place of such universal trade. The Moors, who have the government in their hands, here seem to lay aside that rigour, and that fondness for making of proselytes, they have shewn in most other parts where their religion prevails. Thus, if they take an European into their service in quality of gunner, for they imagine all Europeans are born engineers, they never give themselves the least concern about his religion. The inhabitants of Surat and the neighbouring country are commonly very industrious, and have a number of manufactures; but the most considerable of them is the attasses, or sattins flowered with gold or silver, which have a rich substantial look, but are not performed in a very elegant taste, the flowers being ill-fancied, and without air: and the red ground mostly used, dull, and unpleasant.

A few shawls are manufactured here, but the finest sort come from the province of Cashmire, they being made of a peculiar kind of silky hair, that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered selvage. The pieces are about two yards and a half long, and a yard and a half wide; these, without the trouble of making up, serve the natives for a wrapper or mantle. The price is said to be from ten pounds and upwards to fifteen shillings, and though it is extremely fine, it has a substance that renders it warm, and the fine ones are so pliant as to be easily drawn through a ring for the fingers.

The manufacturers have commonly their work bespoken by the wholesale merchants; but when this is not

done, the workmen repair to the bazar or market-place, where they stand holding up the piece to any chapmen that will give the price, and seldom return without disposing of them; for there are a number of petty dealers, who thus purchase goods at the first hand, and afterwards sell them in quantities to the merchants.

This being the only sea-port of any consequence in the dominions of the Mogul that is not possessed by the Europeans, the inland trade, particularly to Delli and Agra, employs a number of caravans in distributing the goods imported. But the roads are never perfectly safe, on account of the independent rajahs, and the troubles of the country.

A constant intercourse is preserved betwixt Surat and Bombay, not only by sea, but by foot passengers over land, hired at a moderate rate. They are very expeditious in these journies, and commonly use opium to preserve them from weariness, and by this means keep running and dozing, as it were with their eyes open, without feeling the fatigues of the way.

The governor of Surat keeps his seat of administration at what is called the Durbar, where he is generally present in person, and gives his orders. All actions of a criminal and civil nature are brought before him, and summarily dispatched in the eastern manner. He observes one piece of state that appears pretty remarkable: he never, on any material affair, speaks to his attendants; but writes his orders in the Persian tongue upon small slips of paper that lie before him ready for that purpose, and when written must be obeyed without reply. These are afterwards brought him, and being strung serve as a record of his actions.

It will not be uninteresting to the English reader to see here an account of a remarkable revolution which has happened in this city; a revolution that must be attended with considerable advantages, with respect to our India company.

The late Mogul, moved by his zeal for the Mahometan religion, and a concern for the interests of commerce, in order to keep the seas open between Surat and the Persian and Arabian gulphs, had been at the annual expence of fitting out a large ship to carry pilgrims to Judda, which is at no great distance from Mecca, and to protect the trade of Surat. For this purpose he granted his admiral the Siddee, a revenue called the tanka, of the yearly value of three lacks of rupees, arising partly from some adjacent lands, and partly from the revenues of Surat, which were annually paid him by the governor; but he had not the least title to any thing independent of the marine.

At length the government of Surat being backward in their payments, and with-holding from the Siddee great part of the sum, that officer sent some of his cruisers into the river of Surat, when the monsoon was setting in, and made the season a pretence for remaining there. Siddee Mussoot took this opportunity of getting some footing in the government, and seized on the castle, which he held till his death; after which he was succeeded by his son in 1756.

Mussoot not only kept the castle, but appropriated to his own use one third of the revenues of the town; and another third had for a long time been annually paid to the Marattas, who farm them out to an officer who resides at Surat; and as they are masters of the whole country up to the very gates, it has been thought expedient to pay them duly their allotment, rather than subject the inland trade to be interrupted by them. The Siddee at length deposed the governor, and placed Meah Archund in his room; the city was then reduced to a state of anarchy; for the lawless behaviour of the Siddee's son filled the city with riots and murders, while the new exactions and burthens upon trade grew intolerable.

Hence in the year 1758, the principal merchants and inhabitants earnestly solicited Mr. Ellis, the English chief, to persuade the presidency of Bombay to fit out an expedition for taking possession of the castle and tanka, and entered into an obligation to be responsible for five years for any deficiency in the revenues of the castle and tanka, which were rated at two lack of rupees per annum;

annum; and as Pharrafs Khan or Cawn, who had been deputy-governor to Meah Atcund, had regulated the police to the satisfaction of the whole city, it was proposed to have him for governor.

In the beginning of the year 1759 Mr. Spencer, who succeeded Mr. Ellis, informed the governor and council of Bombay, that though Meah Atcund was still governor of the town, the Siddee left him so little power that he was not even allowed to nominate the officers that properly belonged to him. The dread of the continual ravages, and the frequent murders now committed with impunity, struck such terror into the inhabitants, that many people of substance left the place, and those who staid there became still more solicitous that the castle should be in the hands of the company, from their confidence in the humanity and justice of their government. There seemed but one thing to be apprehended, which was, lest Atcund or the Siddee, should, in distrust of their own strength, fly to the desperate resource of calling in the Marattas.

The presidency of Bombay at length complied with the earnest solicitations that had been offered them, and, in order to secure themselves from any danger from the Marattas, either by sea or land, desired admiral Pocock to join the enterprize with two ships of his squadron. The admiral consented to their request, and gave orders for the Sunderland and Newcastle to countenance the enterprize. The Siddee, who enjoyed the tanka, on condition of keeping up a fleet for the Mogul, had so neglected the marine, that it was incapable of opposing the company's ships. Captain Maitland was now appointed to take the command of eight hundred and fifty men, artillery and infantry, and fifteen hundred sepoy; which, being put on board the company's vessels, landed on the ninth of February. On the captain's approaching the town he had a smart engagement, which lasted four hours, with some of the Siddee's people who had taken post in the French garden. A battery was then erected, and a brisk fire kept up against the castle from two twenty-four pounders and a thirteen inch mortar, but without effect; when a council of war being called, it was determined to make a general attack; and, in pursuance of this resolution, the company's grabs and bomb-ketches warped up the river in the night, and anchored early in the morning opposite the Bundar, or custom-house, which was possessed by the enemy; and a general attack began from the vessels and a battery, in order to drive the enemy from their batteries, and to facilitate the landing of the infantry. The firing lasted till after eight, when the boats putting off, the men were landed, and putting the enemy to flight, took possession of all the outer town. Three mortars were then planted at the distance of about seven hundred yards from the castle, and five hundred from the inner town; the bombarding and cannonading, which continued a whole day and a night, threw the besieged into such consternation, that they never returned a gun.

Pharrafs Cawn's friends, who had not made the least effort in his behalf now signified, that they chose he should be naib, or deputy-governor; and that the government should be continued to Atcund: it was therefore agreed to secure the government to him, on condition of his making Pharrafs Cawn naib, and establishing the English in the possession of the castle and tanka. To this Atcund readily agreed, and opening the gate of the inner town, ordered a party of men to bring the Siddee to terms, who was now sensible that it was impossible for him to hold out against the combined forces, and the general voice of the people. After many repeated messages, and a variety of proposals, it was at last granted, that the Siddee's people should have liberty to take away all their valuable effects, and even the common furniture of their houses. This was done with the greatest regularity, and the English were peaceably put in possession of the castle, and tanka. The guns and ammunition found in the castle, with the vessels and naval stores, as part of the tanka, were secured for the company, till the Mogul's pleasure was known; these advantages were solicited and obtained, and grants arrived appointing the company admiral to the Mogul, before the murder of that prince and the revolution at

Delli. Thus was accomplished a revolution of general benefit; peace and good government was restored to the city, and the English acquired a valuable possession, to the universal satisfaction of the inhabitants.

S E C T. XXIX.

Of the Portuguese Settlements of Daman and Bassaim, and of the City of Aurengabad.

DAMAN, a Portuguese factory, fifty miles south of Surat, is, like their other Indian factories, dependent upon Goa, whose archbishop has a vicar-general here. The Portuguese first took it in 1535, and it being recovered from them, they took it again in 1559, and have kept it ever since, though the Moguls have made several attempts to regain it; but they have made it so strong as to baffle all their force. Aurengzebe besieged it about the middle of the last century with above forty thousand men; but the garrison making a sally upon a part of his camp guarded by two thousand elephants, those unwieldy animals were so terrified by the fireworks, that they broke in upon his camp and trampled down half of his army; upon which he raised the siege, and never more made war upon the Christians.

It is situated in a good air, at the mouth of a river of its own name, which running through it divides it into the Old and New Towns. The New Town, which stands on the south of the river, is built in the Italian taste, and most of the houses stand by themselves, and have an orchard or garden. They are tiled, but are generally only one story high, and have windows of transparent oyster-shells. It is about two miles in circumference, and has four good bastions, with a small in-renchment cast up on the south and east sides; and on the other two sides a branch of the river enters its ditch. The walls have a platform and two gates. The port, which is but small, is formed by the river betwixt the two towns, but is quite dry at ebb, so that no vessel can enter it except at high water, and the great ships only at the spring-tides. Its entrance is defended on the side of the Old Town by a small fort of white stone, called St. Salvadore, with three bastions.

The Old Town is in a manner deserted, and the New is far from being so populous as might be expected from its extent: however, there are some manufactures of silk carried on there, with which they furnish the market of Goa; and there are several villages and islands belonging to it, which pay tribute to the Portuguese.

Bassaim is a fortified city belonging to the crown of Portugal, and situated about eighteen leagues to the south of Daman, on a small island separated from the continent by a rivulet. The walls are pretty high, and about two miles in circumference. In the middle of the city is the citadel; it has three or four churches, a college, an hospital, and some monasteries and convents. It is a place of small trade, for most of its riches lie useless in the Portuguese churches, or in the hands of indolent country gentlemen, who spend their days in ease, pride, and luxury, without giving themselves the least concern about trade, or having any feeling for the poverty of the rest of the people.

To the east of Bassaim, in the latitude of twenty-one degrees, is the large and populous city of Aurengabad, the capital of the Deckan, and the seat of the viceroy, whose power is exceeding great, it extending from the province of Bengal to Cape Comorin, and has the power of nominating seven nabobs. The city carries on a considerable trade, and is situated in a very fruitful country, one hundred and forty miles south-east of Surat.

S E C T. XXX.

Of the Island and City of Bombay. Its Situation, Name, Climate, Fortifications, and other Buildings; with an Account of the Inhabitants and Government.

BOMBAY is an island seated in eighteen degrees forty-one minutes north latitude, on the coast of H h h Decan,

Decan, the high mountains of which are full in view, and is so situated as, with the winding of other islands along the continent, to form one of the most commodious bays in the world, on which account it received its name of Bombay by a corruption of the Portuguese word Buon-Bayh'a, or Good Bay; for the harbour is so spacious as to contain any number of ships, has excellent anchoring ground, and from its circular form can afford them a land-locked shelter against any winds to which its mouth is exposed.

This island, which is seven miles in length, and twenty in circumference, is admirably situated for the center of the commerce between the Malabar coast, the gulph of Persia, the Red Sea, and all the trade of that side of the great Indian peninsula, and the northern parts adjoining to it; which are therefore properly subordinate to the government of the president who resides there.

Though this island is within the tropics, its climate is far from being intolerable with respect to heat, and is never so cold as to be disagreeable to an European constitution. In the very hottest season, which is that which immediately precedes the periodical returns of the rains, the inhabitants seldom want the alternate refreshment of land and sea-breezes, and there are but few days in the year when the heat is excessive; and even these may be rendered supportable by avoiding violent exercise, keeping out of the unabated heat of the sun, and by a light diet. Great care should also be taken of your not exposing yourself to the night-dews, and a too quick transition from a state of open pores to the perspiration being entirely shut up. Bombay had long the infamous character of being the burying-ground of the English; but experience, purchased at the expence of a multitude of lives, has now rendered the causes of this mortality more known, and consequently enabled people to guard against them; and the island is better supplied with able physicians and surgeons. Thus the climate is no longer so fatal to the English inhabitants; it is even incomparably more healthy than many other of our settlements in India; and this place, the name of which used to carry terror with it, is no longer to be dreaded, provided that common measures of temperance be observed, without which the tenure of health must in any climate be very hazardous.

The seasons may properly be divided, as in the other places near the tropics, into the wet, which continues about four months, and into the dry, which last about eight months in the year. The setting in of the rains is generally ushered in by a violent thunder-storm, usually called the elephanta, a name it probably received in the Asiatic stile from the comparison of its force to that of the elephant. This is a pleasing prelude to the refreshment occasioned by the rains moderating the excessive heat, then at its height. They begin about the twenty-eighth of May, and cease about the beginning of September; after which there is no more than a few transient showers. Though this rainy season is very hot, yet in any dry intervals, when the sun shines out for a few hours, it is accounted the pleasantest; and the end of it, and some days after, is esteemed the sickliest time in the year, from the exhalations forming a kind of faint vaporous bath, from which those who lodge in the highest apartments are least in danger.

The trading vessels of the country are laid up during this season, especially those belonging to the black merchants, who send none to sea till after a festival at the breaking up of the rains, when they consecrate a coco-nut, which they gild and ornament, and throw it, by way of oblation, into the sea.

The chief town, which is also named Bombay, has a castle, which is a regular quadrangle, well built of strong hard stone. In one of its battions that faces an eminence, called Dungharee-point, is a large tank, or cistern, hollow, which contains a great quantity of water, that is constantly replenished by the periodical rains. There is also a well within the fort; but the water is not extremely good, and in general that of the island is brackish. There is a small fort on Dung-haree-point, and the town is encompassed with a wall and a ditch, into which water may be admitted at pleasure, by letting in the sea; so that the town is surrounded

with water, and is esteemed one of the strongest places possessed by the company in India. Considering the commodiousness of its harbour, it might have been made our capital place of arms, and been of nearly the same use to the English company as Batavia is to the Dutch, especially if the Portuguese had not unjustly detained from us the large and fertile island of Salfett, which would have served as a granary to it; and which they suffered to become an easy conquest to the Marattas, who inhabit the neighbouring coast of the continent.

At proper posts round the island are several little outposts, none of which are capable of making any long defence, except the fort of Mahim, which is the most considerable next to that of Bombay, and is situated at the opposite extremity of the island.

The English church at Bombay is able to contain all the English that are ever there. This is a building that has nothing to boast of with respect to its architecture; but is extremely neat, commodious, and airy. It is situated on the Green, a spacious area that extends from it to the fort, and is pleasantly laid out in walks planted with trees, and round it are the houses of the English inhabitants.

These have generally only a ground-floor; but they have a court-yard both before and behind, in which are the offices and out-houses. They are substantially built with stone and lime; and being smooth plastered on the out-side, and kept white-washed, they have a neat air; but are offensive to the eyes, from their reflecting the too dazzling rays of the sun. Few of them have glass-windows to any of their apartments, the sashes being generally paned with a kind of transparent oyster-shells, which have the singular property of transmitting sufficient light, while they exclude the violence of its glare, and have a cool look. The flooring is generally composed of a kind of stucco, called chunam, made of burnt shells, which, if well tempered, is extremely hard and lasting, and takes so fine a polish that one may see one's face in it.

The houses of the black merchants, as they are called, though some are far from being of so deep a colour as to deserve the name, are generally ill built and inconvenient. The window-lights are small, and the apartments ill distributed. Some, however, make a better appearance by being built a story high; but the best of them have a meanness in the manner and a clumsiness in the execution, that renders them inferior to the buildings of the most ordinary of those of European architecture. Both their and the English houses have small ranges of pillars, that support a penthouse, or shed, either round, or on particular sides, and afford a pleasing shelter from the sun, and at the same time that they keep the inner apartments cool and refreshed, by the draught of air under them. However, most of the best houses are within the walls of the town, which is little more than a mile in compass.

As to the pagodas of the Gentoos, they are scarce worth mentioning, they being low mean buildings, that commonly admit the light only at the door, facing which is placed the principal idol. The Gentoos imagine, that darkness and gloom inspire a kind of religious reverence, and are remarkably fond of having their pagodas among trees, and near a tank or pond, for the sake of their ablutions, which they do not, like the Mahometans, practise as a religious ceremony, but merely out of cleanliness, and the pleasure of bathing in those hot countries. These tanks are frequently expensive works, they being generally square, and encompassed with stone steps. The most remarkable pagoda on the island is on Malabar hill, above two miles from the town, and is a promontory that stretches into the sea. From one side of the pagoda is a gentle descent to the sea, and the other three sides are surrounded with trees that form an amphitheatre on the slopes of the hill, affording a most wild and agreeable landscape. These trees being exposed to the winds follow the general law, and take a strong bent to the opposite point with such regularity, that they appear as if trimmed or pruned into the figure they exhibit.

At the extreme point of Malabar hill is a rock on the descent to the sea, flat at the top, in which is a natural

tural crevice, that has a communication with a hollow that terminates at an opening outwards towards the sea. This is used by the Gentoos as a place for the purification of their sins, which they say is effected by their going in at the opening and emerging out of the crevice.

The king of Portugal, in the year 1663, transferred the property of this island to king Charles II. on his marriage with the Infanta of Portugal, as part of her fortune; and some time after his majesty made a present of it to the English East India company. The island was then, and still continues, divided into three Roman catholic parishes, which are those of Bombay, Mahim, and Salvacam; the churches of which are governed by popish priests, of any nation but the Portuguese, against whom the English wisely objected, from the danger of their carrying on a too close correspondence with the priests of their own nation in the neighbouring Portuguese settlements. Hence most of the proprietors of the land are popish Mestizos and Canarins: the first are a mixed breed of the natives and Portuguese, and the other are aborigines of the country converted to the Portuguese faith. The other land-owners are Moors, Gentoos, and Parsees. All those enjoy the perfect security of their property, and the right of inheritance is regulated according to the respective laws and customs of the people of each religion. The land is chiefly employed in groves of cocoas, rice-fields, and onion-grounds, this island producing an excellent fort.

The company have also acquired a considerable estate in land by purchases, confiscations for crimes, and seizures for debt. They have also two pleasant gardens, cultivated after the European manner: the one a little way out of the gates, open to any of the English gentlemen who please to walk in it; the other, which is much larger and finer, is about five miles from the town, at a place called Parell, where the governor has a very agreeable country-house, which was originally a Romish chapel belonging to the jesuits, but was confiscated about the year 1719, on account of their being guilty of some foul practices against the English interest. This chapel is now converted into a pleasant mansion-house, and, with the additional buildings, is rendered a spacious and commodious habitation. There is an avenue to it of a hedge and trees near a mile long; and, though it is situated not far from the sea, it is sheltered from the air of it by a hill between. The governor spends most part of the time during the heats at this villa, the air being cooler and fresher than in town, and nothing is wanting that can render it an agreeable retreat.

The cocoa-nut groves constitute a considerable part of the landed property. When a number of these are contiguous, they form what is called the woods, through which spaces are left for roads and path-ways, where you are agreeably defended from the sun at all hours in the day. They are also thick set with houses belonging to the respective proprietors, and with the huts of the poorer sort of people; but they are unwholesome for want of a free ventilation.

The government of the island is entirely English, subordinate to the directors of the English East India company, who by commission appoint a president, to whom is joined a council of nine persons; but all of them are seldom on the spot, they being employed as chiefs of the several factories subordinate to the president. Those at Bombay are such as enjoy posts of the greatest trust, as the accomptant, the warehouse keeper, the land-paymaster, the marine-paymaster, and other officers for transacting the company's affairs. These are generally such as have risen by degrees from the station of writers, and take place according to seniority. The president and the members on the spot constitute a regular council, in which every thing is determined by plurality of votes: yet the influence of the president is generally so great, that every thing is carried according to his dictates: for should any of the council oppose him, he can make their situation so uneasy, as to oblige them to quit the service, and return home.

As to the military and marine force, they are more immediately under the direction of the president, who has the title of general, and commander in chief. The

common soldiers are chiefly those whom the company send in their ships; deserters from the several nations settled in India, as Portuguese, Dutch, and French, which last are usually called Reynolds; and lastly, Topasses, who are mostly black, or of a mixed breed from the Portuguese. These are formed into companies, under English officers. In this service may also be included regular companies formed of the natives: these soldiers are called sepoys; they use muskets; but are chiefly armed in the country manner, with sword and target, and wear the Indian dress, the turban, vest, and long drawers.

Nothing has contributed more to render this island populous, than the mildness of the government, and the toleration of all religions, which is so universal, that the Roman catholic churches, the Mahometan mosques, the Gento pagodas, and the worship of the Parsees are all equally tolerated: they have all the free exercise of their religious rites and ceremonies, without either the English interfering, or their clashing with each other. This toleration forms an amiable and a very advantageous contrast to the rigours of the inquisition exercised in the neighbouring territories of the Portuguese, whose unchristian zeal has rendered them odious, and was one of the principal reasons of their being driven out of the greatest part of their conquests there by the Marattas, who are all Gentoos.

S E C T XXXI.

Of the principal Islands near Bombay, particularly Butcher's Island and Elephanta; with a Description of the remarkable Temple in that Island cut in a Rock; and an Account of the Island of Salfett.

THE principal of the small islands near Bombay are Butcher's Island, so called from the cattle being kept there for the use of Bombay and Elephanta. The former is subject to the English, who keep an ensign's guard there, with a very small fort. This island is not above two miles long, and is no where above a mile broad.

The most remarkable of these islands is that of Elephanta, which fronts the fort, and is two miles from Butcher's Island. It does not exceed three miles in compass, and consists of almost one entire hill, at the foot of which, as you land, you see above the shore on the right hand an elephant, coarsely cut in stone, of the natural size, which, at a small distance, may be taken for a living elephant, from the stone being naturally of the colour of that animal. It stands on a platform of stones of the same colour. On the back of this elephant was placed a young one standing, that appears to have been of the same stone, but has been long broken off. No tradition is old enough to give an account of the time or use for which this elephant was formed.

On ascending an easy slope, near half way up the hill, you come to the entrance of a stupendous temple, hewn out of the solid rock. It is an oblong square eighty or ninety feet long, and forty broad. The roof is formed of the rock cut flat; it is about ten feet high, and is supported towards the middle, at an equal distance from the sides, and from one another, by two regular rows of pillars of a singular order. They are very massy and thick in proportion to their height, and have capitals, which bear some resemblance to a round cushion, pressed by the weight of the superincumbent mountain, with which they are also of one piece. At the farther end are three gigantic figures, the face of one of which is, at least, five feet in length, and of a proportionable breadth; but these monuments of antiquity were much disfigured by the blind fury of the Portuguese, when they made themselves masters of the place, and must have taken great pains thus to mutilate and deface them. About two-thirds of the way up this temple are two doors fronting each other, leading into smaller grottos that open upon the hill. By the door-way, on the right hand, are also several mutilated images, single and in groupes, particularly one that has some resemblance to the story of Solomon's dividing the child; a figure standing

ing with a drawn sword in one hand, and holding an infant in the other, with the head downwards. The door-way on the left hand opens into an area of about twenty feet in length, and twelve in breadth; at the upper end of which, on the right hand, is a colonade, covered at the top. It is ten or twelve feet deep, and in length answers to the breadth of the area: this joins to an apartment adorned with regular architecture; it is an oblong square, and has a door in perfect symmetry. The whole is executed in a taste very different from any of the oldest and the best Gentoo buildings any where extant. It is remarkable that round the cornices are some paintings, the colours of which remain exceeding bright and fresh, though, supposing they are as old as the temple, they must have been there some thousand years. The time when this great work was performed is entirely unknown. The most probable conjecture is, that it was formed by the aborigines of the country, and that the religion of the Gentoos has undergone some revolution; which is the more probable, as the present Gentoos do not appear to retain any veneration for the place, except on account of its undoubted antiquity.

The situation of this place so near Bombay, not only affords the English inhabitants an easy opportunity of gratifying their curiosity in visiting so remarkable a piece of antiquity, but occasionally of a very agreeable party of pleasure. In their way thither they sometimes dine at Butcher's Island, on account of the convenience of the officer's house to receive them. But others, taking their provisions with them, dine in the cave itself, for, during the sultry heats, there cannot be imagined a cooler and more pleasant retreat; for though the air abroad is excessive hot, you no sooner enter the cave than you are refreshed with a sensible coolness, the three openings not only furnishing sufficient light, but a thorough draught of air, that does not so properly convey freshness into the cave as receive it from its constant temperature, which is preserved by its being impenetrable to the sun from the thickness of the mountainous mass above it; for it is observed in India, and other hot countries, that the exclusion of light is also the exclusion of heat; and that by only darkening an apartment, it is sensibly cooled. This admits of no exception, but where the soil and situation are of such a nature as to continue the heat after the actual presence of the sun is withdrawn.

This island contains nothing more that is worthy of notice; for there are not above two or three huts upon it, and it has no water but what is saved from the rains. The growth of the hill is only underwood and grass, which in the dry season are often set on fire, and will continue burning for three or four days.

To the northward of Bombay is the fertile island of Salfett, which in one place is only divided from it by a narrow pass, fordable at low water. It is about twenty-six miles in length, and, on a medium, eight or nine in breadth. The soil is very rich, and capable of being improved by cultivation, so as to bear every thing produced between the tropics. It is well watered, and was employed by the Portuguese chiefly to raise rice, with which it used to furnish Goa, whence it was called its granary. It has also great plenty of almost every species of game, both of the fur and feather kind, and it is not easy to conceive a more agreeable spot in the universe. It was formerly comprehended under the regality of Bombay, and was consequently comprehended in the treaty of cession made of that island to England; but we were afterwards defrauded of it by the Portuguese, though it is so essentially necessary to Bombay, that the numerous inhabitants of the last mentioned island, cannot well subsist without supplies of all manner of provisions from thence.

But while this island remained in the hands of the Portuguese, it was at least some alleviation of the damage we sustained in losing it, that it formed a barrier for us against the invasions of the Marattas. But such was the supine indolence and blindness of the Portuguese government to its own interest, that no care was taken to defend it from those their constant and natural enemies, who had not then the least maritime force. As the island could only be attacked by land at one

narrow pass, fordable only at low water, the Portuguese had only a miserable redoubt of no strength; but at length the appearance of an approaching rupture induced them absurdly to begin the construction of a fort, without providing any means of covering the buildings. The Marattas let them go quietly on, that they might build it for them, and, when it was near finished, poured their troops into the island, and easily took the fort, before any of the batteries were mounted with cannon, and thus the whole island fell as easy a prey to them as they could wish; by which means Bombay is now become a frontier open to their incursions, and they are always able to distress that settlement, by refusing them supplies of provisions.

But to return to the island itself. It has nothing remarkable in it, besides the riches of nature, except the ruins of a place called Canara, where there are several caves in the rocks, supposed to be cotemporary with that of Elephanta, but none of them approach near it, either in point of size or workmanship. The mountains are pretty high, and there is a tradition, that they, together with the rest of the island, were raised from the sea by a violent earthquake; in confirmation of which it is pretended, that not many years ago, one of the stone anchors, antiently used in the vessels of that country, was found on the top of the highest hill; but it does not appear that there is sufficient foundation for this story.

S E C T. XXXII.

A particular Account of an Indian Nation, called the Marattas, who inhabit the Country near Bombay.

HAVING treated of the island, we shall now add some account of the continent bordering upon Bombay. It is inhabited by the Marattas, a powerful tribe of Indian Gentoos subject to the mar-rajah, or arch-rajah, who is their king or chief. They are generally a clean limbed, straight people: their complexions are of all shades from black to light brown, and they are observed to be fairer in proportion to their distance from the sea. Their features are generally regular, and even delicate. They shave their heads, only preserving in the middle a lock, which grows to its full length, so as to tie and hang down behind, and two curls, one on each side, just above the ears. Their women are for the most part very handsome, while the bloom of life continues; but that soon fades, for few preserve the charms of their shape and skin till they are thirty.

The common people wear round their heads a small turban of coarse mullin, or a small piece of cloth or calicoe; they have also a short piece of cloth about their waists, and a loose mantle, which they throw over their shoulders, and when they take their rest, spread it on the ground. They are equally bred to agriculture and arms; but the pay of those in actual service is extremely small, and not furnished in money, but in rice, tobacco, salt, pieces of cloth, and in the other necessities and conveniences of life. They have extended their dominions by the sword, and as they encourage Europeans to desert to them, have learned the art of war, and can form regular sieges, but are most fit for sudden excursions.

Their horses, on which they principally rely, are small, but hardy, inured to fatigue, and sure footed. Many of the men have musquets; but they are very indifferent ones, and most of them match-locks: but their chief dependance is on their swords and targets; the former are of an admirable temper, and the men, who are well trained in the exercise of them, look with great contempt on those brought by our ships from Europe. Their targets are perfectly round, and rise in the middle almost to a point; they are hard, smooth, light, and well varnished; they will therefore easily turn a pistol ball, and at some distance the ball of a musquet. They have likewise among them excellent archers and slingers.

Their

Their food is extremely portable, a little rice, and a leathern flask for water, is all they require, so that every soldier carries his own allowance: the officers themselves have no better diet, especially during their expeditions, which are conducted with great address and amazing rapidity.

The people affect the appearance of the utmost poverty in their dress and houses, to avoid becoming a prey to their rapacious government, which never spares a subject known to be rich, for though they are sometimes left to amass wealth in quiet, this is only considered as so much in bank, to be seized whenever the government pleases to call for it. No distinction is here made with respect to the rank and office of the persons plundered, except of the great military officers, who are made the instruments of oppression, and whom it is unsafe to disoblige. This has occasioned immense treasures to be buried.

The mar-rajah usually keeps his court, or more properly head military quarters, at the fort of Karee in the mountains of Decan, said to be the most impregnable place in the world, it being fortified with a mound of very high rocks so steep, as to be only accessible by one narrow path; and has this advantage, that the land thus inclosed is sufficient to produce grain enough for the maintenance of the garrison; and besides, great quantities of corn are constantly kept in the magazines there. A small number of men is sufficient to defend this natural fortress against the greatest armies that can be brought against it, as all the passes and defiles leading to it thro' the mountains, are extremely narrow and rugged.

Here the mar-rajah usually resides with a kind of military court, composed of his generals and officers, in all the state of a sovereign prince; but both he and his courtiers are so entirely engrossed by military operations, that they are extremely incurious with respect to the arts, manufactures, and rarities of the Europeans. It would be in vain to shew them any of those exquisite pieces of workmanship, which are produced by our artists; they would indeed out of civility praise them with an air of careless indifference; but have so little taste, that tho' no people are fonder of adorning their women with rich jewels, yet they would prefer those of their own workmen comparatively coarse and clumsy setting, to those of our greatest artists.

These people, from time immemorial, have had settlements to the north of Delli, great part of which they still possess, though such numbers were driven from thence by Aurengzebe, that he employed above twenty years to reduce them in their new settlements in the mountainous parts of the Decan. Ever since they have carried on continual wars with the Moguls, subahs and nabobs, and have made innumerable treaties of peace, which they only observe while it suits their interest.

Those who have had a share in the late wars of India, were only a body of horse, who may be termed freebooters, that alternately take the pay of the highest bidder, but render themselves formidable to the Moors, who marching such numerous and incumbered armies into the field, are by them perpetually harrassed, and reduced by famine; for continually galloping round the country, they cut off the convoys, and as they have no baggage, easily elude all pursuit; and if pursued by superior numbers instantly retire to their fastnesses in the mountains. They have principally enriched themselves by obliging their more wealthy neighbours to become tributary to them; who submit to this from the consideration, that it is less expensive, and a lighter tax upon trade, to agree to some certain payment, than to engage in the unknown expence of armies, to free themselves from so irregular a foe.

In short, these people are destructive enemies, and unserviceable friends. They ruin their enemies by plundering and burning the country, and their allies by their avaricious demands for money. Instead of meriting their pay, which they might easily do after a defeat, by cutting off all the broken troops, they fly to the camp, where every man procures a good burthen for his horse, and walking on foot, drives him away loaded with spoil.

S E C T. XXXIII.

Of Angria the Pirate, with an Account of the Conquest of his Dominions by the English.

AS the fame of Angria has spread all over Europe, and as he has given great disturbance to all the nations who have traded to India, it is proper that some account should be given of so formidable an enemy, that the English reader may see by what means a small nest of pirates established a little empire, and how the dominions acquired by those pests of society were conquered by the bravery of our troops.

About a hundred years ago Conojee Angria, from being a private Maratta, rose to be general and admiral under the Saba Raja in his wars with the admiral of the Mogul; and being afterwards made governor of a small, rocky, well fortified island, named Severndroog, seized many of the vessels he had formerly commanded, and with these began to commit acts of piracy, but confined himself to this island till, by repeated successes, he became more formidable. The Marattas were alarmed; but as he had taken most of their fleet, they were unable to attack him in his island, and therefore erected three forts upon the main, within less than point-blank shot of his little territory, which was only about a mile in circumference. They flattered themselves that, by means of these forts, they should reduce him to obedience; but he being superior to his countrymen in skill and bravery, attacked and took several of their sea-ports, and at length extended his conquest on the sea-coast near sixty leagues in length, in which space were several commodious harbours. He also in some places extended his conquest twenty miles, and in others thirty, into the country, and secured his conquests by building small forts that commanded all the narrow passes.

His successors increased their strength by entertaining every desperate fellow they could seduce from the European settlements, and became so powerful, that the Marattas agreed to conclude a peace with them, on condition of their acknowledging the sovereignty of the Raja, and paying him an annual tribute. They now made very considerable captures, and not only took several India ships richly laden from the English, French, and Dutch, but had the presumption to attack commodore Lisle in the *Vigilant*, of sixty-four guns, the *Ruby*, of fifty guns, and several other ships in company; and the Dutch suffered so much, that about twenty years ago, they sent seven armed ships from Batavia, and two bomb-vessels, with a number of land-forces, and attacked Geriah, but without success.

Angria now threw off his allegiance to the Marattas; upon which their chief sent ambassadors to remonstrate with him; but he was so far from regarding them, that he ordered the ears and noses of these ambassadors to be cut off. The Marattas, exasperated at this insult, meditated his ruin, and made repeated application to the governor and council at Bombay to assist them with their ships.

The piracies of Angria's successors, who being of his family, bore his name, still greatly annoyed not only the natives both by sea and land, but all European and Moorish ships, and our East India company was at the constant expence of a marine force at Bombay to protect their trade; they therefore made some attempts to destroy these pirates, but without success, till the year 1755, when commodore James, commander in chief of the company's marine force in India, sailed from Bombay in the *Protector*, of forty-four guns, with the *Swallow*, of sixteen guns, and *Viper* and *Triumphant* bomb-vessels, and attacked the fortresses of Severndroog.

This fortress is situated on an island within musket-shot of the main-land, and is strongly, but not regularly fortified; the greatest part of the works being cut out of the solid rock, and the rest built with stones ten or twelve feet square, and on the bastions were fifty-four guns. The largest of the forts on the main-land, called Fort Goa, is built in the same manner, with large square stones, and mounted with forty guns. Two other forts,

in which were mounted above twenty guns each, were formed with less art, of stones of an irregular shape.

The commodore began to cannonade and bombard the Island Fort on the second of April; but finding the walls on the side where he began his attack of extraordinary strength, for they were fifty feet high and eighteen thick, he changed his station, so as to reach Fort Goa with his lower-deck guns, while he plied Severndroog with his upper tier. About noon the north-east bastion of the latter and part of the parapet were laid in ruins, when a shell set fire to the houses, which the garrison were hindered from extinguishing by the incessant fire from the round tops. The wind being northerly the flame spread almost all over the fort; one of their magazines blew up, and a general conflagration ensued. A multitude of men, women, and children running out on the farther side of the island, embarked in boats; but most of them were taken by the Swallow, who was stationed to the southward, to prevent any succours being thrown into the island on that side.

The commodore then directed all his fire against Fort Goa, and, after a severe cannonade, the enemy hung out a flag of truce; but the governor, with some chosen sepoys, crossed over to Severndroog, which was still tenable; but, upon the blowing up of their second, and grand magazine, the houses there were entirely evacuated.

The governor was now in possession of the Island Fort, and the commodore of the other three, from whence he kept a smart fire on Severndroog; but the governor, trusting to the natural strength of the place, resolved to maintain it till he should receive succours from Dabul. A number of seamen were therefore landed under cover of the fire from the ships and the shore, who bravely ran up, and with their axes cut open the gates of the Sally-port, and, with little loss, procured an entrance.

On the eighth of April, the commodore anchored off Bancote, now named Fort Victoria, the most northern port of any consequence in all Angria's dominions, which surrendered the next day. This place the East India company, with the free consent of the Marattas, have taken into their hands, for it has a good harbour, and a considerable trade for salt and other goods; and besides, the country abounds with cattle, which are much wanted for the use of the garrison and squadron at Bombay. As all other places were by treaty to be delivered up to the Marattas, the commodore struck the English flag, and gave them up to that people.

In November following the squadron under the command of rear-admiral Watson arrived at Bombay, and on the eleventh of February the admiral and the whole squadron, with the ships under the command of commodore James, and some of the company's armed ships, appeared before Geriah, the capital of Angria's dominions. That pirate, terrified at seeing so large a force upon the coast, abandoned his fort, in hopes of purchasing a peace with the Marattas; who, knowing how to make their advantage of his present situation and perturbation of mind, turned their thoughts on the riches of their prisoner, for such they considered him; and, in order to obtain the plunder of the place, insisted on his sending orders to his brother, who commanded in the fort, to put them in possession of it.

The admiral, being informed of these clandestine proceedings, sent a summons to the fort the next morning, and receiving no answer, stood into the harbour in two divisions. The Bridgewater leading his majesty's ships, was followed by the Tyger, Kent, Cumberland, and Salisbury, with the Protector, of forty guns, belonging to the East India Company. The King's-fisher led those of the company, which were the Revenge, Bombay, Grab, and Guardian frigates; with the Drake, Warren, Triumphant, and Viper bomb-ketches. The ships soon began such a fire as silenced both the batteries and the grabs. About four o'clock a shell was thrown into the Restoration, an armed ship taken by Angria from the company, which set her on fire; and soon after his whole fleet was in a flame.

In the night the admiral landed all the troops under the command of colonel Clive, and the next morning

sent to let the commandant know, that if he did not deliver up the place to the English in an hour's time, the attack should be renewed, and he must expect no quarter. In return, he desired a cessation till the next morning, as he could not deliver up the place without Angria's permission. This being thought a trifling pretence to gain time for giving the Marattas the possession of the place, the admiral renewed the attack about four in the afternoon, and in less than half an hour the garrison hung out a flag of truce. It was then expected they would haul down their colours, and admit our troops: but this demand not being complied with, the attack was repeated with so terrible a fire, that the garrison cried out for mercy, which our troops could hear distinctly; and soon after they took possession of the fort.

Colonel Clive had blockaded the fort on shore, and prevented the Marattas getting possession of the place in a clandestine manner. This evidently appeared to be their design, since they offered the captains Buchanan and Forbes fifty thousand rupees to suffer them to pass their guard; but they, rejecting the offer with indignation, disclosed it to colonel Clive, and then the Marattas found it as impossible to elude the vigilance of the commander, as to corrupt the integrity of his officers.

The loss on both sides was very inconsiderable; our people found their safety in their own bravery and spirit, and by driving the enemy from their works with the briskness of their fire. The garrison had no sooner abandoned the batteries than they were sheltered by the height and thickness of their walls; for all their ramparts which were not hewn out of the solid rock were built of massy stones, at least ten feet in length, laid end-ways; so that the greatest weight of metal could never have made a breach. It is therefore evident, that the garrison was subdued merely by the terror of so unusual a fire. The English found in the place above two hundred guns, six brass mortars, a large quantity of ammunition, and above one hundred and twenty thousand pounds in money and effects.

S E C T. XXXIV.

Of the City of Visapour, or Visapore; and a particular Description of Goa, the Capital of the Portuguese Settlements in India.

VISIAPOUR is the capital of a kingdom of the same name, to the east of the territory conquered from Angria. It is situated in seventeen degrees forty minutes north latitude, on the banks of the river Mendeva: the city is very large and surrounded with high walls, and authors represent it as being defended by a thousand pieces of cannon. Without the walls, which are two leagues in circumference, are five spacious suburbs, which render the whole circuit five leagues. The king's palace is in the middle of the town, from which it is separated by a double ditch, and is three miles in circumference. The houses are only built of straw and reeds, and the doors so small that one must stoop to enter them. This kingdom is tributary to the Great Mogul, and the people can hardly acquire by continual labour sufficient to pay the different subsidies with which they are oppressed, under pretence of the tribute that must annually be sent to Delli. The inhabitants are some of them goldsmiths, others work in brass, wood, cotton, or silk, which they send abroad to foreigners, or sell to those who come thither to buy them. Others trade in diamonds, pearls, or lace; and, though they sell their goods dear, few acquire a fortune. The plenty of pepper renders it cheap, and the Dutch get considerable quantities from this city, and the neighbouring country.

On returning back to the coast we come to Goa, which formerly belonged to the same kingdom, and is the first place of consequence to the south of the dominions lately in the possession of Angria.

Goa, the metropolis of the Portuguese dominions in India, is situated in an island about twelve miles long and six broad, in fifteen degrees twenty minutes north latitude,

latitude, and in seventy-three degrees twenty minutes east longitude from London. This island is encompassed by a salt water river, which falls into the ocean with two mouths a few leagues below the town, where it forms a very commodious harbour capable of receiving ships of the largest size, which lie within a mile of the city. The shore of the island next the river is adorned with noble structures, as churches, castles, and gentlemen's houses.

The houses of the city are large, and their out-sides magnificent, they being all built of stone, but are poorly furnished within; and their streets are cleaner than the tops of their houses, where they do all their occasions. The city contains a large, neat, and rich cathedral, with twenty-seven churches and convents, a very fine hospital well endowed and richly adorned, the house of the inquisition, and other public buildings.

St. Roch's monastery is a magnificent structure, that has a library, an hospital, and an apothecary's shop well furnished. The Dominicans have a very large college, which is a pleasant magnificent fabric, that has a noble front towards the street: their church is rich in ornaments and plate; its pillars are gilt, and the martyrology of their order is painted on the walls. The Franciscans have a small church, which is one of the finest in the city, there being so much gold about the high altar, and in the eight chapels on the sides, that it resembles an entire mass of that metal. There is a fine church here dedicated to St. Paul, in which lies the body of St. Francis Xavier, the Portuguese apostle of the Indies. It is visited by numbers of people with great veneration, who leave something at his shrine to pay for the candles and olive-oil that continually burn before it; but none are permitted to have the honour of entering within the iron rails that guard the tomb. It is richly adorned, and the late duke of Tuscany sent a magnificent pedestal of green jasper, embellished with a brais plate, on which the most signal actions of St. Xavier are finely represented. The jesuits expose his relics on the anniversary-eve of his festival.

Of all the churches in and about Goa none have glass-windows, except one in the city dedicated to St. Alexander; the rest have panes of transparent oyster-shells, as have likewise all their most stately houses. Every church has a set of bells, and some of them are continually ringing.

The viceroy usually resides at the powder-house, two miles below the city, where are springs of the best water in the island. He has, however, a very noble palace over one of the city gates, which leads to a spacious street half a mile in length, containing rich shops of silk, porcelain, drugs, and other valuable commodities, and is terminated by a beautiful church called *Misericordia*. In this palace is a long gallery, which contains the pictures of the former viceroys, and has a chair of state at each end. He has another seat which he frequents in the summer, at a place called *Pengeim*, which is a mile from the bay.

The market-place, which stands near the church of *Misericordia*, is about an acre square, and in it are sold most things produced in that country. In the shops about it may be had not only the produce of Bengal, but of Europe, China, and other countries. Slaves, cattle, and several articles of provisions, are sold in the market by auction; but they leave off early on account of the excessive heat of noon.

The established religion is that of Rome, the professors of which are the most zealous bigots in the world. The court of inquisition proceeds with the greatest severity against all whom the merciless inquisitors suspect of being guilty of heresy. The victims of their cruelty, instead of being Jews, of which there are not a sufficient number, have been mostly taken out of the body of the Indian Christians; for its familiars or emissaries have their eyes particularly on the converts, or their descendants, especially if any of them are become rich, and will afford a handsome confiscation to that holy tribunal: but though the severity of the inquisition strikes an awe both into the clergy and laity, many Gentoos are suffered to dwell in the city, where they are tolerated on account of their being more industrious than the

Portuguese Christians; but the mercantile part of them are very liable to be insulted; for it is even dangerous for them to refuse letting the Portuguese have their goods, or to ask for their money when it is due, for fear of the *bastinado*, and sometimes worse consequences. This necessarily renders the circulation of trade very inconsiderable.

The clergy of Goa are extremely numerous and illiterate. Captain Hamilton says he stood on a little hill near the city, and counted near eighty churches, convents, and monasteries within his view; and he was informed, that in the city and in its districts, which extend twenty miles along the coast of the continent, and fifteen miles within land, there are at least thirty thousand monks and churchmen, who live idly and luxuriously on the labour of the miserable laity, for here the tyranny and oppression of the domineering clergy are insupportable.

The first, or grand inquisitor, is always a secular priest, who pretends to have the sole privilege of being carried in a palanquin, and is treated with much greater respect than even the archbishop, or the viceroys. His authority extends over all persons, both ecclesiastics and laymen, except the archbishop, his grand vicar, who is always a bishop, the viceroy, and the governors who represent him; but he may cause even these to be arrested, and begin their process, after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy, is very magnificent: his household consists of gentlemen, equerries, pages, footmen, and a multitude of other domestics. The second inquisitor is a Dominican, and the other officers, called deputies of the holy office, are taken from among the Dominicans, Augustines, and bareheaded Carmelites.

To return to the city: some represent the walls that encompass it as twelve miles round, including within this space several fields and gardens. Within a musquet shot of the bay is the Black Fort, and about a mile within it is a battery built close to the sea, on a small promontory, called *Nos Senhor de Cabo*, and opposite to it, on a little hill, which commands that side of the river, is another fort. Without that is the *Aguada*, with a fort on the top of it, and several batteries at the foot of the high grounds. In the castle is a large lanthorn for a light-house to direct shipping into the road, when about the beginning of September, the land is obscured by thick clouds. The harbour, in short, is so well defended by forts and large batteries, that it is the strongest in India.

The island produces little corn, but has some excellent fruits, and the mangoes, in particular, are said to be the largest, and most delicious of any in the world.

The most singular vegetable in the island is called the sorrowful tree, because it flourishes only in the night. At sun-set no flowers are to be seen, and yet half an hour after it is quite full of them. They yield a sweet smell, but the sun no sooner begins to shine upon them, than some of them fall off, and others close up; and thus it continues flowering in the night during the whole year. It is nearly as large as the prune-tree, and its leaves resemble those of the orange. The people commonly plant them in the courts of their houses, in order to have the advantage of their shade and smell.

The Portuguese of this city are said to be idle, lustful, and so generally tainted with the venereal disease, that it is thought no disgrace.

The chief inhabitants of the island are always attended by slaves holding umbrellas to shade them from the sun. The women load themselves with jewels, and rosaries of gold and silver, bracelets of gold, pearl necklaces, lockets, and pendants of diamonds. Their shifts reach only to their waists, over which they wear a close jacket, and a petticoat. They have very rich slippers, but wear no stockings. Their shape and features are agreeable, but their close confinement, when ever they are suffered to appear, gives them a very stiff and bashful air. Their chief diversion is singing, and playing on the lute, and their principal business is making confections, pickles, soups, ragouts, olios, and other dishes, in which they are very expert. But they seldom

fit

sit at table when a stranger dines with their husbands. As to their children, they are suffered to run about naked till they are ashamed of it themselves.

All butcher's meat is prohibited, except pork, on account of the leanness of their cattle, which, when killed, the flesh resembles carrion. Green fruit and roots in their proper seasons, with a little bread and rice, are the principal parts of their diet; but in all seasons they regale themselves with candied and preserved fruits; their bread is extremely fine. They have great plenty of hogs and fowl, and some pigeons; but the clergy feed mostly on fish, which are scarce, though the sea is so near, and none must presume to buy them, till they are first served, so that what comes to the share of the laity is generally stale. All the wine drank here is brought from Portugal, except that of the palm, which, together with water, are the only liquors drank in the country, except arrack. The soldiers, fishermen, peasants, and handicraftsmen feed on a little rice boiled in water, with a small quantity of salt-fish, or pickled fruits, and are glad of fair water. The laity are generally lean and feeble; and it is said to be very uncommon to see a fat man who does not belong to the church.

SECT. XXXV.

Of the Port of Carwar, the Kingdom of Bishnagar, the Province of Canara, with the Ports of Onzar, Batacala, Barcelor, Mangalor, Cananor, and Tellicherry.

THIRTY-SIX miles to the south of Goa is Carwar, where the English have a factory, and a small fort, with two bastions and some cannon. The factory is situated on the south side of a bay, that has a river capable of receiving ships of three hundred tons burthen, and is opposite a pleasant island, well stocked with game. There are in this factory a chief and council to manage the company's trade.

The vallies around the town abound with corn and pepper, which is by some esteemed the best in the Indies. In the woods on the mountains are tygers, wolves, monkeys, wild hogs, deer, elks, and a species of beeves of a surprising size. A late author observes, that one of these being killed, the four quarters weighed above a ton, besides the head, hide, and guts. The horns were at the roots twenty three inches in circumference, and the marrow-bones so large, that the marrow was taken out with a silver table-spoon; but the flesh was inferior to common beef. In the woods are three kinds of tigers; the smallest and the most fierce does not exceed two feet high, the second is about three feet in height, and hunts wild hogs, deer, and a little creature called a pissay, which is of the shape of a deer, and has the head of a hog, with two long tusks, like those of a wild boar, growing upwards, and two others which grow downwards from the upper jaw, reaching to the under part of the lower jaw. This creature is harmless and timorous: it is of the size of a cat, and feeds on grass. The third species of tigers is about three feet and a half high, but seldom attacks mankind.

The woods also abound with wild peacocks, and other birds, among which are a species of the size of a pigeon, called bill-birds, on account of the largeness of their bills, which are of several forms and colours, and make excellent powder-flasks.

Mr. Hamilton informs us, that he was once here in the woods with his fuzee, when a small rain falling, happened to damp his powder, which was only wrapped in paper. His gun being thus rendered useless, he struck into a foot path, that led from the mountain to the factory; but before he had gone far he espied a very large tiger in the same path, with his face towards him. The tiger, on seeing him, squatted with his belly to the ground, and wagging his tail, crawled slowly to meet him. Our author thinking it in vain to fly, walked leisurely forward, till coming within ten yards of him, he clubbed his piece, and made all the noise he could to frighten him, on which the beast rushed into a thicket, and leaving the path free, Mr. Hamilton escaped with no other harm than being greatly terrified.

As the chief of the English factory is usually much esteemed, he seldom goes a hunting without being accompanied by most of the people of distinction in the neighbourhood, attended by their servants well armed, and with hautboys, trumpets, and drums. The men with fire-arms place themselves at convenient distances along the skirts of a hill or wood, while others being sent with loud music to rouse the game, spread themselves for a mile or two, and, on a signal given, strike up at once, and march towards the place where the musqueteers attend; when the wild inhabitants of the woods, astonished at the unusual noise, fly before the music, and fall into the ambuscade, where many of them are killed.

About two hundred miles to the east of Carwar, and in thirteen degrees twenty minutes north latitude, is the city of Bishnagar, which is also called Narasing, and Chandagri. This city, which is the capital of Bishnagar, is built on the summit of a high mountain, and encompassed with three walls, the outermost of which is said to be above nine miles round. The palace of the prince is lofty, spacious, and surrounded with large and deep ditches. None are suffered to enter the fortress without his express permission. He allows Europeans, and other strangers, to pass some days in the city in the quality of travellers; but none are permitted to settle there for the sake of trade. However, many have staid there long enough to inform us, that there is no place in the Indies, where justice is so impartially administered.

The king of Bishnagar calls himself king of kings, and husband of a thousand wives; and has sometimes made war to maintain these ridiculous titles. He has several fortified towns, but his cannon are said to be only formed of thick plates of iron, firmly joined together, and strengthened like butts, with iron hoops. Every year he visits his kingdom, and reviews his troops, which are said to amount to thirty thousand cavalry, seven hundred elephants, and one hundred thousand infantry. He has several other cities, the principal of which are Rasconde, where is one of the richest diamond mines in the Indies; Bezouar and Gandecot, famous for the number and singularity of the pagodas, and several other places, whose fields produce rhubarb, ginger, pepper, cocoa-nuts, palm-trees, and rice.

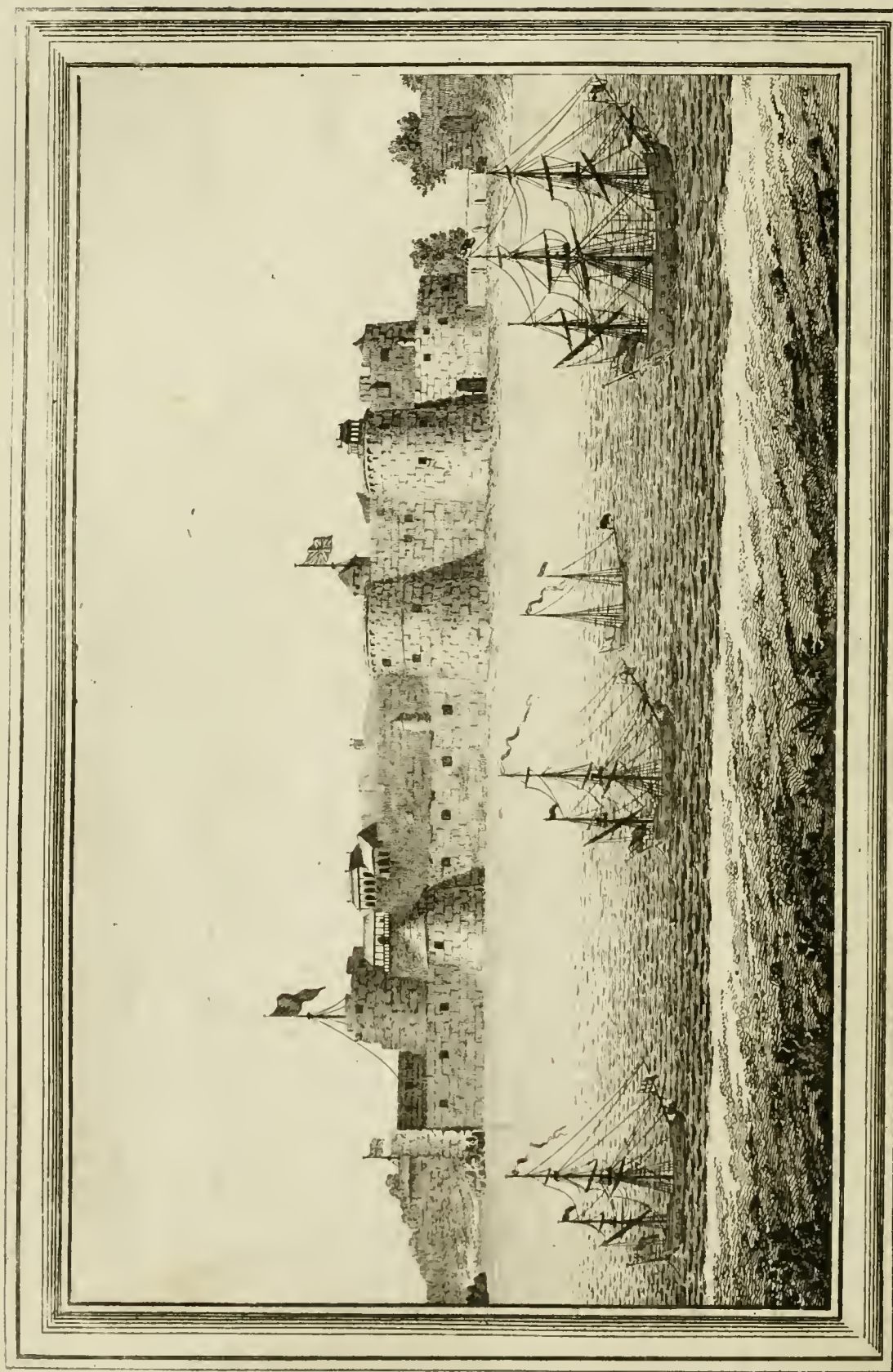
Still farther to the south is the province of Canara. Its most northerly part is Onoar, which has a river of such depth as to admit ships of two or three hundred tons burthen. Here is an ancient castle, built by the Portuguese, when they were lords of the coast of India; but the natives blocked them up in the castle, till hunger forced them to surrender.

This is said to be the country in which the custom of the widows burning themselves on the funeral-pile of their husbands was first introduced, and where it is still practised; but the manner in which it is performed we have already described in Sect. XI. page 192.

The country of Canara is usually governed by a female, who keeps her court at a town called Baydour, two days journey from the sea. She may marry whom she pleases, but her husband never obtains the title of raja, though it is bestowed on her eldest son: but, while she lives, neither her husband nor her sons have any thing to do with the affairs of government; nor is she under any obligation to burn herself when her husband dies.

The people here pay such obedience to the laws of justice and humanity, that robbery and murder are hardly ever heard of among them, and a stranger may pass through the country with the utmost safety. However, no man is permitted to ride either on an elephant, a horse, or a mule, except the officers of state and soldiers; but others are allowed to ride on buffaloes and oxen; nor are any permitted to have umbrellas carried over them by their servants; but if they are incommoded by the sun, or the rain, they themselves must carry them; but in every other respect their liberty is not restrained.

The next port to the southward of Onoar is Batacala, where are the remains of a large city that stands on a small river about four miles from the sea. The country produces a considerable quantity of pepper, and the English



• View of Fort Mifflin

• Boston • Engr.

lish company had formerly a factory there; but about the year 1670 an English ship which came to trade there having a fine English bull-dog, the chief of the factory begged him of the captain. Soon after the ship had sailed, the factory, which consisted of eighteen persons, going a hunting, unfortunately took the bull-dog with them, and passing through the town, the dog seized a cow and killed her. The priests, greatly enraged at this profanation, incited the mob to revenge the sacred animal, which they did by murdering the whole factory; but some of the natives, who were friends to the English, dug a large grave and buried them all in it. Afterwards the chief of the English factory caused a stone to be placed over the grave, on which was this inscription. "This is the burial-place of John Best, and seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood and an enraged mob." After this the English never settled there, though they frequently go thither to buy pepper.

The next town to the southward is Barcelor, which is situated on the banks of a broad river about four miles from the sea, and a hundred and thirty miles south of Goa. The English, Dutch, and Danes have factories here; and here the Portuguese obtain supplies of rice, and, in return, sell the inhabitants horses, dates, pearls, and other merchandize of the produce of Arabia.

The next sea-port town towards the south is Mangalor, which is one of the most considerable places in the kingdom, and is situated in thirteen degrees north latitude. It has an excellent road for ships to anchor in while the rainy season lasts, and carries on a considerable trade. The town is seated on a rising ground, and is inhabited by Mahometans and Gentoos, but it is poorly built, and only defended by two small forts. The Portuguese have a factory here, and a pretty large church, frequented by the Indian converts; but both the priests and the laity are very debauched. The plains annually bear two crops of corn, and the higher grounds produce sandal-wood, betel, and pepper.

Cananor is a large maritime town in a kingdom of the same name, and is situated in twelve degrees north latitude: it has a very large and safe harbour. The Dutch have a fort here of considerable extent, and at the bottom of the bay is a town independent of the Dutch, whose prince can bring twenty thousand men into the field. This place formerly belonged to the Portuguese, who had a strong fort; but in 1660 the Dutch took it, and having added a large curtain, with two royal bastions, demolished the Portuguese town.

Tellicherry is situated farther to the south, and here the English East India company have a factory pretty well fortified with stone walls and cannon. The town is situated at the back of the fort, and is also encompassed with a stone wall. The established religion is that of the Gentoos; but there are a few black Christians who live under the protection of the factory, and some of them serve for soldiers in the garrison.

S E C T. XXXVI.

A Description of the remaining part of the Peninsula of India, particularly the Kingdom and City of Calicut. A remarkable Method of making War in the Dominions of the Raja of Sarimpattam. Of the City of Cranganor; with a particular Account of Cochín, the Capital of the Dutch Settlements on the Coast of Malabar; and of the Jews settled there. Of Anjengo, and some remarkable Circumstances relating to the Queen of Attinga, and the Government of that State.

CALICUT is the capital of a considerable kingdom to the south of Tellicherry, and is situated in eleven degrees twenty-one minutes. Its sovereign bears the title of Zamorin, or Samorin, which signifies emperor, and is the most powerful of all the Malabar princes; for some say he is able to bring an hundred thousand men into the field. The country abounds in pepper, coroa-trees, sandal-wood, iron-wood, and timber for building: it also produces cotton and precious stones. This country is famous for producing the cotton-cloth, which from

the name of this country is called callicoe, of which immense quantities have been exported from thence to almost all parts of the world. There are also here monkies of an extraordinary size, which jump from tree to tree with surprising agility.

Some authors say, when the Samorin marries he must not cohabit with his bride till the naniboury, or chief priest, has enjoyed her, for which that priest receives five hundred crowns; and, if he pleases, he may have her company for three nights, because the first-fruits of her nuptials must be an holy oblation to the God she worships. The naires, or nobles, who marry a maid, also pay the clergy for doing them the same favour. Here the daughters of the naires are allowed to marry a number of husbands; but of this custom we have already given a particular account in Sect. XI.

The city of Calicut is said to be three leagues in circuit; but is not encompassed by a wall. It is supposed to contain six thousand houses, most of which are placed at a sufficient distance from one another to allow each a garden. A merchant may here purchase a house for twenty crowns, and those of the common people seldom cost more than two; they are indeed only built of very large bricks dried in the sun, and do not exceed seven or eight feet in height.

This was the first place at which the Portuguese landed in 1498, when they first discovered India, by doubling the Cape of Good Hope. In 1714 the Samorin quarreling with the Dutch, they carried on the war, till they obliged him to consent to allow them seven per cent on all the pepper exported out of his country for ever. This war was a great loss to the chief of the English factory at Calicut, who had annually sold five hundred or a thousand chests of opium into the inland countries; but by the agreement made at the peace, that trade also fell into the hands of the Dutch. The English, however, still export from this place what pepper and Indian goods they can procure. The French have an inconsiderable factory here.

The princes and chiefs of the Malabar dominions, and particularly the Samorin of Calicut, on extraordinary occasions, make entertainments, to which the whole country is invited; but the expence rather arises from the quantity than the quality of the provisions, which chiefly consist of rice, the grain called dhoil, with the sauce of turmeric, cocoa-nut, and other vegetables, all which are exceeding cheap; and their only liquor is pure water. These entertainments are literally cramming matches: for it is not unusual for some of the guests, tempted by this food being at free-cost, to over-charge their stomachs, so as to die under it. This, says Mr. Grose, is treated as a matter of pleasantry; and when they would celebrate the magnificence of one of these feasts, they do it by telling the number that burst at it.

On the back of the Samorin's dominions, and contiguous to them, is the country of the raja of Sarimpattam, which is said to have been never yet subdued. It has been a constantly received law with these humane and equitable people, never to make any but a defensive war, and even then not to kill a man though in battle; instead of which they practise a singular method of fighting, which is attended with success. Their warriors are trained up to a particular dexterity of cutting off the noses of their enemies in an engagement; and the dread of incurring this deformity has proved sufficient to keep neighbours not more martial than themselves from disturbing their tranquillity. This, as the above ingenious author observes, reminds us of the celebrated stratagem of Julius Cæsar, at the battle of Pharsalia, who, riding round the ranks of his hardy veterans, directed them to aim at the faces of the young delicate patricians.

Still farther to the south is Cranganor, which was possessed and fortified by the Portuguese soon after their arrival in India; but the Dutch took it from them in January 1662. The Dutch found here several magnificent edifices built by the Portuguese, particularly a noble college of jesuits, with a stately library belonging to it; and, as this place was a bishop's see, it had a cathedral, and six or seven other churches, of which the ruins only

remain. Without the walls was also the college of Channote, famous for the resort of the Christians of St. Thomas, who performed the offices of their religion in the Syriac tongue, and had a Syriac school for the instruction of youth.

Fourteen or fifteen miles farther to the south is the city of Cochin, which is situated in a kingdom of the same name, in ten degrees north latitude. There are two towns of this name, called Old and New Cochin; the former is situated up a river half a league from the sea; and, as the sea has gained upon the land, the other is not now above a hundred paces from the shore.

New Cochin was built by the Portuguese, who adorned it with several fine edifices, churches, and monasteries, to which belonged fine walks and pleasant gardens. The jesuits church and college faced the sea-shore, and had a lofty steeple. The convent and church of the Austin friars stood upon the bank of the river. The cathedral was a noble piece of architecture; and the convent and church of the Dominicans were fine buildings, beautified with a double row of pillars of excellent stone.

This city is so pleasantly situated, that the Portuguese used to say, "China is a country to get money in, and Cochin a place to spend it in;" for the great number of canals formed by the rivers and islands make fishing and fowling very diverting, and the mountains are well stored with game.

The Dutch took this city about the year 1662, by the assistance of several neighbouring princes; the king of Cochin, in particular, who had been exasperated at the insolence of the Portuguese, besieged it with twenty thousand men. The English had then a factory in the city, but were obliged to remove. It was then a mile and a half long; but the Dutch immediately gave orders for demolishing great part of the houses, and several of the churches, in order to add to its strength, and render the fortifications more regular. Thus it is now only about six hundred paces long, and two hundred broad; yet it is fortified with seven large bastions, and curtains so thick, that two rows of large trees are planted on them for shade in the hot season. Some streets, built by the Portuguese, were lately standing, with a church for the Dutch service, and the cathedral is now turned into a ware-house. The commander's house, which is a stately structure, is the only house built after the Dutch manner, and the river washes a part of its walls. Their flag-staff is placed on the steeple of the cathedral, on a mast seventy-five feet high, on the top of which is another about sixty feet; thus their flag may be seen at above seven leagues distance. The garrison generally consists of three hundred effective men.

Old Cochin, in which the king resides, has a bazar, or market, in which may be found the produce of the country. It is built on the banks of the river, and has several pagodas.

This place is remarkable for having been formerly the seat of a Jewish government, that people being once so numerous in this kingdom, that they amounted to above eighty thousand families, which at present are reduced to about four thousand. They have a synagogue about two miles from the city, in which are carefully kept their records, engraved in Hebrew characters on copper-plates, and can shew their history from the reign of Nebuchadnezzar to the present time. About the year 1695 M. Van Reede had an abstract of their history translated from the Hebrew into Low Dutch. They declare, that they are of the tribe of Manasseh, a part of which was by the above haughty conqueror, carried to the most eastern province of his large empire, which it seems extended as far as Cape Comorin; and, it is said, they spent three years, from the time of their leaving Babylon, in travelling thither. On their entering Malabar they met with a friendly and hospitable reception;

the inhabitants allowed them liberty of conscience, the free use of their reason, and of the power of exerting their industry. Hence they increased in number and in wealth, till at length, either by their policy or their riches, or by both united, they obtained the little kingdom of Cranganor; when one family among them being highly esteemed for their wisdom, power, and wealth, two of the sons were chosen by their elders and senators to reign jointly over the people. But concord, the strongest band of society, being soon broken, ambition took place, and one of the brothers inviting his colleague to a feast, quarrelled with him, and, basely slaying him, reigned alone till the son of the deceased revenged his father's death, by killing the fratricide, and thus the state fell again into a democracy, which still continues among the Jews settled there. But the lands have several ages ago returned back into the hands of the Malabars, and poverty and oppression have induced many to apostatize.

Farther to the south is Anjengo, where the English have a fort, secured by the sea on one side, and a small river on the other; but not a drop of water fit for drinking is to be had within less than three miles of the factory.

This place is subject to the queen of Attinga, who is the hereditary sovereign of a small territory. By the constitution of the country it must be always governed by a queen. It is against the law for her to marry; but that heiresses of her blood may not be wanting, she may choose to admit whom, and as many as she pleases, to the honour of her bed; her seraglio is therefore generally composed of the handsomest young men of her court. The sons have the rank of nobility, and none but the daughters have any title to the succession.

The custom of the women not being allowed to cover any part of their breasts, so generally practised in the countries of Malabar, is here more rigorously observed than in many other places; and we are informed by Mr. Grose, that a woman of that country, who had been some time in an European settlement, where she had conformed to the fashion, continued the concealment of her breasts; but coming into the presence of the queen, she ordered them to be cut off, for daring to appear before her with such a mark of disrespect to the established manners of her country.

To the south of Anjengo is Tegapatan, where the Dutch have a settlement near Cape Comorin.

Thus we have finished our intended description of India in general, and of the principal settlements on the coast, and shall conclude with an observation from an ingenious author, that from such strange customs as have been just described, it seems natural to infer, that a barbarism reigns among the Malabars equal to that of the savages of America; yet this is so far from being true, that they are distinguished by their politeness, and especially by a shrewdness in discerning their own interest, which those who treat with them are sure to experience. Like most of the people of the East they are grave, know perfectly well how to keep up their dignity, and are great observers of silence, especially in their public employments, for they despise and distrust all verbosity in the management of affairs of state, and their harangues are concise and pathetic. Thus two ambassadors being sent by the naick of Madura to the king of Travancore, whose dominions are situated by those of the Samorin, one of them making a long speech, and the other preparing to resume it where the other had left off, he austere admonished him in these words, "Do not be long, life is short."

We have now completed our view of India, and should next proceed to Persia; but as we have already given an account of the islands to the east of Cape Comorin, we shall first give a concise account of that amazing cluster of islands called the Maldives.

C H A P. XXIII.

Of the MALDIVIA ISLANDS.

Of their Situation, Extent, Number, and Produce; the Persons and Manners of the Inhabitants. With a concise Account of the Settlement of the Portuguese there, and their Destruction.

THE Maldives were the first islands discovered by the European navigators on their arrival in the Indies. The most northern of them are reckoned fifteen leagues from Cape Comorin; they extend from seven degrees twenty minutes north to one degree south latitude; but are no where above thirty or thirty-five leagues broad. Within this space are contained such a prodigious multitude of little islands, that their number cannot be fixed. The prince, who is sovereign of them all, takes the title of sultan of thirteen provinces and twelve thousand islands. There is doubtless some pride and great exaggeration in this pompous title, which strongly favours of oriental vanity.

In this multitude of little islands a great number are uninhabited. Some are only covered with herbs and timber; others have no verdure, and are nothing but moving sand: some of these last disappear with the flux of the tide; others are daily washed away; and those that have only trees and herbs are covered with crabs, large lobsters, and penguins, a species of birds as large as a goose. Not only the desert islands, but those which are habitable, are extremely small, since Male, the most spacious of them, and the place of the king's residence, is no more than a league and a half in circumference.

They are divided into thirteen provinces, or divisions, called by the inhabitants attolons; and are separated from each other by freights, which either their narrowness, the rocks, or sand-banks, render impassable to merchant-ships. Nature has in a surprising manner fortified these islands against the rage of the impetuous torrents, by encompassing them with rocks, which serve as a rampart, against which the waves dash in vain: yet they have four openings opposite to each other, where the channels which cross this long and narrow cluster of islands serve them for harbours, according to the difference of the seasons.

As these islands are in the midst of the torrid zone, it may be imagined that the heat is excessive. The days and nights are equal, and the nights are always extremely cool, and attended with a plentiful dew. This coolness renders the heat of the day more supportable; and, as it refreshes the earth, the vegetables thrive here as well as in temperate climates.

The rainy season begins in April, and lasts six months. The fair weather begins in October, after which it never rains, and the wind is always at east, till the approach of the rains.

The soil is as fertile as can be desired, in such things as it produces; which are millet, pulse of various kinds, and chiefly cocoa-nuts; and, it is said, that there is no country in the world where that fruit is so fine and plenti-

ful, and as this alone is sufficient for all the necessities of man, the expence of living in the Maldivia islands is almost nothing. With the cocoa-trees they build vessels of three hundred tons burthen, and from them have all their rigging. They also make oil of the fruit for their kitchens and lamps. Oranges, citrons, and pomegranates are no less plentiful here. The sea also abounds with variety of fish; and on the land are tortoises that have large and beautiful shells. Black and green amber are found here, and also black coral, and the shells called couries, or blackmoor's-teeth, which in many parts of the world serve instead of money.

The Maldivians are a tractable people, easily dealt with. They are of an olive complexion, and small of stature, but well proportioned. Most of them go quite naked, except wearing a cloth about their waist; yet they are said to excel, in manufactures, and also in letters and the sciences, most of the Eastern nations, and have particularly a very high esteem for astronomy. They are besides prudent and sedate, skilled in the management of their naval vessels, brave and courageous, expert in the use of arms, and there reigns amongst them a well regulated police. The people are of the Mahometan religion, and when one of them has made a voyage to Mecca he has the privilege of wearing a long beard as a sign of his sanctity.

The king's revenue chiefly consists in the fifth of the fruits gathered by his subjects, and of what they can save from vessels wrecked on their coasts. The allurements of this sort of gain has rendered them surprisingly dexterous in recovering goods from the bottom of the sea.

However, the small profits to be made here is the reason why none but the Portuguese have endeavoured to establish themselves in these islands. They were discovered in 1507 by admiral Soarez, who concluded an alliance with the king of the country, which was confirmed by Segueira, who according to custom, asked leave to build a fortified magazine at Male; which was granted without difficulty by the prince, who was delighted with the presents he had received, and hoped to derive great advantages from an union with a nation then so famous. Gomez erected the fort on the sea-side of wood and earth; he having neither stone nor lime to raise a more solid structure. But this work was scarcely compleated, when, trusting too much to the reputation of the Portuguese and to the friendship of the king, he shewed that he was disposed to rule both over the foreigners and the natives of the country, and to give the law in matters of commerce. The Mahometans plotted secretly against him; they attacked the fort suddenly, when he had only fifteen or twenty soldiers with him; they killed him, and made themselves masters of the place. Thus the Portuguese, by their own pride and folly, lost that establishment as quickly as they had acquired it.

C H A P XXIV.

O F P E R S I A.

S E C T. I.

Of its Name, Boundaries, Situation, and Extent. Its Provinces, Climate, Rivers, and Minerals; with a particular Account of the Springs of Naptha, found in Persia.

PERSIA, according to the Poets, derived its name from Perseus, the son of Jupiter and Danae. Less fabulous authors suppose it derived from Paras, which signifies a horseman, the Persians being always celebrated for their skill in horsemanship; but the name is too ancient for us to receive any certain account of its origin, and it is to little purpose to give an account of the conjectures of authors, when all disagree.

This kingdom is bounded on the east by the dominions of the Mogul; on the north by Usbec Tartary, the Caspian sea, and Circassia; on the south by the Indian ocean and the gulph of Persia, or Bassora; and on the west by the Turkish Empire. This extensive kingdom is situated between the twenty-fifth and forty-fifth degrees of north latitude, and between the forty-fifth and the sixty-seventh degrees of east longitude from the meridian of London. The length and breadth of this kingdom is therefore nearly equal; and were not the north-east parts of Persia divided from the north-west by the Caspian sea, the form of this country would be almost square. However, it is twelve hundred miles from east to west, and nearly as much from north to south.

This extensive kingdom is divided into the following provinces: on the frontiers of India are Chorasan, part of the ancient Hyrcania, including Herat and Elterabad; Sablestan, including the ancient Bactria and Candahor; and Sigistan, the ancient Drangiana.

The southern division contains Makeran, Kerman, the ancient Gedrosia, and Farsistan, the ancient Persia.

The south-west division on the frontiers of Turkey contain the provinces of Chusistan, the ancient Susiana, Irac-Agem, the ancient Parthia, and Curdestan, part of ancient Assyria.

The north-west division, lying between the Caspian sea and the frontiers of Turkey in Asia, contains the provinces of Aderbeitzen, the ancient Media; Georgia, Gangea, and Dagistan, part of the ancient Iberia and Colchis; Ghilan, part of the ancient Hyrcania; Shirvan, and Mazanderan.

The longest day in the south of Persia is thirteen hours and a half, and in the north above fifteen hours. In a country so extensive the air and seasons must necessarily be very different: thus in the middle of the kingdom their winter begins in November, and continues till March, with severe frosts and snow, great quantities of which fall on the mountains, but much less in the plains. From the month of March till May the wind is generally high, and from thence till September they have a calm serene sky, without even a cloud. In the day-time the weather is pretty hot, but the refreshing breezes which constantly blow in the mornings and evenings, as well as in the night, render the summer very tolerable, especially as the nights are ten hours long. The air is so pure, and the stars shine with such lustre, that people usually travel in the night; and the air is so dry during the fair season, that not the least dew or moisture falls on any thing exposed to the air. No country is more healthful than the heart of Persia; and the foreigners, who come there strong and robust, generally enjoy a constant series of health; but it is observed, that those who are sick at their arrival seldom recover.

In the southern part of Persia the air is very unhealthy in the spring and fall, but this is not the case in the

months of June, July, and August; the weather, however, is so very hot, that both natives and foreigners retire to the mountains. The hot winds which blow from the eastward over long tracts of sandy deserts are extremely suffocating, and sometimes a blast strikes the traveller dead in an instant. In the north part of the Persian dominions, particularly the provinces of Georgia, Shirvan, and Aderbeitzen, though very dry and warm during the summer, are subject in the winter to storms and tempests, and as severe a frost for six months together as any countries on the continent in the same latitude: but these provinces being very mountainous, there is frequently a surprising difference between the air on the north and south sides of the mountains, so that people in a few miles travelling imagine themselves in a different climate; but though these mountains are cold, they are extremely healthful. On the contrary, the flat country of Ghilan and Mazanderan, which lie near the Caspian sea, are very damp and unhealthy; and the inhabitants are obliged in summer to retire into the mountains, their water in the low grounds being foul and corrupted.

It has been observed, that there is no country in the known world of so large an extent as Persia, that has so few navigable rivers; for in the heart of that kingdom there is not a single river that will carry a boat of any burthen, and in some parts a person may travel several days without meeting with any water at all. Indeed the river Oxus, which separates Persia from Usbec Tartary, has a large stream; but none of its branches rise in the Persian dominions. The rivers Kur and Aras, antiently called the Cyrus and Araxes, which rise in the mountains of Ararat, and flow through Georgia, Shirvan, and Aderbeitzen, and, after joining their streams, fall into the Caspian sea, are much the most considerable rivers in the dominions of Persia. There are, however, several small rivulets which fall from the mountains, and are conveyed to their principal cities.

As water is so scarce, it is no where husbanded better, nor have any people more ingenious methods of conveying it to their cities, the corn-fields, and gardens. This is a public affair, and there is an officer in every province to take care of the proper distribution of the waters. All their little rivulets and springs are turned to those parts of the country where they are most wanted; they also dig wells of a prodigious depth and breadth, out of which they draw the water with oxen in great leather buckets, which being emptied into cisterns, is let out as occasion requires for the service of the country. They have likewise vast subterranean aqueducts, through which water is conveyed to places at the distance of twenty or thirty leagues. These aqueducts are two fathoms high, and arched with brick; and at the distance of every twenty paces are holes, like wells, made for the more easy repairing them. The distribution of the river and spring water is made one day to one quarter of the town, and another day to another, when every one opens the canal or reservoir, in his gardens to receive it; for which a certain sum is annually paid for every garden to the government, particularly about Ispahan; and as it is easy for a person to divert his neighbour's water into his own channel, this crime is severely punished.

As to the Persian minerals, they have good mines of copper, iron, and lead; sulphur and saltpetre are found in the mountains: they have also antimony and emery. There are plains near twenty leagues over covered with salt, and others with salt pebre and alum. In some parts of Carmania the salt is said to be so hard, that the poor people use it instead of stone in building their cottages.

In the provinces of Fars and Shirvan are found great quantities of bole armoniac, and a marl used by the country people instead of sope.

In the island of Wetoï, in the Caspian sea, are springs of black or dark grey naptha, which boil up highest when the weather is thick and hazy. This naptha frequently takes fire on the surface, and in great quantities runs in a flame into the sea, to an almost incredible distance from the shore: but in clear weather the springs do not boil up above two or three feet. This oily substance in boiling over becomes of such a consistence, that by degrees it almost closes up the mouth of the spring; and sometimes these mouths are closed up, and hillocks formed over them as black as pitch; but when they are stopped up in one place, they break out in another, though some that have not been long open form a mouth of eight or ten feet in diameter.

This substance has a disagreeable smell, and is chiefly used by the poor as we use oil in lamps, or to boil their provisions. It burns best when mixed with a small quantity of ashes; and, as they have great plenty of it, every family is well supplied. The people keep it under ground in earthen vessels, at a small distance from their houses, on account of its being very liable to take fire. There is a white naptha of a much thinner consistence in the peninsula of Apcheron, which the people drink as a cordial and medicine, and also use it externally. It is said to be carried into India, where, being properly prepared, it makes a most beautiful and lasting varnish.

Their marble is either red, white, or black; and some is veined with white and red. One sort of it will split into large flakes or tables, like slate; but the best, which comes from Tauris, is white mixed with green, and is almost as transparent as crystal. In the country about Tauris is also found the mineral azure; but it is inferior to that brought from Tartary. The most valuable mines in Persia are those in which are found turquois-stones.

S E C T. II.

Of the Face of the Country. The Corn, Plants, Trees, Fruits, and Shrubs of Persia; particularly of the Senna Tree, the Tree that produces Manna; the Persian Poppies, and the Manner of extracting Opium from them; the Tree which yields Assaætida, and the Method by which it is obtained. Of the Beasts of Burthen, particularly of the Persian Camels, Horses, and Mules. The Birds, Reptiles, Insects, and Fishes.

AS to flowers, there are few of them in the south part of Persia, excessive heat being as destructive to them as extreme cold; but nothing can appear more beautiful than the fields of Hyrcania, where are groves of orange trees, jessamines, and all the flowers known in Europe; and the east part of Persia, called Mazenderan, is one continued parterre from September to April, the whole country being covered with flowers; and though this is their winter season, it is also the best time for fruits. In the other months the heat is so intolerable, and the air of the plains so unhealthy, that the natives are obliged to retire to the mountains. In Media the fields produce ranunculuses, anemonies, and tulips. About Ispahan and some other towns, jonquils grow wild: they have also violets, lilies, daffodils, and pinks in their season, and some flowers which last all the year round; but they have the greatest quantity of roses and lilies, and export a great deal of rose-water.

In the spring there is plenty of yellow and red gilly-flowers, and another red flower resembling a clove; it is of a beautiful scarlet, and every sprig bearing thirty of these flowers, forms a fine head as large as a tennis-ball.

Rice, wheat, and barley, are almost the only corn that grows in Persia; for they have no oats, and little or no rye. Their seasons are different in the north and south, for when they are sowing in one part of the country, they are reaping in another, and in some places the di-

stance between seed-time and harvest does not exceed three months.

Most of the roots and fallads of Europe are to be found in their kitchen-gardens; and they have no less than twenty sorts of melons, which the people make their constant food. Those that are first ripe in the spring are round and small, but those that ripen in the latter part of the season are the best; these are as sweet as honey, and some of them are so large that they weigh eight or ten pounds. People of quality have them all the year round; for they preserve them by placing them under ground till the season returns. The best melons grow in Choraslan near Tartary, from whence they are carried as far as Ispahan, for the king's use.

Cucumbers are also much eaten by the common people; one sort of them has scarce any seeds, and is eaten without paring or dressing, and is not esteemed unwholesome.

They have several kinds of grapes, and some so large that a single grape is a mouthful. They keep their grapes all winter, and let them hang a considerable time on the vine, wrapped up in linnen bags.

Dates are esteemed the most delicious fruit of this country, and are no where so good as in Persia. The pulp which incloses the stone is a clammy substance extremely sweet. When ripe they are laid in heaps, and candy or preserve themselves without sugar. The tree which bears them is very tall, but slender, and, like other palms, has branches only at the top, and the fruit grows in clusters of thirty or forty pounds weight. The tree does not bear till it is fifteen years old; but it is said to continue bearing till it is above a hundred.

Persia has most of the fruits of Europe, and if the people understood gardening, they would have them in much greater perfection: but they are neither acquainted with grafting, inoculating, or the management of dwarf trees; hence all their trees run up very high, and are loaded with wood. They have, however, excellent apricots of several kinds, and their nectarines and peaches weigh sixteen or eighteen ounces each. They have an apricot red within, called the egg of the sun; these are dried and exported in great quantities. They boil them in water, which is thickened by the juice of the fruit, and converted into a perfect syrup without sugar. Apples and pears grow chiefly in the north part of Persia. They have also oranges, quinces, prunes, and pomegranates of several kinds; and such varieties of fruit, that Mr. Chardin observes, he has seen above fifty sorts at an entertainment, some of which grew nine hundred miles from the place.

Olives grow near the Caspian sea, but they neither know how to preserve them, nor to extract the oil. Pistachio nuts are almost peculiar to Persia, and are exported in great quantities. They have also plantations of sugar and tobacco.

They have likewise the palm, the cypress, and the mulberry, and of the last they have large plantations for their silk-worms.

The senna tree is very large, and commonly rises forty or fifty feet high: the body is as straight as the mast of a ship, and has no branches but on the head: the bark is of a bright grey, and the wood serves for all the purposes of building: but the trees most common in Persia are the plane tree, the willow, the fir, and the cornel tree.

There are trees that yield gum-mastic, and frankincense; the latter resemble a pear-tree, and are chiefly found in Carmania. There are also trees that produce manna of several sorts; the best has a yellowish cast, and a large coarse grain. There is another sort called tamarisk, because the tree from which it drops is thus named, and is found in large quantities in the province of Susiana; and a third sort, gathered about Ispahan, falls from a tree which resembles the tamarisk, but is larger. The leaves during the summer drop liquid manna, which the natives take to be the sweat of the trees, and in the morning the ground under them is perfectly greasy with it.

Persia likewise affords plenty of other physical drugs, as nux vomica, gum ammoniac, a kind of rhubarb, and cassia. The Persian poppies are much esteemed for the quantity and strength of the opium they produce.

duce. In some places they grow four feet high, and have white leaves. They extract the juice from them in June, by making little incisions in the head of the poppy, on which a thick liquid oozes from them, which is gathered before sun-rise. It is said to have such an effect upon the people who are employed in this work, that they look very pale, and their limbs tremble. The liquor thus drawn from the poppies soon grows thick, and is made into pills.

A great deal of saffron is also produced in Persia.

Asiaticum is much admired by the natives both of Persia and India, who frequently eat it with their food. It is a liquor that flows from a plant called hiltot, an incision being made in the root for that purpose. It thickens after it is drawn, and grows as hard as gum; it is of two kinds, the white and the black, the former of which they esteem the best for eating. The smell of this drug is so exceeding strong, that it is communicated to such goods as lie near it in the ship, let them be wrapped up ever so close, and it is almost impossible to clear them of it.

In the deserts of Carmania are two small shrubs of a poisonous nature, the first called galbad samour, or the flower which poisons the wind, for some people imagine that this occasions those killing winds, which, in the hot season, blow in this province. The other shrub is called kerzebrce, the trunk of which is about as thick as a man's leg, and grows about six feet high; its leaves are almost round, and it bears a flower resembling that of the sweet-briar.

Among the cattle of Persia the camels, horses, mules, asses, oxen, and buffaloes, are very serviceable, and more particularly the camel, which is valuable, both on account of the weight he carries, and the little expence of keeping him. Of these camels there are several kinds, among which those engendered between a dromedary or camel with two bunches on his back, and a female with one, are esteemed the best, and sold for twenty or thirty pounds each; for they are seldom tired, and are said to carry nine hundred or a thousand weight. Those that travel between Ispahan and the Persian gulph are of a much smaller size, and carry no more than five or six hundred weight, yet these are almost as serviceable as the other, for they are much swifter, and will gallop like a horse; but the others seldom exceed a footpace. As the swift camels are kept by the king and the great men, for carrying their women and their baggage, they are generally adorned with embroidered cloths, and have silver bells about their necks. When they are to take their burden the driver touches their knees, upon which they kneel down till they are loaded, and when that is done suddenly rise. They suffer them to graze by the road side with their loads upon their backs, on weeds and thistles; and when they travel through deserts, in which nothing green is to be found, they feed them with balls compounded of barley-meal and chaff made up into a paste, and often mix cotton seed with it; but, considering his bulk, he is the least feeder of any animal. It is a great happiness, that camels will live two or three days together without water, there being scarce any to be met with in the deserts they are frequently forced to cross. They shed all their hair every spring, and become perfectly naked. Of this hair abundance of fine stuffs are made. They are extremely tractable, except in their rutting time, which lasts thirty or forty days, and then they are very unruly, on which account their drivers increase their burdens to tame them. They go with young eleven months, and some say twelve.

Asses, mules, buffaloes, and oxen, are also used differently for carrying passengers or burdens, and their land being ploughed by buffaloes and oxen, they are seldom killed for food. The asses of Persia are much larger and swifter than ours, and will travel very well; but the finest beasts are the horses, which are very beautiful and well managed. They are finely proportioned, and are light and sprightly, but are only used for the saddle: they are never gelded, and always wear their tails at the full length. They are, however, neither so swift as the Arabian horses, nor so hardy as those of the Tartars. Horses are very dear in Persia, some

being sold for two or three hundred pounds, and they are seldom sold for less than fifty each, which is chiefly owing to the numbers sent into India and Turkey. They have also excellent mules, valued at thirty or forty pounds each.

The usual food for horses is barley and chopped straw: they have no mangers, but give their horses their corn in bags, as our hackney-coachmen do; but sometimes they feed them with balls, or barley-meal.

There are here great plenty of sheep and goats, and the natives seldom eat any other meat. Their sheep are large, and remarkable for their fat tails, which commonly weigh eight or ten pounds, and some are said to weigh above twenty pounds weight. In some parts of Persia their sheep have six or seven horns, some standing straight out of their foreheads, so that when their rams engage, much blood is usually spilt. The Persian goats are not only valuable for their flesh, but for their hair or wool, of which considerable quantities are exported from Carmania.

There are few hogs, for as the Mahometans have the government of the country, and are taught by their religion to abhor those animals, their Christian subjects do not endeavour to breed them, except towards Georgia and Armenia, where the Christians are very numerous.

There are few wild beasts, either in the southern or middle part of Persia, where there is no cover for them. They have, however, some deer and antelopes, which are nearly of the same nature, only they have finer limbs, and are spotted. In the woody parts of Curdistan and Hyrcania there are lions, tigers, leopards, wild boars, and jackalls, and in Armenia and Media there are abundance of deer, wild goats and rabbits.

They have the same sort of tame and wild fowl as we have in Europe, but have more of them in the north than in the south part of the country. Their partridges are the largest and best tasted that are any where to be met with.

The pelican, which the Persians call tacob, or the water-drawer, is a very remarkable fowl; its body is said to be as large as a sheep, and its head very small; but has a bill sixteen or eighteen inches long, and as thick as a man's arm, and under it is a large bag, which will hold a considerable quantity of water; for they build their nests in the deserts, and frequently go two days journey to fetch water for their young ones; and then bring enough in this receptacle to last them a considerable time.

As to eagles, falcons, hawks, and other birds of prey, there are great numbers of them, and many of them instructed to fly at the game. They are taught not only to fly at birds, but at hares, deer, and all manner of wild beasts; and, by fixing on the animal's head, and beating him with their wings, he is so terrified and distracted, that the huntsmen and dogs which follow easily take them.

They have the same sorts of singing birds as we have, and some that are taught to speak; but it does not appear that they have any parrots or parroquets. They have birds whose plumage has a beautiful mixture of yellow, green, and blue; and have such number of sparrows, that when the harvest approaches the husbandmen are obliged to place their servants all day in the fields to keep them from the corn.

The country near the Caspian and Arcanian seas is full of serpents, toads, scorpions, and other venomous reptiles, many of which die in summer for want of water, and infect the air of that part of the country. There are scorpions in particular of a monstrous size, whose sting is said to be mortal, if proper remedies are not instantly applied; and, at best, a person stung by one of them is in such torture, that for some time he is raving mad. Muscatoes are very troublesome in the flat country near the Caspian sea; and there is a white fly, no bigger than a flea, whose sting is like the prick of a pin. Here are also millepedes, whose bite is as pernicious as the sting of a scorpion.

However, in the heart of Persia, which is very dry, they are not much troubled with insects, except their being sometimes visited by swarms of locusts, which fly in such numbers

numbers, that they resemble a cloud, and obscure the sun. Wherever these light, they destroy the fruits of the earth; but happily certain birds generally visit the country about the same time, and, by eating up the locusts, prevent the ruin of the husbandmen.

There are great plenty of sea fish of almost all kinds in the Persian gulph and the Caspian-sea; and the rivers Cur and Arras, which fall into the Caspian, have plenty of river-fish; but they are at too great a distance from Ispahan to supply that city, and therefore fish is seldom tasted there.

S E C T. III.

Of the Persians, Dress, Food, Manners, and Customs of the Persians.

THE Persians have agreeable features, and are of a good stature, well shaped, robust, warlike, and hardy. In Georgia and the northern provinces they have a fine complexion, but towards the south are a little upon the olive. However, as many of the great men have for a long time past had their wives chiefly from Georgia and Circassia, the breed in the southern provinces is much mended. Their eyes and hair are generally black, and the men, in most parts of the country, shave their heads very close; but the young men have often a lock on each temple, which hangs down, and serves as an ornament to their faces. Their cheeks are shaved, but the beard of the chin reaches up to their temples. Their mollahs and religious people wear long beards, which they only clip into form; but the common people cut theirs pretty short. None of them suffer any hair to grow upon their bodies.

Most of them have caps of cloth, which rise ten or twelve inches, and terminate at the top in four corners. They have a shorter cap for summer faced with Bokharian lamb-skins; their ears, which are very large, are always left bare, and generally hang down, in consequence of the weight of the caps resting on them; and, when Mr. Hanway was there, many were proud of shewing that they were not cut off. They are fond of having their caps, as well as their outer garments, of a crimson colour, which has a grand appearance: deep blue, which is seldom worn, except in coarse cloths, is their mourning colour. People of superior rank wear a sash of Karmania wool wrapped about their heads as turbans; some of these are so exceeding fine, as to cost twenty-five pounds; and the common price for such as are good is eight or ten crowns. Thus their heads are kept very warm; and they seldom pull off their caps, but wear them even in the presence of their king. Next to their skins they wear a kind of shirt, or vest, of chequered silk or callicoe, generally blue, which they seldom or ever wash till it is worn out: it has an open bosom, but neither neck nor wrist-bands, and is made close to the arm. Over the vest they wear a waistcoat, and upon that a coat, which has close sleeves and is fastened before with buttons and loops, and also with a sash. This coat is wide at bottom, and hangs a little below their knees. They likewise frequently wear a loose upper coat, which some have lined with furs, as ermines, squirrels, or sables. This garment is worn for warmth, and also for state; for it is common to see a great man sit in his sable coat in the height of summer; but it must be observed, that these coats reach no farther than the waist. Their under garments, whether of silk, cotton, or woollen, are quilted, which renders them warm, without being heavy. As their shirts have no collars, they always go bare necked. The sleeves of their upper garment reach down to their fingers. They sometimes wear cloth stockings, which fit loose like boots; but for the most part they use only woollen socks, that reach over the ancles. They wear slippers, like womens shoes, without quarters. These are of shagreen, made of the skin of horses rumps, prepared hard and rough like a seal's skin; and the heels being high, are calculated to carry them out of the dirt; but are very uneasy to those who are unused to them. Their drawers, or rather trousers, are more convenient in a hot country than

breeches, being without any tight ligatures. For this reason, says Mr. Hanway, their cloathing in general seems more conducive to health and strength than that of the Europeans: the sash round the waist may, however, keep their loins too warm; but girding up the loins is a part of dress the most antient we read of. Under this sash they carry a long pointed knife in a wooden case, mounted with gold or silver. Their writers carry their ink and pens about them in a case, which they also put under their sash, or in a pocket under the arm.

In short, with respect to the common people, they in general wear two or three light vestments, which reach only to their knees; so that the dress of the Persians gives them a great advantage over the Turks, who wear long effeminate robes.

When those of rank ride they have boots of yellow leather. Their bridles, saddles, and housings, are almost covered with gold; and the latter are so large, as almost to hide the hinder part of the horse.

The dress of the women differs from that of the men, rather for the distinction of sexes, than by affecting any preposterous form. They adorn their arms with bracelets, and neither the men nor women wear gloves. The ornaments of their heads consist of jewels disposed in several different forms: one of these is composed of a light gold chain set with small pearls, with a thin gold plate pendant about the bigness of a crown-piece, on which is impressed an Arabian prayer: this is fixed to the hair, at the upper part of the temple, and hangs upon the cheek below the ear. The poorer sort wear the same things in baser metal.

If ever they go into the streets, which the ladies of rank seldom do, they wear a white veil, which covers them from head to foot. The girls wear on their heads a stiffened cap turned up, with a heron's feather in it. Their hair, being made up in tresses, falls down their backs to a very great length. The married women sometimes comb their hair back, and binding it with a broad ribbon, or rich tiara, set with jewels, resembling a coronet, let the rest of their hair fall gracefully down their shoulders, and nothing can appear more becoming.

Black hair is not only the most common, but the most esteemed, and the thickest and broadest eye-brows are most admired. If their eye-brows are not black, the women will colour them; and it is not uncommon to paint their faces; they also rub their hands and feet with an orange coloured pomatum. Some have feathers standing upright in their tiara, and others have a string of pearls or precious stones fastened to it, and hanging down between their eye-brows; they also wear jewels in their ears, and rows of pearls fall down their temples as low as the neck; and in some of the provinces that border on India they have nose jewels. Their necklaces are either of gold or pearl, and fall upon the bosom; and to these usually hangs a little golden box filled with most reviving perfumes. The women wear drawers and slippers like those of the men.

As both the men and women are dressed in the richest flowered and brocaded silks, it is evident they spare no expence in adorning themselves. Their sashes are also brocaded, and are said to cost from twenty to a hundred crowns; and over this they have frequently another of camels hair, so curiously wrought, that it seldom costs much less. All this, with their rich furniture when they ride out, as they do almost every day, keeps them poor; but it is very common for them to feel the effects of poverty at home, while they are loaded with gold and jewels when they go abroad.

In fine, the Persians observe an outward decency in their cleathing; this their very religion seems to exact of them. They are neat in their houses; and even the meanest sort are usually very clean in their cloaths, which have seldom any rent: but if it was not for their repeated bathings, the want of changing their shirts would render their persons indelicate.

As to the food of the Persians, they usually drink a dish of coffee early in the morning, and about eleven o'clock go to dinner, when they eat fruit, sweetmeats, or curds and milk; but their principal meal is in the evening,

evening, when they have generally a dish of pilow, which is boiled rice well buttered, and seasoned, with a fowl, a piece of mutton, or kid, served up with it. They boil their rice till the water is perfectly dried away by the time the rice is enough, and then season it with spices, and mix saffron or turmeric with it to make it yellow, or give it what other colour they choose.

Their usual way of dressing their flesh is by cutting it into little slices, and then skewering them together, broil them over a charcoal-fire, but whether they boil or roast, it is almost done to rags, or it would be impossible to pull the meat in pieces with their fingers, which they are forced to do, as they use neither knives or forks.

They are naturally inclined to temperance, and with respect to diet seem more in a state of nature than the Europeans. They, however, use opiates, but not near so much as the Turks; and, besides coffee, they drink several kinds of sherbet, and an infusion of cinnamon with sugar. Hospitality is a part of their religion, and, on occasions of the least intercourse, men of any distinction invite strangers, as well as their friends, to their table, and take great pride in the testimonies of respect they shew them. The reader will doubtless be pleased with seeing here an account of an entertainment, at which Mr. Hanway was present; since the descriptions given by an author of such veracity ought always to be preferred to the accounts of unknown travellers, who are frequently careless and inaccurate, and borrow what they describe from the relations of others.

Supper being brought in, a servant presented a bottle of water, and, with a napkin over his shoulder, went to every one in the company, and poured water on their hands to wash. In the court-yard stood a large lamp supplied with tallow, and in the middle of the room, upon the floor, was one large wax candle, which they snuffed with scissars into a tea-cup of water. A large salver, in the form of a tea-board, was set before every person, covered with a plate of pilow, on which was a small quantity of minced meat, mixed up with fruit and spices. There were also plates of comfits, several china basons of sherbets, as sweet, sour, and other waters, with cakes of rice, and others of wheat flour, on which were sprinkled the seeds of poppies, and others of the like nature. As they esteem it an abomination to cut either bread, or any kind of meat after it is dressed, these cakes are made thin, that they may be easily broken with the hand; their meat, which is generally mutton or fowls, is so prepared, that they divide it with their fingers. When every thing was set before them they ate fast, and without ceremony, feeding themselves with their fingers. The Persians, indeed, are not very nice in their manner of eating, for they grease their hands, and besmear their beards. Supper was no sooner over than warm water was brought to wash, which being done, they resumed their discourse: and it is worthy of remark, that when the oldest man in the company speaks, tho' he be poor, and set at the lower end of the room, they all give strict attention to his words.

The usual salute in this country is by putting the right hand on the breast, and bowing the head; but they never move their turban. Those who are familiar press the palm of your hand between the palms of both theirs, and then raise them to their forehead, to express the high and cordial respect they have for your person. They bow before the king, the viceroys of provinces, and other great men, with their faces three times to the ground.

Upon occasions of mourning and rejoicing, the Persians do not fail to visit each other; and people of rank always expect the compliments of their dependants. They are introduced into a large hall, where coffee and tobacco are placed before them; but the great man no sooner appears than they all rise up, and he having bowed to them while passing by, every one bows much lower to him, and after he has taken his seat, makes a sign to the company to sit. If the master of the house be already in his hall, the visitor comes in softly, and stepping to the next vacant place, stands with great gravity with his feet close together, and his hands across, till the master makes a sign for him to be seated. But when a per-

son receives a visit from his superior, he no sooner sees him but he rises, and meets him half way, and if he has notice of his coming, receives him at the gate. In short, the respect shewn is in proportion to the quality of the persons; but they place those for whom they have the greatest respect on their left hand. They sit cross-legged, yet have frequently stools brought for the Europeans of rank, when they visit them.

They are extremely fond of tobacco; and some of them draw the smoke in so prodigious a quantity, that it comes out of their noses. The caalean used by the Persians in smoking is a glass vessel, resembling a decanter, and filled about three parts with water. Their tobacco is yellow, and very mild compared with that of America. Being prepared with water, and made up into a ball, it is put into a silver utensil, not unlike a tea-cup, to which there is a tube affixed, that reaches almost to the bottom of the vessel. There is another tube fixed to the neck of the vessel above the water; to this is fastened a leather pipe, through which they draw the smoke, which, as it passes through the water, is cool and pleasant. The Persians, says Mr. Hanway, have for many ages been immoderately fond of the caalean. Shah Abas the Great made a law to punish this indulgence with death; but many chose to forsake their habitations, and to hide themselves in the mountains, rather than be deprived of this insatiable enjoyment. Thus this prince could not put a stop to a custom, which he considered as unnatural, irreligious, and attended with idleness and unnecessary expence.

In their common discourse they frequently introduce moral sentences, and poetical narrations extracted from their poets, and other writings; and it was formerly their constant custom to entertain their guests with favourite passages out of their poets. They are polite, but at the same time are extravagantly hyperbolic in their compliments. The Persians were once celebrated for their poetic genius; but war, which has destroyed their morals and learning, seems likewise to have damped their poetic fire. The ancient Persians are said to have taught their children a most exact reverence for truth; but the present generation are notorious for their falsehood; and as the above moral historian observes, they poison with a sweetmeat, in always saying what is pleasing, without regarding the truth. They are of a cheerful disposition, and yet are rather inclined to seriousness than loud mirth.

It does not appear that they are vindictive: yet if their kindness to their best friends happens to be turned by any fortune of war into enmity, they frequently become insensible; but this seems more owing to a custom of cruelty than to a revengeful temper. But though there are not many instances of that placable disposition so strongly recommended by the Christian religion, they are in theory friends to this virtue, and in the duty of resignation apparently exceed the Christians.

SECT. IV.

Of the Language of the Persians; their Paper, Ink, and Seals; their Manner of Writing, Learning, and Skill in the Sciences; their Diseases, Methods of Cure.

THE Turkish language is the most common in Persia; it prevails on the southern coast of the Caspian sea, and in those provinces that were formerly conquered by the Turks, as Shirvan and Aderbeitzien; but the illiterate people speak a barbarous mixture, and there is a different dialect in Ghilan and Mazanderan. The pure Persic is little known but in the southern parts, on the coast of the Persian gulph, on the confines of Arabia, and particularly in Ispahan. In matters of learning they use the Arabian language, in which is deposited the greatest part of that knowledge for which the Persians were once distinguished; and polite people being fond of Arabian words, these render their discourse the less intelligible to their inferiors. As time seems to have made no change in the customs of Asia, but the same manners remain that we read were used two thousand years ago,

so the language of the Persians has the same idiom and sublimity of expression. As to the learned languages familiar to the Europeans, they are unknown in Persia.

They write, like the Hebrews, from the right hand to the left, and often range their lines in an arbitrary manner; so that upon one leaf of paper they sometimes write in ten different directions, only to shew the writer's ability in observing the proportion of words.

The Persians make their paper of cotton and silk rags, and after it is manufactured set a gloss upon it with a smooth stone or shell; and, as it is soft and liable to be torn, they always roll it up. Their letters of correspondence are written on small slips of paper, generally in few words, and with great exactness, no interlineations or blots being ever suffered to appear; they are then made up into a roll about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which has some resemblance of that used by our printers, but is not so thick. It is composed of a mixture of galls, burnt rice, and gums, and answers the double purpose of ink and wax, as it not only serves for writing, but for subscribing with their seal. They write with pens made of reeds brought from the southern parts of Persia; and in their rings they wear agates, which generally serve for a seal, their name and some verse of the Koran being usually engraven upon it.

The Persians, like other Mahometans, consider paper as something sacred, and esteem it as a very ill action either to burn or tear it, and much more to put it to any ignoble uses; for, say they, the name of God, or some of his saints, may be written upon it, and therefore it would be impious to profane it in that manner; and if there be no writing upon it, they say it is designed for great purposes, for containing subjects of religion, laws divine and human, and other things of great moment, and therefore ought not to be applied to common use.

As they have not the art of printing amongst them, their books are all manuscripts, and they excel in writing, which they esteem one of the liberal arts. They are said to write eight different hands, among which that called Nesky, in which the Koran is written, is in most esteem. They stand or sit gracefully, holding the paper in their hands, and write with all imaginable ease and dispatch, though they have no table to lay their paper upon; and it is said, they will transcribe a book as large as the Bible, in a fair character, for about ten pounds, provided the paper be found them. They have some clerks in all their great towns, but half of them hardly get bread. They usually write from morning till night for five-pence or six-pence a day.

But at present the want of literary curiosity, even among people of distinction, is very remarkable. Indeed most of these are of mean birth and education; and, though they have good natural parts, are fallen very low in point of knowledge; which is indeed the less surprising, as reading, the first step to knowledge, has been of late years little taught either to those bred to arms, or to the vulgar, and is almost confined to the mullahs, or priests. They also fall into a great absurdity in their manner of instructing. I have observed their boys, says Mr. Hanway, reading lessons out of the Koran in Arabic, which they do not understand; and, to add to this farce, as they sit they make a motion with their head and body, alledging that this helps study. Thus does affectation supply the place of real learning.

In arithmetic the Persians make use of figures in the same manner as we do, and their method of addition, subtraction, multiplication, and division, is but little different from ours; but they go no higher.

As to astronomy they understand little of either the celestial or terrestrial globes, and their astronomers were surprized when some years ago an European brought a pair of them to Isfahan; but they have since endeavoured to imitate them. They have, however, an astrolabe, and can name the signs of the zodiac, and are not unacquainted with the other stars. Astronomy is studied in Persia merely for the sake of astrology, which they term the revelation of the stars. They look upon it, as the key to futurity, and consider a person as grossly ignorant and stupid who speaks slightly of that pretended science.

There are constantly a certain number of astrologers in waiting at the royal palace, and some of the chief of them are always about the king's person to inform him of the lucky or unlucky moments, except when he is in the haram with his women, and each of them carries an astrolabe in a neat little case hanging at his girdle. They are not only consulted in affairs of importance, but frequently upon trifles; as for instance, if the king should go abroad, if it be an auspicious hour to enter the haram, or a proper time to eat or give audience. When these questions are asked, the astrologer takes out his astrolabe, observes the situation of the stars, and, by the assistance of his tables, draws his astrological conclusions; to which they give entire faith as to an oracle.

They observe pretty justly the eclipses of the sun and moon; but there are instances of their being mistaken half an hour, especially in the eclipses of the sun. They imagine that comets portend some great calamity, but generally suppose their malign influences are directed against some other kingdom rather than their own.

The Persian almanack is composed of a mixture of astronomy and judicial astrology, it containing an account of the conjunctions, oppositions, aspects, longitudes, latitudes, and the whole disposition of the heavens; with prognostics on the most remarkable events, as war, famine, plenty, and diseases, with the lucky and unlucky times for transacting all affairs; but the authors of them endeavour to deliver themselves in dubious and equivocal expressions, that will bear several meanings; and if their predictions prove true in any sense, or but in part, they are sure to meet with applause.

The Persians have solar and lunar years, by which they regulate their different concerns. The Persian year begins at the vernal equinox, when their astrologers are employed in making an exact observation by the astrolabe, of the very moment the sun coming to the equator enters into Aries. As their lunar year only consists of twelve moons, or three hundred and fifty-three days, their solar computation exceeds their lunar at least twelve days. Their epocha, by which they reckon all their years, begins with the Hegira, or flight of Mahomet from Mecca, the place of his birth, to which he was compelled on account of his new doctrine; and which happened in July, six hundred and twenty-two years after the birth of our Saviour. Their week begins on Saturday, and the seventh day, which is their sabbath, therefore falls on a Friday, which they call the Day of Assembly. Their day consists of twenty-four hours, which they reckon in the same manner as the Italians.

Upon New-year's-day the great men wait on the king to wish him a happy new year, every one making him a valuable present; as do the absent khans, or cawns, who reside in distant governments. At this time they clothe all their retinue in the gayest manner, and the meanest of the people endeavour on that day, as much as possible, to be new clothed from head to foot; and the time is spent in entertainments and in making presents to their friends or patrons.

There is no country in the East where physicians are more esteemed, or that produces a greater variety of physical drugs. They are called the preservers of life, and the king always entertains a considerable number of them in his pay; but there are perpetual disputes between them and the astrologers; for when the physician has prescribed and prepared the medicine, the patient must wait to fix the lucky moment in which it is to be taken; and if it has not the desired effect, the astrologer lays the blame upon the ignorance of the physician; while the physician, on the other hand, assures the patient, that the reason of its having no better success, was owing to the astrologer's being mistaken in his calculation.

They form a judgment of a disease chiefly by feeling the pulse and inspecting the patient's urine; and, with respect to the female sex, this is done without their ever seeing them; for when a physician desires to feel a woman's pulse, they give him her hand covered with crape or fine linen through a curtain which hangs between them. They however seldom bleed in Persia, but give emul-

sions and other potions in a fever, which is the most common distemper in that country. In their prescriptions they frequently follow Galen, whom the Persians call Galenous; their other great masters in physic is Avicenna, the most celebrated physician and philosopher in Asia of his time.

The Persians are very ignorant in surgery, the barbers being the only surgeons, and few of them understand any thing more than letting blood. Bodies are never dissected in Persia, and therefore they can have but little idea of the animal œconomy: but they have the less occasion for surgeons, as the air is so good that green wounds heal almost of themselves; and they are exempt from many of those diseases which arise from a corruption and flux of humours among us.

The plague very seldom visits Persia, though the neighbouring kingdom of Turkey is seldom entirely free from it. They are also said to be strangers to the gout, the stone, sciatica, head-ach and tooth-ach; and the small-pox, consumptions, apoplexy, and falling sickness, are scarce known amongst them.

The diseases to which the Persians are most subject are fevers, St. Anthony's fire, dropsies, dysenteries, the cholic, pleurisy, and venereal disease; yet this last has not the same pernicious effects as in Europe. The people eat, drink, and bathe together while they are afflicted with it, and this may be one means of spreading it; but it is said that nobody is there ashamed of having that loathsome distemper. Near the gulph of Persia they are troubled with a small worm of a prodigious length, which breeds in the legs: these are drawn out by twisting them round a stick; but if they happen to break while this is performing, it is of ill consequence to the patient. The common distemper near the Caspian sea is the yellow jaundice; and travellers observe, that in Hyrcania the people in general have a sickly yellowish cast.

The Persian physicians, it is said, remove a fever very suddenly, by giving the cold seeds in water; but then they suddenly throw the patient into a dropsy, the most fatal disease in Persia. For the hæmorrhoids they apply the oil of naphtha; in the cholic and other distempers they use the actual cantery; and in a dysentery they give four milk, boiled with rice till it be dry: but the most general remedy is bathing. They never suffer their patients to change their linen or cloaths while the illness lasts, or to eat either bread or flesh; for the sick are permitted to have scarce any other food besides boiled rice, and rice-gruel.

S E C T. V.

Of the Trades and Manufactures of Persia.

EVERY trade has a warden appointed by the government, who takes notice that the rules and orders relating to the profession are duly observed; and whoever intends to set up a trade registers his name and place of abode with this officer. No enquiry is made who was his master, or whether he understands his business; nor is there any restraint laid upon him to prevent his encroaching on any other profession. They take no apprentices, but hire their servants, and allow them wages from the first day in which they are entertained. Almost every trade is obliged to work for the king whenever he requires it; and those who are exempted from this service pay an annual tax for enjoying this privilege.

The Persians fall much below the Europeans in painting. Instead of imitating nature they seem to delight in mis-shapen figures, and, like all the other Eastern nations, are entirely ignorant of perspective, and of the proper manner of disposing the lights and shades. Their human figures are commonly drawn in profile, for they scarce ever draw a full face; and when they do, they succeed very ill. Even the figures of animals are ill-performed; but their flowers are pretty well executed, and here they have the advantage of us in the liveliness of their colours and the dryness of the air. Their religion indeed discourages all the arts of imitation; for

some of their rigid doctors prohibit the representation of every created animal. Modelling, statuary, founding, and the curious art of engraving copper-plates, are unknown.

The Persians excel in making of earthen-ware, in which they almost equal the Chinese; and in the mending of glass and earthen-ware by drilling holes through them and fastening the pieces with wire.

The carpenters are very indifferent artists, which is said to be owing to the scarcity of timber, little of it being used in building; but their joiners and turners are more expert, and are well skilled in varnishing.

Braziers and tinmen work well with their hammers, files, and turning instruments. Most of the vessels used in their kitchens are made of copper tinned; and among their kitchen furniture they have neither brass, iron, nor pewter. Their armourers make good sabre blades, and damask them as well as any Europeans. The barrels of their fire-arms are very strong, but the stocks are ill contrived. They however, either purchase the locks abroad, or employ European workmen in making them.

They are well skilled in cutlery-ware, and make good knives, razors, and scissars; they likewise make little steel mirrors, which are used instead of looking-glasses. These are generally convex, and the air is so perfectly dry that they seldom rust or grow dull.

They are not skilled in the art of making looking-glasses, but have them from Europe; however, they have a manufacture of glass, which serves for windows and bottles.

As the Persians value themselves on using the bow, there are no where better bows made; the chief materials are wood and horn, with sinews bound round them: they are painted, varnished, and made as neat as possible. The bow-string is of twisted silk of the thickness of a goose-quill, and their quivers of leather embroidered with silk.

Their leather is exactly the same as that we call Turkey-leather; and, when the trade of Persia flourished, much of that brought to England as Turkey-leather was made in Persia.

The Persians are extremely well versed in embroidery, especially with gold and silver on cloth, silk, or leather. Their saddles and housings are covered with it, and their stitching of the leather exceeds any thing of the kind done in Europe. Their saddles are after the Morocco fashion; the stirrups are very short, and where we use brass in our furniture the men of quality have gold.

Their gold wire-drawers are pretty good artists, and their lapidaries understand the grinding of soft stones and of cutting them pretty well, but their jewellers and goldsmiths are clumsy workmen. The Persians have not the least idea of enamelling.

Their dying is preferred to any thing of the kind in Europe, which is not so much ascribed to the artist as the air, which being dry and clear gives a liveliness to the colours, and fixes them.

The Persian tailors are neat workmen, and the men's cloaths are fitted exactly to their bodies without the least wrinkle; and their sewing exceeds that of our workmen. They also work flowers upon window-curtains, carpets, and cushions so neatly, that they look as if they were painted.

The barbers are no less skilful, for they shave the head at a few strokes of their razor, and have so light a hand, that you can scarce feel them; they use only cold water, and hold no basin under the chin, but have their water in a little dish, of the size of a tea-cup. After they have shaved a man they cut the nails of his feet and hands, then stretch his arms, and rub and chafe his flesh.

The principal manufactures of the country are silks, as sattins, tabbies, taffeties, and silk mixed with cotton, or camel or goats hair. They also make brocades and gold tissues. The gold velvet of Persia is admirable. All their rich stuffs are durable, and the gold and silver do not wear off nor tarnish whilst the stuff lasts, but keep their colour and brightness. They also make calico cloth, camblets, and silk and worsted druggets.

A mer-

A merchant is esteemed a very honourable profession, and the more so as there are no hereditary nobility; for the honours of those in great posts terminate with their office, and their lives and fortunes are in perpetual danger from the weakness or cruelty of the prince.

S E C T. VI.

Of the Buildings of Persia and their Furniture. A Description of the Cities of Ispahan, Shiras, and Casbin, containing an Account of the Palaces, Mosques, Bagnios, and Bridges of Persia.

THE houses of the quality generally stand in the midst of a fine garden, and make little or no appearance to the street: nothing is to be seen but a dead wall with a great gate in the middle, and perhaps a wall within the gate, to prevent people from looking in. These houses have seldom more than one floor. In the front stands a small piazza, or cloyster open before, where they sit and transact their ordinary affairs. On the farther side of the house is another piazza, and before it a basin, or fountain of water, beyond which is a walk of fine trees, as there is also from the street to the house. Behind the first piazza is a large hall 18 or 20 feet high, in which they sit at great entertainments. At each corner of the hall is a parlour, which also serves for a lodging room. Between these parlours, on the sides, are doors out of the hall into an open square space as large as the rooms at the corners. There are also several doors out of the hall into the piazzas both before and behind the house, so that in the hot season they have nine or ten doors open into the great hall, and if any air be stirring they enjoy the benefit of it. In some palaces is a handsome basin, and a fountain, which plays in the middle of the hall, and contributes greatly to cool the air.

The walls of their houses are sometimes built of burnt bricks, but more frequently of bricks dried in the sun. The walls are of a considerable thickness, and the roof of the great hall is arched and raised five or six feet higher than the other rooms. The roofs of the buildings on every side of the hall are flat, and there is a pair of stairs up to the top, where the Persians walk in the cool of the day, the roof being surrounded with a wall, or with balustrades, and sometimes they carry up a mattress, and lie there all night.

The kitchens and other offices are at a distance on the right or left; and all the rooms, except the hall, stand separate, there being no passage out of one into another, but only from the hall. There are some chimnies, but usually instead of a chimney they have a round hole about four or five feet broad, and a foot and a half deep, in the middle of the room. In this hole they make a charcoal fire, and then cover the place with a thick board or table about a foot high, so close, that no smoke can get out, and over that table spread a large carpet, under which they put their legs in cold weather, and sit round it, the smoke being carried off by pipes laid under the floor.

Their doors are narrow and seldom turn like ours upon hinges; but a round piece being left at the top and bottom of the door, and let into the frame above and below, it turns upon them, and the very locks and bolts are frequently of wood.

The Persians go early to sleep. The beds being taken out of niches made in the wall for that purpose, are laid on the carpets. They consist of only two thick cotton quilts, one of which being folded double, serves as a mattress, and the other as a covering, with a large flat pillow for the head. The Persians usually sleep in their under garment and drawers, by which means they are less subject to catch cold than we, and are much sooner dressed and undressed. This is their ordinary method; but their princes and great men who indulge themselves, use sheets, and other delicate appurtenances of a bed, tho' without any of the parade practised in Europe; nor do they crowd their apartments with unnecessary and superfluous furniture; all they have consisting in carpets spread on the floor, with cushions and pillows to sit and lean upon.

The floors of the rooms are either paved or formed of a hard cement, on which they lay a coarse cloth, and over that a carpet. The sides of some of the rooms are lined with fine tiles about a yard high, and the rest of the wall is either hung with pictures or painted.

Ispahan, or as it is pronounced by the Persians, Spahawn, esteemed the capital of Persia, is seated in fifty degrees east longitude from London, and thirty-two degrees thirty minutes north latitude, in a fine plain almost encompassed by mountains, at about two or three leagues distance, in nearly an oval form. The river Zenderhond runs by it at the distance of about a mile; but there are several channels and pipes which convey the water from it into canals and basins, for the service of the court and city. Ispahan is without walls, and is ten or twelve miles in circumference. It had formerly twelve gates, but four of them are closed up, and the others always open. It is probable that it was formerly walled, and there are still the remains of an old castle.

The streets are for the most part narrow and crooked, and either exceeding dusty or very dirty; for scarce any of them are paved, and though the people use neither coaches nor carts, yet as all people of rank ride through them, attended by a great train of servants, the passage is necessarily rendered very disagreeable.

The city has, however, some fine squares, particularly the royal square, or Meidan, on one side of which is the royal palace. This square is one third of a mile in length; and above half as much in breadth; and on the sides are buildings which resemble Exeter Exchange in the Strand, they being covered at the top, and have shops on both sides. Every particular trade has a quarter assigned for it, and above the shops are others, where the mechanics perform their work. There are, however, no windows in these buildings; but instead of them are great openings at proper distances, to admit the light, and people ride through them on horseback. In the middle of the square is a market for horses and other cattle, and there all kinds of goods and eatables are exposed to sale.

On the side next the palace is a fine row of trees, a handsome basin of water, and some brass cannon taken from the Portuguese at Ormus. At the south and east ends of the square are placed a mosque, and opposite the great gate of the palace are several streets arched over, which renders them pretty dark. It is remarkable, that their houses and shops are never in the same place, and frequently their houses are half a mile distant; however, their valuable effects are locked up at night in chests and counters, and it is very rare any thing is lost.

The foreign merchants leave their goods in the public caravanseras, which also serve them for lodging. There are said to be no less than fifteen hundred of these structures at Ispahan, built by charitable people for the use of strangers, and most of them are formed upon the same model, and differ only in the dimensions. They are entered by a handsome gate, on each side of which are shops, and from thence you come into a square, round which are piazzas, and within lodging rooms, warehouses, and stables for horses, and other beasts.

In the principal parts of the town are handsome coffee-houses, where people meet for the sake of conversation, and are frequently amused by the harangues of their poets, historians, and priests, who hold forth, and expect a small present for their instructions.

The buildings belonging to the palace, with the adjacent gardens, are three miles in compass. Over one of the gates, which opens into the royal square, is a gallery in which the king used to sit and see martial exercises performed on horseback. However no part of the palace in which the court resides, is to be seen from the square; but having entered the principal gate, you see a hall on the left hand, where, on certain days, the vizier and other judges administer justice; and on the right hand, rooms in which offenders are allowed to take sanctuary. From thence it is a considerable distance to the hall where the king usually gives audience. This is a long room well painted and gilt; it is supported by forty pillars, and divided into three parts, one a step higher than the other, on which the great officers stand according to their rank. On the third ascent is placed the

the royal throne, which is raised about a foot and a half above the floor, and is about eight feet square; on the bottom of it is spread a rich carpet, and cushions of brocade, upon which this monarch, upon solemn occasions, sits cross-legged. The other apartments of the palace, and particularly those belonging to the women, are never entered by any but the eunuchs, and therefore it is impossible to obtain an exact description of them; but in general there are many separate pleasure houses dispersed through the gardens, which are adorned with fine walks, fountains, and cascades; and beyond the gardens is a park, in which the ladies hunt and take their pleasure with the shah or king.

There are above a hundred and fifty Mahometan mosques in the city, covered with cupolas, which appearing through the trees planted in the streets and gardens almost all over the town, afford a very fine prospect. Though no Christians are allowed to enter the mosques, some travellers say, they have taken a view of them in disguise, and particularly of the great mosque, called the king's, from its being erected by one of their sovereign princes. The gate which leads to this mosque is covered with silver plates, and through it you pass into a court which has piazzas on each side; and in these houses the priests lodge. Opposite to the great gate are three large doors that open into the mosque, which has three iles beautified with gold and azure. In the middle is a cupola, supported by four great square pillars. The iles on the sides are lower than that in the middle, and the ceiling is supported by thick columns of free-stone. The light is admitted at two great windows towards the top of the middle ile. On the left hand towards the middle is a kind of pulpit, which is ascended by a flight of stone-steps. On the out-side of the building the bricks and tiles are painted with various colours, and the floor of the mosque being covered with carpets, the people who enter it pull off their shoes. It is adorned with neither images nor pictures, nor are there any pews as in protestant churches.

At the south end of the royal meidan is a mosque, built with stone, and of a circular form: it is however divided into iles, and the walls are lined to the height of fifteen feet with white polished marble. In the midst of the square before the mosque is a large basin where the people wash themselves before they enter that structure. In short, most of the mosques are adorned with cupolas, and have minarets, or steeples, which the mollahs ascend in order to summon the people to their devotions, for they make no use of bells. This was the state of Ispahan about the beginning of the present century, when it had a hundred thousand houses well inhabited, many of which were not much inferior in splendor to the royal palace; but its glory has been for some years laid in the dust, and from the dreadful depopulation occasioned by war, when Mr. Hanway was in Persia, in 1744, there were said to be in that city not more than five thousand houses inhabited.

The many hammams, or bagnios, at Ispahan are another subject of admiration for the traveller. Some of them are square buildings; but most of them are circular, and formed of a white well polished stone, and the tops covered with blue tile. The inside consists of three rooms, which receive their light from little round glass windows in the arched roof. The first is a great room surrounded with wooden benches, in which they dress and undress. The second, which is usually square, is about six feet in diameter, and has a kind of copper three or four feet square set in the floor, which is covered with a copper plate, and is heated by a fire underneath lighted on the outside, that heats both the water and the room. In the third room is the place for bathing. The floors are formed of black and white marble. The Persians generally bathe every day, for they not only consider it as extremely refreshing, but as an act of religion, conducive to health, and an effectual remedy for colds, aches, and many other disorders.

Early in the morning a servant goes up to the terrace on the top of the house, and sounds a shell or horn, to give notice that the bath is ready. When a person comes to bathe, after undressing himself in the first room, he

ties a cloth round his waist that reaches to his knees, then enters into the stove, and soon after a servant comes and pours water on his shoulders, after which he rubs him from head to foot in so rough a manner that ~~the person~~ used to it think he is about to flea them. He ~~then~~ afterwards shaves the person's head and face if he desires it, cuts the nails of his fingers and toes, handles and rubs his body, and stretches every limb; after which the person plunges into the bath, and being wiped on his coming out with a clean linen cloth, he returns into the first room and dresses.

The men bathe from twilight in the morning till four in the afternoon, and the women go from that time till midnight. When it is the women's time to bathe, all the male servants of the bagnio withdraw, and are succeeded by females. The ladies are never so finely dressed as when they come to bathe, this being the only opportunity they have of vying with each other in the article of cloaths; and their perfumes and essences are enough to fuffe a person not used to them.

Nothing is more admired at Ispahan by all foreigners than the Charbag, which is a walk above a hundred yards wide, and a mile in length, extending from the city to the river Zenderhond. On each side are planted double rows of trees, and along the middle runs a canal, which, at the distance of every furlong, has a large basin, into which the water falls in a fine cascade. Both the sides of the canal and basins are lined with hewn-stone, broad enough for several men to walk a-breast upon them. On each side of this walk are the royal gardens and those of the great men which have pleasure-houses at small distances, and all together form a prospect as agreeable as can be conceived.

This walk is terminated by a bridge over the Zenderhond, which leads to the town of Julpha. There are also two other bridges, one on the right and the other to the left, which form a communication between the neighbouring villages and the city. The architecture of these bridges appears somewhat singular; for on each side, both above and below, are arched passages through which people ride and walk from one end of the bridge to the other, as in the covered streets of the city, and at little distances are openings to admit the light. The arches are not very high, no vessels passing under them; for neither this river nor any other of the Persian streams, is navigable. Indeed in spring, when the snow melts on the mountains, the Zenderhond makes a pretty good appearance, and is almost as broad as the Thames at London; but at the latter end of summer the channel becomes so shallow and narrow, that it does not contain water enough for the gardens that belong to the city. To supply this want the people about Ispahan have abundance of wells of very good water.

On the south side of the river stands the town of Julpha, which is chiefly inhabited by a colony of Armenians, transplanted thither by Shah Abas. This town is about two miles long, and near as much in breadth; and is in general better built, and the streets wider than those of Ispahan; but the trees planted in the streets, and the large gardens about the houses, give it the appearance of a country village. There are Georgians, and several other Christian inhabitants, as well as Armenians. This colony has flourished extremely since their being settled there, and before the late civil wars in Persia they were esteemed the most considerable merchants in the world.

The city of Shiras, or, as it is pronounced, Sheraz, is situated about two hundred miles to the southward of Ispahan, and is generally reckoned the second city of the kingdom. It is the capital of the province of Fars, the antient Persia; and some imagine it received its name from Cyrus the Great, who is said to have been buried there.

The city is seated in a pleasant and fertile valley, about twenty miles length, and six in breadth. Through it runs a rivulet, which in the spring seems a large river, and is sometimes so rapid as to bear down the houses in its way; but in the summer it is almost dry. It is not defended by any walls, and though it is about seven miles round it does not contain at present above four thousand houses; but the greatest part of this space is taken up with gardens.

The viceroy's palace, the mosques, bagnios, caravanseras, and vaulted streets, are built after the same model as those of Ispahan. The mosques are here so numerous that there is one to every twenty or thirty houses; and their domes being covered with new-varnished tiles, have a pretty appearance among the trees. There is also a college for the study of the liberal arts.

The streets of Schiras are generally narrow and dusty; but there are some broad ones that have canals and basins faced with stone. Schiras is most remarkable for its gardens. The cypress trees, which form the walks, are the largest and tallest that are any where to be found, and grow in a pyramidal form: intermixed with these are several broad spreading trees, and fruit-trees of all sorts, as oranges, lemons, apricots, cherries, pears, and dates; none of which are planted against walls, as with us, but are ranged in lines, and sometimes irregularly, forming a wilderness. They have also abundance of fragrant flowers, which are not planted with the same regular order as in the gardens of Europe. Their vineyards and their wine are the best in Persia; and the fountains, cascades, and pleasure-houses are not inferior to those at Ispahan. The king's garden in this city is no less than two thousand paces square, and is surrounded with a wall fourteen feet high.

We shall now give a description of Casbin, the chief city of ancient Parthia, the residence of many of the Persian kings, and the burial-place of Hephæstion, the favourite of Alexander the Great. This city stands in a plain, though on very high land, and is surrounded with mountains at some miles distance. The air is fine and subtle, and in summer heat and cold alternately succeed each other; for though the days are very hot, the winds in the night are extremely piercing. This city, before the reign of Nader, had twelve thousand houses inhabited; but when Mr. Hanway was there it had no more than eleven hundred, and was reduced to a heap of ruins.

The houses are for the most part below the surface of the earth, to obtain the convenience of water, which is brought to them from a considerable distance in channels; for as we usually bring water up to our houses, they level their houses to the water; which are, however, not the less agreeable in hot weather. They are generally built with bricks, dried in the sun, cemented with a strong mortar. The roofs are flat, and they frequently sleep on the house-top. The buildings are inclosed with a mud-wall, and consist of two divisions; the outer stands in a large area, and is only a spacious room, called the *airan*, supported with pillars, and open on one side: here they dispatch their business, and also eat when they do not retire to the women's apartment. There are niches in the wall, which answer the purpose of tables; the floor is generally covered with large worsted carpets, and on the sides of the room are felts about a yard broad, and generally two or three yards long: these are made either with wool or camel's hair, and, being very thick and soft, are used for sitting upon. In the wings of this apartment are smaller rooms for lodging, and in the same yard are apartments for the servants, and the stables. On the back part of this building is another, likewise inclosed by a wall, which, for the sake of privacy, is generally entered by two turnings. Here is the haram, or women's apartment, into which no man is suffered to enter, except the master.

The palace built by Nader Shah in this city joins to the old one, and has an avenue leading to it near three hundred yards long, and fifteen or twenty broad, formed of lofty trees. The palace is encompassed by a high and thick wall, about a mile and a half in circumference, which has only one entrance. This is an arched gate, the top of which projects, and is ornamented in the Eastern manner. Within are four large squares, adorned with lofty trees, fountains, and running water, which give the place an awful and majestic appearance. The apartments are raised about six feet from the ground; the *airan*, or open hall is in the center, and shuts in with falling doors. The apartments are adorned in the Indian taste, and the ceilings formed into small squares, embellished with moral sentences in very legible characters. Most of the windows are of thick coloured glass, painted with such art,

that the glass seems cut into the several figures it is designed to represent. Many of the floors are only formed of hard earth, and others of a composition of beaten stone. This irregularity is concealed by the constant use of carpets.

The haram is magnificent, and consists of a square inclosed with a brick wall, thirty feet high and two and a half thick. It has four distinct apartments, in some of which are fountains that serve to moderate the heat of summer, by giving the air a refreshing coolness. The rooms are lined with stucco-work, painted in the Indian taste with birds and flowers; in which the colours are beautiful, and set off with gilt edgings. The apartments have small chimney-pieces, in a mean taste; and some of them are ornamented with looking-glasses in small squares, of many different dimensions, set into the walls. There are a few apartments below ground, admirably contrived for coolness. Near the haram is the eunuchs apartment, remarkable only for its having but one door, and that a very strong one. Here are also some old apartments yet standing, built by Shah Abas, in which are some bad painting done by European painters.

S E C T. VII.

A particular Description of the Ruins of the ancient Palace of Persepolis, destroyed by Alexander the Great: the Tombs of the ancient Persian Kings, and that of Noxi Rustan, supposed to have been made by Darius Hystaspes.

ABOUT thirty miles from the city of Schiras are magnificent remains of the ancient palace of Persepolis, wantonly burnt by Alexander the Great. These at a distance appear as in a kind of amphitheatre, they being seated in a fine plain, and partly encompassed by a range of mountains in the form of a half-moon.

This ancient palace of the kings of Persia, usually called the house of Darius, has part of the walls of three of its sides still standing. The front extended six hundred paces from north to south, and three hundred and ninety from east to west. The stones of the wall are black, harder than marble, some of them finely polished, and many of them of such a surprising size, that it is difficult to conceive how the ancient Persians were able to remove and raise such prodigious masses. On the front of the building was a spacious platform, to which there are several flights of steps, the principal of which is placed between the middle of the front and the north end of the edifice, where two flights wind off from each other to the distance of forty-two feet at the bottom. These steps are only four inches high, and fourteen in breadth. There are fifty-five of them on the north side, and fifty-three to the south; and there are probably others that have been covered by the earth by length of time, as well as a part of the wall which rises forty-four feet eleven inches high in the front. At the bottom of the two flights is a single flight extending fifty-seven feet four inches from one to the other; from thence the two flights are carried off from each other, and returned back from the center at an equal distance from the extreme parts of the top. Above these flights is a pavement of long stones, and another single flight of steps seventy-five feet wide, answering to that at the bottom, and leading up to the grand entrance of the edifice. This upper stair-case has a noble and singular effect, answerable to the magnificent remains of the rest of the building.

The spectator, on ascending the upper steps, sees before him two grand portals, and as many columns. These portals are thirteen feet four inches in breadth, and twenty-two feet four inches in depth. On the inside, upon a kind of pilaster on each hand, is a large figure resembling the sphynx, in basso relievo, fourteen feet and a half high, and twenty-two feet from the fore-legs to those behind. The faces are broken off, and the bodies much damaged; but what is extraordinary, the breast and fore-feet project from the pilaster. Those of the first portal are turned towards the stair-case, and those of the second face the mountain. Those pilasters stand

stand on a base five feet two inches in height, and the first portal is thirty-nine feet high.

The two columns that stand between the portals are the least damaged, particularly with respect to their capitals, and the other ornaments of the upper parts; but the bases are entirely covered with earth. These columns are fourteen feet in circumference, and fifty-four feet high. There were formerly two others between these and the portal, several pieces of which lie half buried in the earth.

At the distance of fifty-two feet to the south of the same portal is a large basin for water, formed out of a single stone twenty feet in length, seventeen feet five inches broad, and raised three feet and a half above the surface of the floor. From this basin to the north wall is an extensive ground a hundred and fifty paces in length, where nothing is to be seen but the fragments of large stones, with part of the shaft of a column, and the earth is covered with heaps of stones as far as the mountain.

To the southward of the portals just described are two other flights of steps resembling the former, the one to the east, and the other to the west. On the upper part, the wall is embellished with foliage and the representation of a lion tearing in pieces a bull, in basso relievo, much larger than the life. There are likewise small figures on the middle of the wall.

On the top of the steps is an entrance into an open place paved with large stones, in which are two ranges of columns, six in each, and twenty-two feet distant from each other; but none of them are entire: there are also eight pedestals, and the ruins of some others. At the distance of above seventy feet were formerly six rows of other pillars, six in each row, and twenty-two feet distant from each other; but, though no more than seven of them are now entire, the bases of all the rest are standing.

At above seventy feet distance from these last rows of columns on the west, towards the front of the stair-case, were once twelve other columns in two ranges, six in each, but only five are now remaining. The ground is, however, covered with pieces of these columns, and the ornaments that served for their capitals. Between them are pieces of sculpture, representing camels on their knees, and on the top of one of the columns is a compartment in which camels are also represented in that posture.

Farther towards the east you are presented with a view of several ruins, consisting of portals, passages, and windows. The insides of the portals are adorned with figures in bass relief. These ruins extend ninety paces from east to west, and a hundred and twenty-five from north to south, and are sixty paces both from the columns and the mountains. In the middle of these ruins the earth is covered with seventy-six broken columns, nineteen of which still support their entablature; their shafts are formed of four pieces, besides the base and capital.

To the south of these columns, at the distance of a hundred and eighteen feet, is an edifice that rises higher than any other part of the ruins, from its being situated on a hill. The front wall, which is five feet seven inches high on that side, is composed of a single range of stones, some of which are eight feet deep; and the wall extends a hundred and thirteen feet from east to west, but has neither figures nor any other ornaments. However, in the middle of the front are the ruins of a double stair-case, on the sides of which are several figures. The rest of the building was chiefly composed of large and small portals, and is entirely destroyed. The largest of these portals is five feet wide, and five feet two inches deep. Among the rest, two portals appear to the north, with three niches or windows walled up. Under these portals are the figures of a man, and two women, down to the knees; for their legs are covered with the earth that is raised against them. Under the other gate is the figure of a man holding a lion by the mane. To the south is a portal and four open windows, each of which is five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two sides of this gate are carved with the figure of a man, with something on his head resembling

a tiara. He is accompanied by two women, one of whom holds an umbrella over his head. On the inside, three niches are covered with ancient Persian characters.

To the west are two other gates uncovered. Within one of them are the figures of two men fighting with a bull that has a single horn in its forehead: this horn one man grasps with his left hand, while, with his right, he plunges a dagger into his belly. On the other side the figure, another man holds the horn with his right hand, and stabs the bull with his left. The other gate has the figure of a man fighting in the same manner with a winged deer, that has also a horn in its forehead. Horns were anciently the emblems of strength and majesty, and the orientals called Alexander the Horned, because, by they, he made himself king of the horns of the sun, that is, of the east and west.

Behind this structure are the ruins of another, which exceed it in length by thirty-eight feet. They have also niches and windows, the former of which are cut out of single stones. A little to the south is a double flight of steps, separated by walls embellished with foliage and small figures.

A little farther to the south are subterraneous passages, into which none of the Persians dare to enter, though they are said to contain great treasures. This proceeds from a general persuasion, that all the lights carried into them will go out of themselves. But both Sir John Chardin and Mr. Le Bruyn, far from being intimidated by this opinion, examined these passages with the utmost care, and proceeded through them with lights till they ended in a narrow opening, which extended a great length, and appeared to have been formed originally for an aqueduct; but its straightness rendered it impossible for them to proceed through it.

On proceeding still farther to the south, you perceive the remains of another edifice, which extends a hundred and sixty feet from north to south, and a hundred and ninety-one from east to west. The portals belonging to it are still to be seen, together with seven windows and forty inclosures, that were formerly covered rooms. In the middle are the bases of thirty-six columns in six ranges, and the ground is covered with large stones, under which were aqueducts.

Anciently there stood another structure to the westward of the last-mentioned building. On the ruins of the wall, which still rises near two feet above the pavement, are cut the figures of men in basso relievo, each represented with a lance. The ground inclosed by this wall contains a number of round stones that were the bases of columns.

On the east side of these last ruins are the remains of a beautiful stair-case, sixty feet in length, resembling that of the front wall: but though most of the steps are destroyed by time, the wall that separates the two flights is still eight feet in height, and adorned with figures almost as big as the life. The front contains the representation of a lion encountering a bull: there are also lions of the same workmanship on the wings of the stair-case, both of them accompanied with characters and figures almost as big as the life. Columns were formerly disposed between this edifice and the other last mentioned. Among these ruins are four portals, each adorned on the inside with a man, and two women, who hold over his head an umbrella.

To the north of the two last edifices are two portals with their pilasters, on one of which is also the figure of a man and two women, one of whom holds an umbrella over his head, and above the women is a small figure with wings expanded. There are also several other figures in relievo on both of these portals, and the earth is covered with fragments and other antiquities.

From hence you proceed to the last ruins of the structure on the mountain. On the south side are two portals, under each of which a man is seated in a chair holding a staff in his right hand, and a kind of vase in his left. Behind him is another figure, who has a cloth in his right hand, and something on his head resembling the tail of a sea horse. Below are three rows of figures with lifted hands; these are three feet four inches high, but the man in the chair is much larger than the life. Above are several ornamental ranges of foliage, the lowest of which is intermixed with small lions, and the highest with

with oxen. These portals are twelve feet five inches in breadth, and ten feet four inches deep, and the highest of the pilasters are from twenty-eight to thirty feet.

On the two pilasters towards the north a man is seated, with a person behind him, like the preceding figures, and behind this are two other men holding in their hands something that is broken; before the figure represented sitting are two other figures, one with his hands placed on his lips with an air of salutation, and the other holding a small vessel. Above these figures is a stone filled with ornaments, and below are five ranges of figures, three feet in height: these are a band of soldiers armed in different manners. From the foot of these mountains you have a full view of all the ruins, except the walls and stair-cases that cannot here be seen.

The principal difference observable in the columns consists in some of them having capitals and others none; and most of them are fluted. With respect to the elevation of those that are perfect, they are all from seventy to seventy-two feet high, and are eighteen feet five inches in circumference, except those near the first portals. The bases are round, and twenty-four feet five inches in circumference; they are four feet three inches high, and the lower moulding is one foot five inches broad. These columns have three sorts of ornaments towards the top, which may be termed capitals.

Besides the basso relievos already described, there are many others, particularly the representation either of a triumph, or a number of people going in procession to carry presents to a king, consisting of a multitude of figures with an empty chariot, a led camel, some led horses, &c.

It is observable, that the drapery of all the human figures in this edifice is extremely singular, and has not the least relation to that of the ancient Greeks and Romans; but their military habits resemble those of the Medes and Persians.

No muscles are visible in the naked parts of the figures, which have a heavy air, and nothing has been observed but the contours; this neglect makes them appear stiff and inelegant. The draperies have the same defect, and the whole has a tasteless sameness. The proportions, however, have been finely kept, both in the great and small figures, which is a proof that those who made them were not entirely destitute of capacity, but were probably obliged to be too expeditious to finish them with proper care. The ornaments are, however, exceeding beautiful, as are also the chairs in which some of the figures are seated, notwithstanding their being now much impaired. It is therefore probable, that some fine fragments have been destroyed. Besides, most of the stones are polished like a mirror, particularly those within the portals, and that compose the windows and pavements. These are of various colours, as white, grey, yellow, red, deep blue, and in some places black; but the stones of which the greatest part of the edifice is formed are of a clear blue. In short, every thing corresponds with the grandeur and magnificence of a great king's palace, to which the images and relievos give a surprizing air of majesty. There is no doubt of their having been very stately portals and grand galleries to afford a communication with all the detached parts of the edifice: most of the columns, whose remains are still so beautiful, were doubtless intended to support those galleries; and there even appears to be still some remains of the royal apartments. In a word, the magnificence of these ruins can never be sufficiently admired; and this structure must undoubtedly have cost immense sums.

Near the mountain are two ancient tombs of the kings of Persia, one to the north, and the other to the south. These are both hewn out of the rock, and are noble fragments of antiquity. Their fronts are covered with figures and other ornaments. The form of both is nearly the same, and therefore it will be sufficient to give a description of one of them; and we shall take that to the north. That part of the sepulchre on which the figures are carved is forty feet wide. The height is nearly equal to the width, and the rock extends sixty paces on each side. A range of four columns supports the entablature: each of their capitals is formed of the

heads of two oxen as far as the breast, with the fore legs bent on the top of each column. The gate, which is encompassed with ornaments, is placed in the middle between two of these columns, but is at present almost closed up. Above the columns are the cornice and entablature, adorned with nine small lions on each side in bas relief, advancing towards the middle, where there is a small ornament resembling a vase. Over the lions are two ranges of men, almost as large as the life, fourteen in each range, all armed, and holding up their hands as if to support the building above them; and on the side is an ornament that has some resemblance to a pillar, with the head of some animal that has but one horn. Above is another cornice ornamented with leaves. On the left, where the wall projects, are three rows of niches above each other, each containing two figures armed with lances, and three others on the side armed in the same manner. There are likewise two on the right side with their left hands placed on their beards, and the right on their body. By their side are three others like those on the other side. Above, on three steps, stands a man, who seems to be a king, pointing at something with his right hand, and holding a bow in his left. Before him is an altar, on which an offering is made, and from it the flames are represented ascending.

Two leagues from these ruins is a place called Noxi Rustan, where there are tombs of persons of eminence among the ancient Persians, that resemble those of Persepolis, only they are carved much higher in the rock. This place receives its name from one Rustan, a fabulous person, whose figure is carved there. It is pretended that he was a potent prince of so immense a stature, that he was forty cubits in height, and lived one thousand one hundred and thirteen years.

Before these tombs is a platform, above which their bases rise eighteen feet. The tombs themselves are four times that height, and the rock is twice as high as the tombs, which in the middle extend sixty feet wide. Under each tomb is a separate table filled with large figures in basso relievo, and on two of them are some traces of men fighting on horseback. Between these tombs are three other tables covered with figures, among which is a man on horseback preceded by two others, and followed by a third, which is almost defaced.

These tombs extend two hundred and eighty paces, and at the distance of sixty paces from the first of them is a little square building. Between the two tombs is a man on horseback placed in a niche; his hair falls down on his shoulders, and upon his head is a crown with a bonnet rising above it. He is dressed after the Roman manner, and has a large sword by his side, with his left hand on the hilt, and his right hand presented to a person before him, while a third figure, in a Roman habit, stands with his hands open in the attitude of a suppliant.

Figures half covered with earth are seen on the side of the third tomb, and in the middle of them is a man on horseback, which, the people say, represents Rustan; he is in a Roman dress, and has also a bonnet rising from a crown, with flowing hair, a long beard, and his left hand upon the hilt of his sword; but, notwithstanding the pretence of his prodigious stature, both he and his horse are of the common size. Before him is a woman with flowing hair, wearing a crown: she is dressed like Minerva, and holds up part of her drapery with her left hand. A third figure represents a warrior, with a tiara on his head, and his left hand placed on the hilt of his sword. In another compartment is an imperfect appearance of men fighting on horseback. All these figures are carved in the rock. This tomb of Noxi Rustan is supposed to be that made for Darius Hystaspes, from its perfectly corresponding with the description given of it by Ctesius in his History of Persia, and with that of Diodorus Siculus.

At two hundred paces distance, on the western side of the mountain, are two tables cut in the rock. That to the left represents two men on horseback, one of whom grasps a circle, of which the other has quitted the hold. Some imagine that the first is Alexander, and the other Darius, who by this action resigns to him the empire.

Others

Others imagine that these figures represent two potent princes, or generals, who, after being engaged in a long war, without obtaining any advantage over each other, at last agreed, that he who should wrest this circle out of the hand of his competitor should be acknowledged the victor. But these are at best no more than conjectures.

SECT. VIII.

Of the Exercises, rural Sports, Games, and Diversions used in Persia. Of the Manner of travelling; of their Couriers, and Foot Messengers.

HAVING considered the buildings of the Persians, and the noble antiquities still remaining of the grandeur of the ancient kings of Persia, we shall return to the moderns, and take a view of their exercises and diversions.

As the Parthians were for many ages famous for their skill in horsemanship, and the use of the bow, there are at present no exercises in which the young men of rank, both of that province, and of Persia in general, more excel.

In learning to shoot at a mark, a youth is first instructed to bend the bow, first a weaker, and then a stronger; after which he learns to shoot forwards, backwards, sideways, and almost in every posture. For some time they are exercised in shooting upwards into the air, to try which shoot the highest; after this they are brought to shoot at a mark, and to discharge their arrows with steadiness and truth. In these exercises they use arrows that have blunt iron heads; but for service they have them sharp, and shaped like the point of a javelin.

Their pupils are next taught to mount a horse with dexterity, to sit steadily on the saddle, to gallop with a loose reign, to stop short, and upon the least signal to turn to the right or left.

They are also taught to play at a game that has some resemblance to the game of bandy, only it is performed on horseback. Each person has a short bat in his hand, and a ball being thrown amongst them, they ride after it, and stooping almost to the ground, strike it while on a full gallop, and he who strikes it ofteneft before it comes to the end of the place appointed, wins the prize.

They are also taught to manage the sabre, and to throw the lance. The staves they throw by way of exercise are unarmed, and about five feet long, and with these they engage on horseback, and, though they have no steel point, frequently give each other dangerous wounds. After they had gone through these exercises they were formerly permitted to shoot for a prize in the royal meidan at Ispahan, before the king and court, that they might be witnesses of their activity and address. In that square is a high pole like the mast of a ship, and upon it was set a cup, sometimes of massy gold, especially if the king and great officers intended to shoot at it, as they frequently did before the reign of Nader. Those who contended for the prize rode full gallop with their bows and arrows in their hands, and when they had passed a little beyond the pole, without either stopping or turning their horses, they bent themselves backward, and let fly their arrows at the cup, and he who brought it down gained great honour. By these exercises the Persian troops have rendered themselves extremely formidable, not only when they attack an enemy, but when put to flight.

As to their rural sports, their manner of hunting seems no less remarkable. They have very select grey-hounds, but the stags and antelopes they course are so swift of foot, that the hounds cannot come up with them, without the assistance of their hawks. Of these they have various kinds brought from Circassia, the northern part of the empire, and even Russia. These hawks are not only taught to fly at quails, partridges, rabbits, and hares, but even at deer, and the most furious wild beasts. To bring them up to this exercise, they are said to take

the skin of one of these beasts, and having stuffed it, fasten a piece of flesh on its head, on which they suffer the hawk to feed while they draw the stuffed skin along upon wheels, to use them to fix themselves on the head, while it moves. When the young hawk has been for some time accustomed to feed in this manner, they carry him to the sport with an old staunch hawk used to the game. The dogs being let loose, the hawks are soon after thrown up, and fastening on the head of the beast, strike their talons into his flesh, and beat their wings about his eyes, so that not being able to see his way, the dogs come up and seize him. They usually carry a small kettle-drum at their saddle-bow to call off the hawks; and it is said that some of them were formerly taught to fly at men.

When the king or the great men go a hunting, the country people, for ten or fifteen leagues round, are ordered to drive all the wild beasts and game into a certain place surrounded with fences and strong nets; and when they are thus inclosed, every person in the company shoots at what he pleases, and there are frequently several hundred killed at one of these hunting-matches; but they generally stay till the person of the highest rank comes up, and discharges an arrow, after which they all let fly as fast as they can, there being generally a strange medley of animals driven in a crowd together, as antelopes, deer, wild boars, wolves, horses, and foxes. They know nothing of hunting by the scent, but they frequently bring up leopards and panthers to hunt, or rather surprize the game, for they creep from one cover to another, till they can leap upon their prey, but never pursue it in a continued course.

The Persians are not much addicted to gaming, and some of the most scrupulous look upon all games of chance as unlawful; however, some play at cards, dice, chess, tables, and other games. People of distinction also divert themselves with the fighting of wild beasts, and the common people amuse themselves with seeing the feats performed by rope-dancers, tumblers, and jugglers.

We shall now take a view of their manner of travelling, in which they differ greatly from the inhabitants of Indostan; for they have no vehicle that has the least resemblance to the palanquin, so adapted to indulge the indolence of the effeminate and luxurious; nor are there any wheel-carriages in the country. The only method of conveyance is by means of camels, horses, mules, and asses. The women of rank, who are as much as possible concealed, are put into a square wooden machine, two of which are hung like paniers on the back of a camel; they are about three feet deep, and just large enough for one woman to sit down in it, and over their head are three or four hoops, like those which support the tilt of a waggon, with a cloth thrown over them.

In times of peace, before the late reigns, and the civil wars that have spread desolation through the country, people usually travelled in caravans, consisting of four or five hundred camels, besides other beasts; this was attended with little expence, there being caravan-seras at proper distances, where they had their lodgings gratis, and purchased provisions at the best hand; and though the roads are frequently steep and mountainous, yet such care was taken in laying bridges and cañeways, and in levelling and enlarging the ways, that a traveller seldom met with any difficulties but what were easily surmounted.

The Persian couriers are armed with sabres, and wear a white sash girded from their shoulders to their waist, many times round their bodies, which enables them to ride for several days with little fatigue, they take horses wherever they can find them, which are frequently never returned to the owners: they even dismount travellers, and often leave them to walk and carry their baggage. The injustice of this behaviour occasions their being sometimes repulsed and severely treated: though according to the laws an entire submission is required, as they are employed in the king's service. Post-masters are supplied by the king's orders with thirty, forty, or fifty

fifty horses, according to their appointments; but as the demand is frequently greater than they are able to supply, and the shah's allowance very small, they are often obliged to abscond, which is a principal cause of the barbarity of the couriers. One of these post-masters, says Mr. Hanway, being challenged upon this account by Nader, answered, "That I have not supplied thy couriers with horses, is most certain; because for every ten horses thou hast provided, thou hast sent me twenty couriers: a man had better die at once, than live to serve a rascal;" and immediately stabbed himself. The shah cried out, "That is a brave fellow, save him:" but it was too late.

Those here called post masters are only appointed to keep the horses in readiness for the king's couriers, and have no concern with the letters of private persons. These are carried by shatirs, or footmen; and if any man has letters to send, he dispatches one of these with them on purpose. They will travel a thousand miles in eighteen or twenty days, and not ask more than twenty-pence or two shillings a day for their trouble. They take with them a bottle of water, and a little bag of provisions, which serve them thirty or forty hours. They generally leave the high road, and cross the country the nearest way. Some families make this their only employment, and breed their children up to it, by making them practise running from their infancy.

The shah and the great men have several of these in their retinue; but before a man can be admitted one of the king's running-footmen, he must give a very extraordinary proof of his being swift of foot; for he must run from the great gate of the palace at Isfahan to a place a league and a half from that city twelve times in a day, and every time bring an arrow delivered to him by those who stand at the end of the race, to shew that he has run the whole course; and this he performs between sun-rise and sun-set, that is, in thirteen or fourteen hours at most, though it is no less than a hundred and eight miles. None but the shah's favourite servants are admitted to this honour. On the day of trial the elephants and horsemen are drawn up in the royal square, with the drums, trumpets, and other music sounding, as if it was a great festival. All the great men make presents to the shatir, and several of them ride the course with him; and the mob, every time he returns, express their satisfaction by their shouts and acclamations.

Whenever the viceroys and khans admit a shatir into their service, they oblige him to run the same number of miles, and he is caressed and presented with gifts by all their dependents, in the same manner as the shatirs of the king.

SECT. IX.

Of their Marriages, and Treatment of their Women; their Employments, and of the Death and Funerals of the Persians.

THE Persians are allowed four legal wives, but the people in general are far from making use of this liberty: and we are informed by Mr. Hanway, that a mullah observed to him, that though their law permitted a plurality of wives, and did not restrain men in the number of concubines; yet they always considered him as the most virtuous man who confined himself to one wife, without any concubine; and at the same time intimated his opinion, that celibacy seemed to be a war against nature, and was consequently a crime.

Indeed few men have more than one wife, who, among the great, seems to be taken from some political view, as the quality or interest of her family, and to serve as the mistress of the concubines, who wait upon her, though they are equally admitted to their master's bed, and their issue is no less legitimate than her's.

In choosing a wife they are satisfied with the account they receive from others of her beauty and accomplishments. Love, especially among those of high rank, is the least motive for entering into the marriage-state. This she does not much expect. Her great induce-

ments are the number of slaves, the cloaths, the equipage, and the figure the man makes in the world. Indeed if a woman is so unfortunate as to feel a very tender passion for her husband, she is commonly unhappy, from seeing him leave her bed for that of a slave, and perhaps for a common prostitute; and if she has the boldness to express her resentment, she will probably have the mortification to see another wife introduced into the house to govern in her stead.

The Persians, when they meet with an advantageous match, marry their children in their infancy, otherwise they are in no haste with respect to their sons; but allow them in the mean time a female slave for their bedfellow.

Before marriage the woman is stripped naked, and her person examined by the mother, or other relation of the man, as the man is by the parents or friends of the woman. A report being made, the woman's parents demand the price; which being paid, the judge, or, where there is none, the priest, having received notice that the parties are ready, marries them, often without their having seen each other.

The day before the bridegroom takes home his bride, he sends her a habit, ornaments, and jewels, suitable to her quality; and the next day, towards the evening, he goes on horseback, with the richest furniture he can procure, attended by his friends, with music and dancing-girls, to fetch her home. She meets him part of the way mounted on a camel or horse; but so veiled that her face cannot be seen. She is attended by her relations and friends in their gayest equipage, with her slaves, cloaths, and baggage. Both companies being joined, they march to the husband's house with lighted torches and music playing before them, and followed by the mob, who, with joyful acclamations, express their wishes for the happiness of the new-married pair.

On their arrival at the house the bride is led to her apartment, and the husband soon follows her. This is in general the first view he has of her face. The company spend the remainder of the evening, and sometimes several days successively, in feasting and rejoicing at the house; but the men and women are in separate apartments; and if it be the wedding of a man of quality, the music, the dancing-girls, and the mob, are also generally well entertained. But marriage does not give the women any liberty; for they, to all appearance, are considered as little more than servile creatures, formed for the pleasure and indulgence of their lord.

"Happy were it for the Christian world, says a pious and moral historian, if women were more generally taught from the earliest time of life, that rebellion against husbands in Europe is, at least, as great a crime as Asiatic tyranny over wives; and the thoughts of the latter must necessarily make them shudder. Women are not often taught the doctrine of subordination otherwise than by custom, which they sometimes call, and much oftener think, an arbitrary invasion of their rights; the understanding and the heart ought to subscribe to this doctrine, in order to establish this rule of conduct upon a solid basis. This women might more generally comprehend, that subordination is necessary to the very being of government; that the pre-eminence which men enjoy, consists chiefly in a superior toil; that whether a man has the mind of an angel, or a brute, still the gentle passions, and the submissive conduct of a wife, must establish her power in the heart of her husband, more permanently than all the arts of pride and rebellion; thus it must be if she means to possess his affections; and if she does not mean it, he has the greater reason to maintain that superiority with which nature has invested him. And as Providence has appointed man the guardian and protector of woman, he ought therefore to be the chief object of her love."

The Persians of rank have also a kind of concubines, whom they agree with either for life or a certain time. These contracts are also registered before a magistrate, and where a man parts with one of these, she must remain single forty days before she enters into a contract with another, to see if she be with child; for in that case the first man must keep her till she is brought to bed, and afterwards take care of her children. A man

may also take his slave to his bed, but he may dispose of her as he pleases without any ceremony, and yet their children inherit according to their seniority; and if the son of a slave be the eldest, he has an elder brother's portion.

With respect to the children, every person has a right to dispose of his effects to such of them, and in such proportions, as he thinks fit, except that he is limited by the marriage-contract to leave a certain part to his legal wife, which descends to her issue. But where the father makes no will, and is under no obligation to leave any part of his fortune to any particular woman and her children, the eldest son takes two-thirds of his estate and effects, and the rest is divided among the younger children without distinction.

Divorces are easily obtained, especially where both parties agree to part: the wife usually alleges, that the husband takes up too much time with his slaves and concubines to afford her due benevolence, or else that he is impotent; in either of which cases a divorce is readily granted, and both the man and woman are at liberty to marry again.

It will not be improper here to take some notice of the employments of the women. Those of Ghilan are very industrious; for the common sort are often seen abroad, without veils, planting rice, and performing other offices of agriculture; and within doors they are employed in spinning and working in different manufactures: but women of superior quality work very little, if at all. Quintus Curtius observes, that Alexander sent Darius's mother several pieces of purple, and other vestures, which he had received from Macedon, that if the manufacture pleased her, she might cause her grand-children to make them for her diversion. This was refused as a great indignity, it being esteemed mean and dishonourable for ladies in Persia to work in wool. Alexander excused himself as being ignorant of their customs, alleging, that his sister had worked the robe in which he was arrayed. The Persian ladies, says our author, are still of the same opinion; nor is this surprizing, if we consider that in Europe, where industry is reckoned a principal virtue, there are many women whose birth, fortune, and beauty might challenge the highest attention, who rather choose to be ignorant of the essential duties of life, than of its vain ceremonies and amusements.

The females who do not labour in the field are seldom seen abroad, except in a morning before the sun rises, and then they are covered with veils which reach down to their feet. When they travel on horseback, every lady of distinction is not only veiled, but generally has a servant who runs or rides before her to clear the way; and, on such occasions, the men, even in the market-places, always turn their backs till the women are past, it being thought the highest ill manners to look at them. "But this awful respect, says Mr. Hanway, is only a proof of the slavery in which they are doomed to live. The care which they take to conceal their faces, to avoid the imputation of acting indelicately, and contrary to custom, has made so strong an impression on them, that I was told of a woman, who being accidentally surprized in bathing, shewed her whole person, except her face; to hide which all her solicitude was employed."

The girls are esteemed at age when nine years old, and the boys at thirteen; and are no longer under the direction of their guardians: and when a guardian dies, the magistrate, upon examination, will admit them to be of age sooner. The eldest son is always guardian to the younger children, and the infants have the privilege of not having their estates seized for the debts of the deceased till they are of age and able to plead for themselves.

We shall now give some account of their treatment of the dying and the dead, particularly of their several funeral rites.

When a man is thought to be drawing near his last hour, they set up lighted lamps, or make small fires on the terraces of his house, that the people of the neighbourhood and those that pass by may pray for him. The mullah, or priest, is also sent for, who reminds him that it is time to review his past life, and repent of his sins;

they likewise make him repeat his creed, that there is but one God, who has neither companion nor equal; that Mahomet was his prophet, and sent into the world to publish the true religion; and that Ali and the eleven Imams are his true successors. When he can speak no longer, they read some chapters of the Koran to him till he expires. His death is immediately known by the groans and lamentations of those about him. The relations immediately set up a great cry, rent their cloaths, tear their hair, and beat their breasts; while the women in particular utter their complaints, and address the corpse with the most tender expressions.

In the mean time the cadi is informed of his decease; on which he gives an order to a person whose office it is to wash the dead, to send some of his people for that purpose. If it be a man he sends men, and if a woman those of her own sex, who immediately strip the corpse, taking all that is upon it for their own use, and then carry the body to a certain pool or large basin, provided in every town for that purpose in some private place; but the great men have basins in their gardens, over which they pitch a tent for washing any of the family when they die. After they have cleaned the corpse they stop up all the vents, as the mouth, nose, ears, &c. with cotton, that nothing may issue from them. Afterwards the corpse is wrapped up in a new winding-sheet of cotton cloth; and if it be a person of fortune, some passages out of the Koran are stamped upon it. The body is then deposited in some place not near the house; and if it is to be buried at a considerable distance, it is put into a wooden coffin, filled up with fat, lime, and perfumes which is their only method of embalming the dead in Persia, for they never embowel them.

If they are interred not far from the place where they die, they are carried thither directly as soon as they are washed, without much ceremony; and the people who attend the corpse, follow it without the least order. At the interment of persons of distinction, the ensigns of the mosque are carried before them on long pikes; one has at the end of it an iron hand, which they call Ali's hand; others have crescents, and on the rest are written the names of Mahomet, his daughter Fatima, and his twelve successors. They have also silk streamers, and led horses, which carry the turban and arms of the deceased. The neighbours offer their service for carrying the corpse to the grave; and if a man of rank meets a funeral, he will dismount from his horse and assist in carrying the bier.

None are buried in the mosques, but in many places they have their burying grounds at a little distance from the town, by the road side: however, in Isfahan and several other great cities, there are burying places within the city. Their graves nearly resemble ours, only on the side next Mecca the earth is made hollow, and the corpse laid in it wrapt in its winding sheet without a coffin, with the face towards Mecca. If it be a great man his turban, his sword, his bow and quiver or arrows are laid by him. The reason of their laying him under a hollow place of the earth is from the opinion, that the soul re-animates the body soon after its interment, and is examined by certain angels in relation to his life and manners. The Sâieds, who are of the family of Mahomet, never have any earth thrown into their graves, for they are only covered with a great stone. They have generally monuments and tombstones as with us, but instead of giving an account of the deceased, they usually engrave upon them some passages of the Koran; or an epigraph, in which, according to the common sense of mankind, life is compared to a flower that blossoms in the spring, and in the summer appears in the full lustre of its beauty; but in autumn begins to wither and decline, and when winter comes on, a gust of wind blows it to the ground, where it lies and rots.

Eight or ten days after the funeral, and on certain festivals, the friends and relations visit the tomb, especially the women with their children, who there renew their lamentations, and beating their breasts expostulate with the deceased upon his leaving them; mean while their friends endeavour to comfort them, and sometimes leave

leave at their grave cakes, sweetmeats, and fruit, in order to please the angels who guard the sepulchre.

They usually mourn forty days, not by wearing black, which they detest as an infernal habit, but by shewing the most lively expressions of grief two or three times a week, and wearing a torn and negligent garb of a dark blue colour. This time being expired, they bathe, shave, and dress themselves in their usual habits. Their wives appear most inconsolable, for a widow in Persia seldom marries a second husband.

The Persian kings are frequently buried at Kom in great state, as appears from the following account of the interment of Soliman. The corpse was preceded by one hundred camels and mules, which carried provisions for a thousand people, who were to attend it on the road; after which was carried the body in a large litter covered with a pall of cloth of gold, by two camels led by the Nazir or high-steward. On the side of it went two servants burning perfumes in golden censers, and a company of priests singing their prayers. These were followed by an empty litter covered with red and green; then followed all the great officers of the court on foot with their cloaths rent, except the prime minister, who was permitted to ride, on account of his great age. Many thousands of the people joined the procession, and made dreadful lamentations, as for their common parent. In this order they proceeded about a league from Ispahan to one of the king's country palaces, where the corpse rested: and the following night those appointed to attend it proceeded on their journey to Kom, while the great officers returned to Ispahan to attend the new king. The shops were then opened, which had been shut ever since the people had notice of the king's death, and the court resumed its usual splendour.

S E C T. X.

Of the Religion and Superstition of the Persians.

AS to the established religion of Persia, the Turks and Persians equally acknowledge the Koran to be the great law of the prophet Mahomet; but trace their divisions and inveterate animosities as high as his immediate successors. Ali was Mahomet's brother's son, and married to Fatima, the daughter of the false prophet. Hence the Persians infer his right to the succession, which was notwithstanding invaded by his uncles Abubeker, Omar, and Osman, the brothers of Mahomet, whose usurpation, both as kings and prophets, is approved of by the Turks. Ali, at length, succeeded, and the dispute might have been lost in oblivion, had he made no different explications of the Koran. This, however, produced no extraordinary effects till the fourteenth century, when Sheslie, a man of an exemplary life, who pretended to a regular descent from Ali, began to teach and expound the Mahometan law, and the doctrine of Ali's followers, in preference to the precepts taught by the Turkish doctors. This reviving the remembrance of the injury done to Ali by his uncles, the Persians began to curse them in their public prayers, and changed the form of the Mahometan creed, by giving Ali the title of the friend of God. These two sects being thus divided, those who maintained the succession of Abubeker, Omar, and Osman, called themselves Sunnis, while the followers of Ali took the name of Schias.

The Persians acknowledge that the Mosaic was the true religion before Christ, whom they also believe to be a true prophet and teacher sent from God; but that the religion he taught was contained in a book, which, at Mahomet's coming, was taken by the angel Gabriel into heaven, and the Koran brought down in its stead. They also, like the other Mahometans, say, that Jesus Christ did not die upon the cross, but as he was going to his crucifixion, he was invisibly translated to heaven, and that Judas being miraculously brought thither in his place, his face appeared like that of Christ, and he was crucified in his stead. Thus they confess the truth of our Saviour's mission, but mingle almost every thing relating to him with extravagant fictions.

The Mahometans have two articles of faith, and five of practice. That there is no other God but God, and that Mahomet is his prophet; that men ought to observe bodily purifications; pray to God at the appointed times; give alms to the poor; fast all the month of Ramezan, and, if possible, go in pilgrimage to the temple of Mecca. To these the Persians add an eighth article, which is, that Ali is the friend of God.

The Persians maintain that all souls were formed long before the creation of the world, and many of their doctors believe the metempsychosis or transmigration of souls. Their history of the creation has many fables, mixed with the truths they have taken from the books of Moses.

They say that both good and evil angels were made of the substance of light and fire, and being composed of soul and body, their aerial forms may be so condensed as to become visible. That the first time the evil angels disobeyed God, the good angels fought them, and brought them captives to heaven, where God pardoned them; but he afterwards creating man, and commanding all the angels to bow before him, the evil angels, filled with pride, again rebelled; upon which they were cursed by the Almighty, who precipitated them from heaven into a place which their fury and despair has rendered hell.

They imagine that as soon as the deceased is laid in his tomb, the grave closed, and the company retired, the departed soul re-enters the body, and is visited by two black angels, terrible to behold, the one called Munkir, and the other Nekir, who oblige the person to sit upright, and question him concerning the unity of God, the mission of Mahomet, and the good or evil he has performed, which they record in a book to be opened at the general judgment: that in the mean while, the souls of the faithful are filled with transports of joy; while the wicked endure the dreadful pangs of remorse. They say, the soul wanders about till the body is interred; but that it has no sooner undergone the first examination in the sepulchre, than it enters an aerial body, in which it continues till the general resurrection, when it will be re-united to its earthly frame.

After the final judgment they maintain, that all men must pass over a certain bridge no wider than a razor's edge: that unbelievers and the wicked will infallibly fall in their passage into hell; but that the faithful shall pass the bridge swifter than a bird flies through the air, and enter into paradise.

They maintain, that the torments of hell consist in being put into the hands of devils, who shall hang up the body in dreadful caverns full of dragons, serpents, and all manner of noxious and loathsome animals, which shall perpetually gnaw it, and fill the soul with rage and remorse. On the other hand, the joys of paradise will, according to them, entirely consist in sensual delights.

The blessed, say they, after they have tasted of the fountain of living waters, shall seat themselves on the banks of the river of delight, which is shaded by a tree so immensely large, that was a man to ride post fifty thousand years he would not pass the extent of one of its leaves: that Mahomet and Ali shall serve the happy with the water of this delicious river, mounted on the Pay Duldul, an animal that has the head of a woman, the foot of a stag, and the hinder part of a tyger: that they will be attended by innumerable companies of fair celestial beauties, with large black eyes, created on purpose for the enjoyment of the elect. They also maintain, that they shall enjoy the free use of these voluptuous pleasures, without being capable of sinning, because nothing is forbidden, nor shall they there experience the effects of satiety, but their life, and health, and vigour will be everlasting.

If they be asked how they can suppose, that in paradise they shall be taken up with mere corporal enjoyments, which perish in the possession, they boldly reply, That these are not formed to supply any necessities of nature, but for pleasure; and that all the delights we taste in this life, we shall enjoy in a much higher degree in paradise; for this world, say they, is but a type of that, and all that we see came from thence, though

though they are extremely degenerated from their excellent original. If it be objected, that if we eat and drink in heaven, we must be subject to the necessities and defilements which follow eating and drinking, they answer, that the delicious food of paradise shall evaporate in a perfumed sweat through the pores; and that though they say the Persian women shall be excluded paradise, they only mean that they shall not inhabit the same paradise as the men; but in another place will enjoy equal delights.

There are, however, some Persian doctors, who consider all the promises and threatenings in the Koran in a spiritual and allegorical sense, and say, that these things are thus delivered only to accommodate them to the gross ideas of the people; but that the happiness of paradise really consists in being employed about objects proper for the soul, as in the knowledge of the sciences, and the sublime operations of the understanding, and that the body shall have pleasures suitable to its nature, and enjoy all the delights of which it is capable; but not, as here upon earth, by meat and drink, and sensual indulgencies: that hell shall consist in regret and despair for the loss of paradise, while the body will be afflicted with the most excruciating torments, but after what manner they do not pretend to determine.

The Persians sometimes exalt Ali above Mahomet himself; they even pretend that Ali is not dead, but taken up into heaven, whence he shall return and fill the world with his doctrine. They never speak without the utmost detestation of Abubeker, Omar, and Osman.

They distinguish uncleanness into two kinds, one of which they esteem sinful from its being absolutely forbidden by their law, as to drink wine and strong drink, to eat pork, &c. while the other only communicates a defilement that renders a person unfit to perform certain acts of religion, as to pray to God, or read the Koran, while he continues in this state of uncleanness. They not only pretend that it is unlawful to drink wine, but that every thing is defiled in which wine has been put, or on which a drop of it has fallen; nor is it lawful for them to be in a room where wine is kept. But though the drinking of wine be forbidden by their law, and their commentators are very severe in their censures of those who use this indulgence, many of the Persians, particularly in the army, drink it pretty freely, and also intoxicate themselves with spirituous liquors. When they are asked by a Christian how they dispense with this precept, they answer, "In the same manner as you dispense with drunkenness, adultery, and fornication, which are no less forbidden to Christians, and yet many among you glory in their excessive drinking, and in their debauching women."

The bigotted Persians lay a greater stress upon the ceremonial part of their law, than on the moral; for their washings and purifications must be observed, whatever else they omit. They have the maxim of their prophet frequently in their mouths, that "religion is founded in purity, and half of it consists in a man's keeping himself undefiled." Their prayers are vain and criminal when offered up with unwashed hands, and it is the highest profanation to touch the Koran in such a state. There are indeed such a variety of defilements, that though they are obliged to pray five times a day, it is almost impossible to prevent their being polluted between one prayer and another.

As the Persians reckon their day from twelve at noon to twelve the next day, the first hour of prayer is exactly when the sun is in the meridian. The second is in the evening; the third when it is so dark that one cannot distinguish colours; the fourth is to be made on lying down to sleep, and the fifth in the morning, and may be performed at any time between the disappearing of the stars and noon. All these prayers would be an insupportable burden, considering the purifications and other preparations required before they begin their devotions, were they not indulged in some particulars: for instance, they are allowed to offer up two sets of prayers at the same time; for though that in the morning is performed singly, those for noon and the evening may be offered together; and those to be said when it

grows dark and at bed-time may also be said together; and if they are prevented saying their prayers at the appointed times by any pressing occasion, they may afterwards say them as soon as they have an opportunity. These set hours of prayer give the Persians an opportunity of retiring from company whenever they think fit, without being thought guilty of rudeness; for nobody is ever importuned to stay, when he declares that he is going to his devotions.

The mullahs, and those who have more religion than their neighbours, keep exactly to the five stated hours of prayer, and never deviate from them but in cases of the extremest necessity.

In most Mahometan countries the times of prayer are proclaimed by the officers of the mosques from their steeples; but in Persia those officers declare the time of prayer from the top of the mosques. Upon common days no more than one or two of these criers are employed; but upon festivals there are sometimes ten or a dozen of them, particularly on Fridays, their sabbath; and it can scarcely be conceived how far their voices are heard. They begin with these words, "O God, most great!" which they repeat four times, turning to the four winds; then they add, "The testimony we render to God is, that there is no other God but God. Mahomet is his prophet, and Ali his friend." This they also repeat four times as above, and then say, "Arise, and pray, perform that most excellent duty which Mahomet and Ali, the most perfect of created beings, have commanded." If it be at midnight, which is one of their times for offering up prayers of supererogation, or in the morning, they add, "Awake out of your sleep;" and having repeated the words, "O God most great!" four times, sing some verses of the Koran, and then conclude with "Omar be accursed." When the people hear these criers, they arise up and go to prayers in their houses, or wherever they think fit.

In performing their devotions they have several ceremonies, which must not be omitted; first they put off their slippers, and all their ornaments: even their turban must have neither gold, nor silver, nor embroidery, and therefore they usually put on a white callicoe turban. They take particular care to wear at such times no skins or furs belonging to any beast prohibited to be eaten by their law; and always wash their face, feet, and hands. Every person has a little carpet, about five or six feet long, and three broad; in this are wrapped the things they use at their devotions, as the Koran, which is kept in a little bag by itself, an earthen dish, their beads, a pocket-glass, and sometimes a few tattered relics. These they take out, and having spread the little carpet before they begin their prayers, they sit upon their heels, and range these little tinkets in order. They then take the comb and glass, and comb their beards; take off their purse, their seals and rings, their sabre and knife, that they may present themselves before God in the most humble manner. Then turning their faces towards Mecca, they begin their prayers; at certain parts of which they stand, then kneel, and then prostrating themselves on the earth, set their foreheads on a bit of clay of about the size of a crown-piece.

On these occasions they count their beads on a string, as is the custom of some Christians, who doubtless learnt it of them, as they did of the neighbouring pagan nations. Though they pray so often, their prayers are pretty long, and they seem to perform their devotions with inconceivable reverence and attention; nothing can divert them from what they are about; their eyes remain fixed, and every gesture is exceeding just and suitable to the occasion; and in short, they perform this duty with greater reverence and attention than most Christians. It will not be improper here to add the observation of Mr. Hanway, "Though the Persians, says he, are become extremely immoral, yet they give one proof of religion vastly superior to the Christians: for I never could observe that they mentioned the name of the Supreme Being, except upon solemn occasions, or at least in a respectful manner."

Prayers for the dead are recommended, but not enjoined by the Persian religion. They think it an act



Commemoration of Abraham's sacrificing his Son.

of piety to commemorate at certain times their deceased friends, and some of them are of opinion, that God will increase the happiness, or lessen the misery of departed souls, in compliance with the earnest intreaties of their surviving friends. None of them, however, pray to their saints, or even to Mahomet or Ali, to intercede for them; for they do not believe that they even know what is done upon earth, but as God is pleased to reveal it to them.

In all their religious books and discourses charity is warmly recommended, without which their prayers are held to be vain and ineffectual. They dispose of their alms chiefly in public buildings, as in erecting caravanseras, bridges, cauleways, cisterns, receptacles of water, mosques, colleges, and bagnios.

The alms particularly ascertained are a kind of tythes of cattle, corn, money, and merchandize, only taken out of the neat profits after all rent and charges are deducted, and these are not given to the priest, but, like their acts of charity, are applied to different purposes; as to the maintenance of the Mahometan faquirs, or begging priests, to redeeming slaves severely treated by their masters, to the relief of insolvent debtors, and of strangers in distress. The rest are employed in public buildings, in erecting mosques, caravanseras, &c.

They have no set time for circumcising their children: some maintain that it ought to be at thirteen years of age, because Ishmael was circumcised at that age; but they generally administer it when the child is four or five years old, on account of its being less painful and hazardous than when they are older. Some barber performs the operation, and applies styptics and astringents to stop the bleeding. They observe neither any particular day nor hour for performing this ceremony, but do it when and where they please. However, on the circumcision of a great man's son, a mulah comes to his house, and reads in the Koran during the operation; but they have no office on purpose for it. The rest of the day is spent in rejoicings.

The Persians have several fasts, the most remarkable of which is that named Ramezan, from the name of the month in which it is held, and which lasts from the beginning to the end of it. When this moon first appears, it is proclaimed by the holy criers in great numbers on the terraces of their mosques, as a surprising piece of news, and this publication is accompanied with their singing hymns on the occasion; the people answer in joyful cries, and illuminate the streets; while the horns sound from the terraces of the bagnios, to give notice that the baths are ready; for all their acts of devotion begin with washing themselves. Every one is obliged to fast during the month of Ramezan, from break of day till sun-set, during which time they are not even allowed to eat or drink any thing, or to wash their mouths, or even their faces, lest it should be any refreshment; and some even make a scruple of swallowing their spittle, or opening their mouths to let in the air. All amorous commerce is prohibited even in words and looks. At sun-set, when they are allowed to eat, this is proclaimed from the mosques; then the people having performed their purifications, and said a short prayer, begin to eat some light food, as fruit and sweetmeats, and some time after go to supper, in which they spend more time than usual; for they eat very slowly to prevent any ill consequence from a full meal after so long a fast. Those who live by their labour generally make a meal about two hours before day; and then lie down to sleep. Those of dissolute morals feast all night, and sleep the greatest part of the day; so that in many places the Ramezan rather resembles a festival than a fast, with this only difference, that like the debauchees in this part of the world, they turn day into night. Those who live regularly rise in the morning to go to bathe, in order to purify themselves from all pollution, and both their habits, their countenances, and discourses are suitable to the occasion. Great part of the day is spent in retirement, praying, reading the Khoran, and other books of devotion; and though they do not scruple to transact business, they are more cautious of conversing with people of a different religion, lest they should be defiled, and rendered unfit for their devotions. In the day-time

fewer people are to be seen in the streets than in the other months; but in the evening crowds of people appear in the markets and other places of resort: hence it is sometimes called the feast of candles, from the multitude of lights set up in all parts.

The Persians are also required once in their lives to make a pilgrimage to Mecca, the place of Mahomet's birth, where is a little chapel, called the house of God, which, according to tradition, was built by Abraham, and to which all the Mahometans pay an extraordinary veneration. Of this chapel we shall give a particular description when we come to Arabia.

The principal religious festivals of the Persians are those in commemoration of Abraham's sacrificing his son, and that of the martyrdom of the two Imans, Hossein and Hassein. Those who keep the feast of the sacrifice rise early in the morning, and ride out of the city at break of day, in order to sacrifice a sheep or goat, after which they cause several to be killed in their own houses, and distribute them among the poor. In every great town there is also a general sacrifice of a camel, at which, it is said, the king himself assists, when at Isfahan. This festival is performed in the following manner.

On the first day of the month Zilhah, one of the king's camels is delivered to the people, who, having dressed him up with garlands and ribbons, lead him through the city, preceded by trumpets and other music. This is done every day till the tenth, the people all the while following the beast in crowds, with loud acclamations; and he is even brought into the houses of all the great men, that the women of their harrams may see him unperceived, while the mob who attend the procession receive money or good cheer at every house.

The day of sacrifice being arrived, the camel is led to a field near the city, to which the king sometimes comes in his cap of state, attended by all his courtiers, whose turbans are adorned with precious stones, and who are attended with a magnificent retinue. They then make the camel lie down on his belly, with his head towards Mecca, several men holding him with ropes to prevent his stirring; and being surrounded by the king and the officers of his court on one side, and the priests on the other, who offer up certain prayers on the occasion, the beast is struck on the left shoulder with a lance, and immediately after his head is cut off and presented to the king: the body and the four quarters are given to the five great wards into which the city is divided, and the people carry them away in triumph amidst songs and rejoicings. A certain family in every ward has the privilege of keeping the sacred flesh, and the chiefs of these families make an entertainment for those who assisted at the sacrifice, they being furnished with provisions for that purpose by the wealthy people in the neighbourhood, to whom in return they send little morsels of the camel sacrificed the preceding year; for the quarters of the camel are always salted, and kept till another camel is slain. Those who get the least piece to eat, imagine that it is accompanied with every blessing.

The next great festival, which, in many respects, has the appearance of a fast, is in memory of the death, or martyrdom, as they term it, of their patriarch Hossein, who was slain in a battle with the califf of Damascus, who contended with him for the empire, in the sixty-first year of the Hegira. They say, that after he had lost the battle, he retreated with his broken troops into a desert near Babylon; but, when he had been pursued fourteen days, was overtaken by his enemies, and died bravely fighting and covered with wounds.

This festival continues ten days, during which no trumpets or musical instruments are sounded, and those who observe it strictly neither shave nor go to the bagnio. At this time they never begin a journey, nor even undertake any important affair. Many of them rend their cloaths, paint their skins black, and appear with sorrowful countenances. The streets from morning till night are filled with people, some almost naked, others stained with blood, and others in armour with naked swords in their hands: some seem faint and ready to perish, and, with all the signs of anguish and despair, cry out as loud as possible, Hossein! Hossein! This

P p p

Hassein

Hassien was the eldest brother of Hossien, who was slain in the same war. What the people endeavour chiefly to express is the heat and thirst with which Hossien was afflicted in the desert, which, they say, was so great, that his tongue hung out of his mouth. If they meet either a Pagan or a Christian they cry, Cursed be Omar; to which the other, if they would not be insulted, must reply by repeating the same words. During the ten days of mourning there are altars at the corner of every street, and a place inclosed and hung round with shields, firearms, colours, standards, drums, trumpets, and all kinds of war-like instruments. In the night-time the streets are illuminated, and their doctors preach to the people on the subject of the festival, inflaming their rage against the enemies of their saint. It is impossible to conceive the grief and anguish expressed on these occasions; they beat and utter lamentations, as if under the deepest affliction. On the first days of the feast their preachers entertain them with an account of the birth of Hossien, in which they relate a thousand fabulous circumstances. In the latter part of the feast they expatiate on Hossien's resignation, in voluntarily devoting himself to death. They pretend that four thousand angels in vain offered him their assistance; and that one, in particular, in the form of an hermit, brought him a cup of water when he was ready to expire with thirst; but Hossien, refusing to accept it, told him, if he pleased he could command a brook of water to issue out of the earth; and then touching the ground with his finger, there sprung up a large fountain; but declaring, that it was decreed he should die under his misfortunes, he never attempted to quench his thirst. The sermon being over, the people renew their cries of Hossien, Hassien, till being spent with this exercise, they return home and feast. During this festival the Persians are extremely charitable, and think it a crime to refuse alms to the poor. Before the houses of the great stand vessels of ice and water, that none may suffer by thirst; and the king daily entertains at least four thousand people, who attend the procession. A number of machines and pageants are carried at this feast; and among the rest open chariots and biers, in which are the representations of the mangled bodies of Hossien and his friends. This festival seems solely intended to keep up, from political views, an inveterate hatred against the Turks, whom they esteem their natural and most formidable enemies.

As the religion of the Persians leads them to conceive the most wild and extravagant ideas of the agency of invisible beings, these have an influence on their conduct in private life, and the most amazing superstition tinctures all their actions; and, by strongly influencing their hopes and fears, frequently prevents their taking those rational measures which alone can enable them to escape the misfortunes they dread. Hence, instead of having recourse to the dictates of reason, and the measures inspired by prudence, they have recourse to charms and amulets, formed of inscriptions on paper, and sometimes on precious stones; thus certain passages of the Koran, worn in a little bag about the neck, are esteemed a sovereign remedy against diseases and enchantments. Sneezing is held a most happy omen, especially when often repeated; the hands with the fingers interchanged, and some particular postures of the body, are esteemed full of magic power; and, if used maliciously, of dangerous consequence. Mr. Hanway mentions an officer whom he travelled with, and that was going to the shah to answer for his conduct, who endeavoured to learn by heart a prayer composed by Hossien, which, if repeated right in the presence of the king, he imagined would divert his wrath; but if falsely, increase it. This officer had another spell which he proposed to use; this was the repetition of ten particular letters in the alphabet, as he entered the royal tent, closing a finger at each, and keeping the first clasped till he came before the throne, when he was suddenly to open his hands, and by the discharge of this magic artillery, to subdue the king's wrath. As the minds of the Persians are tainted with an extravagant fondness for the marvellous, they imagine that the meteors, which resemble falling stars, and are vulgarly called so, are the blows of angels on the heads

of the devils who would pry into the secrets of paradise. Cats are held in great esteem, but dogs in abomination: so that though they use them sometimes at their diversions, they are never permitted to come into any room. The Turks are not much behind them in this folly: in the reign of Shah Abas the Grand Signior sent to that prince to desire, that as none but their prophet and his children had been dressed in green, none of his subjects might be permitted to wear that colour, especially in stockings. To this Shah Abas, who was a man of understanding, made answer, that if the Grand Signior would prevent the dogs pissing on the grass in Turkey, he would comply with the request.

S E C T. XI.

Of the Religions tolerated in Persia; particularly of the Gebers, or Gours; with an Account of an extraordinary Phenomenon called the everlasting Fire.

UNDER Indostan we have given a particular account of the Parsees of India, who were once driven from Persia, and are of the same religion as the Gebers, or Gours, only differing in some points of smaller moment. They are both descended from the ancient Persians, and both are of the religion of the ancient Magi, the followers of Zoroaster; both consider light as the most perfect symbol of true wisdom and intellectual endowment, and darkness the representation of ignorance, vice, and every thing hurtful and destructive; both abhor the worship of idols, and adore God under the form of fire, considering the brightness, activity, purity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature and perfections of God; and therefore shew a particular veneration to the sun, as the noblest representative of the all-wise and all-perfect Creator. The Parsees of India, however, censure their brethren of Persia for corrupting the ancient doctrine, and introducing an evil principle into the government of the world. This many authors represent as the ancient doctrine; some assert, that the followers of Zoroaster held a co-eternity of these principles, which they termed Oroozm and Harriman, which the Greeks called Orosmales and Arimanius; while others say, that, according to the Persian mythology, Oroozm first subsisted alone; that by him both the light and darkness were created; and that Harriman was created, or rather arose from darkness: that good and evil being thus mixed together, they would continue till the end of all things, when each should be separated and reduced to its own sphere.

But what is most remarkable with respect to these people, is commonly called the everlasting fire, a phenomenon of a very extraordinary nature, about ten English miles from Baku, a city situated in the north of Persia, by an excellent haven of the Caspian sea. This object of their devotion is on a dry rocky-soil, where there are several ancient temples built with stone, supposed to have been all dedicated to fire, most of them arched, and only ten or fifteen feet high; among which is a temple, in which the Gebers still preserve the sacred flame, which they pretend has continued burning ever since the flood; and they believe it will last till the end of the world. It rises from the end of a large hollow cane, which is stuck in the ground, in a blue flame, in colour and gentleness not unlike a lamp that burns with spirits, but seemingly more pure. Here are generally forty or fifty poor devotees, who come hither in pilgrimage.

At a small distance from this temple is a cleft of a rock, in which is an horizontal gap two feet from the ground, near six long, and about three broad, from which rises a constant flame, of the colour and nature of that just described. In calm weather it burns low, but when the wind blows, it sometimes rises eight feet high; and yet the flame cannot be perceived to make any impression on the rock. The Gebers here also pay their adorations, and say, that if these fires are stopped in one place, they will rise in another.

What

What appears still more extraordinary, there is undoubted proof that these fires constantly burn without any supply being added by the people to feed the flame, for Mr. Hanway observes, that for above two miles round this place, the earth has this surprizing property, that by taking up two or three inches from the surface, and applying a live coal, the part so uncovered takes fire almost before the coal touches the earth: the flames heat the earth without consuming it, or affecting what is near it. Yet this earth carried to another place does not produce the same effect. If a cane, or even a paper tube be set about two inches in the ground, and closed with earth below, on touching the top of it with a live coal, and blowing upon it, a flame instantly issues, without injuring either the cane or the paper, provided the edges be covered with clay. This method they use for light in their houses, which have only the earth for their floor; three or four of these lighted canes will boil a pot, and thus they dress their provisions. The flame may be extinguished in the same manner as that of spirits of wine. The ground is dry and stony, and the more stony any particular part is, the stronger and clearer is the flame; it has a sulphureous smell, like naphtha; but it is not very offensive.

By means of this phenomenon, lime is burnt to great perfection, the flame communicating itself to any distance, where the earth is uncovered. The stones must be laid one upon another, and in three days time the lime is completed. Near this place are found springs of naphtha, and brimstone is dug up.

Since the greatest part of the Gebers were driven out of Persia by Shah Abas, there have been few of them who have openly professed their religion in that kingdom; there is, however, a village near Ispahan inhabited by them, from whence it receives the name of Guebarabad.

There is also a sect in Persia named Souffees, who, though they outwardly conform, for the sake of peace, to the Mahometan religion, have a system of doctrines, that contain the purest mysticism, which contradicting no religion, can put on the forms of all. Their principal aim is to form within themselves a mental elysium by an extinction of all the passions in sacrifice to God. In this state of quietism they say they feel a certain pleasure, like that felt by the body, when, after its being over-heated, it is cooled by a refreshing breeze. They recommend three points to be observed in the conduct of social life; these are a grateful return to friendship, and for benefits received; to win all hearts by generosity, and never to depart from sweetness of temper, truth, and candour.

There are also another people in Persia, whose religion seems compounded of Christianity, Judaism, and Mahometism. These are called Christians of St. John, and sometimes Sabeen Christians. They dwell near the Persian gulph, where there are said to be many thousand families of them. St. John Baptist is their great saint, and it is said they acknowledge Christ in no other light than as a prophet, and yet pay an idolatrous worship to the cross. They are said to have lost their ancient sacred books, and to have only one at present, which is filled with Jewish and Mahometan legends, and contains their doctrine and mysteries.

There are also in Persia a number of the Armenian and Georgian Christians; but the latter are not found out of Georgia, the ancient Iberia.

S E C T. XII.

Of the Government of Persia; the Authority and Titles of the King; the cruel Use he makes of his unlimited Power; the Treatment of the Governors of Provinces, and of the royal Infants. Of the Ladies of the Harram and the Eunuchs.

THE Persian government is monarchical, and in every branch of it strictly despotic. The favour of the prince, and of those on whom he devolves his authority, is essential to the security of the great, and particularly of foreign merchants; and this may be best preserved by proper and timely presents, by a good ap-

pearance, and a resolute discreet support of their own dignity. The Persians are not ignorant of the laws of justice and humanity; but war having been for many years their only study, and a fondness for outward shew their predominant passion, these laws are little regarded when they interfere with their inclinations; hence it is said, that a good horse, a silver-mounted bridle, and a girl, will generally induce a Persian to violate justice, and even commit actions for which he is morally certain of death.

The usual title of the king is Shah, or Shaw, as it is pronounced, which signifies the disposer of kingdoms, and is the highest title known in Asia; it being equivalent to that of emperor in Europe. They also add to the king's titles those of Sultan, and Khan or Cawn, which is the title of the Tartar sovereigns. His arms, are a lion couchant, looking at the sun as it rises over his back.

When his subjects address him they stile him the source of power, majesty, and glory, equal to the sun, substitute of heaven, the head of the most excellent religion, prince of the faithful, the father of victory, the shadow of Almighty God, and lord of the revolutions of the world. With these and the like titles all petitions to the Shah abound; but when they speak to him they usually stile him the lieutenant of God, or the prince by whom God dispenses his grace and favour to men.

This prince has the lives and estates of his subjects intirely at his disposal: there is no prince in the world more implicitly obeyed, even though his orders are ever so unjust, or given when he is so little master of his reason, that he knows not what he says or does. Nothing can save the greatest subject, if he resolves to deprive him of his life or his estate; for neither zeal for his person, merit, or past services, will be of the least avail: if he be in a humour to ruin thm, to put out their eyes, or to inflict on them the most cruel death, it is done by a word of his mouth, or merely by a sign, and instantly executed without any form of law or evidence of guilt.

The Persians readily obey all the commands of their prince without reserve; so that if the son be commanded to be his father's executioner, or the father the son's, it must be complied with. Yet they say, if he commands any thing contrary to the peculiar tenets of their religion, they are under no obligation to obey him. Several writers mention a minister in the Persian court, whom the king commanded to drink with him; but he excused himself by saying, he had been a pilgrimage to Mecca, and could not drink wine without violating the laws of their religion: to which the king replied, "Thou sands have gone in pilgrimage to Mecca, and yet drink wine: drink therefore when thy sovereign commands thee;" but the minister still refusing, the king not only abused him in the grossest manner, but made the servants throw the wine in his face, and pour it by force into his mouth: then threatened him with immediate death; to which the other returned, that he had a right to his life, but not to his religion, and he chose rather to die than drink. The king then dismissed him from his employments; but he was soon after restored, and seemed to be doubly honoured by the king for the resolution he had shewn, in refusing to violate his conscience.

Scarce any thing appears more tyrannical in the Persian government, than the custom which has for a long time prevailed, of executing the governors of provinces and great officers of state, without giving them an opportunity of making their defence, or letting them know the crime laid to their charge. It is usual for the king to send every governor a royal vest, and as these are sent by persons whom the court intends to favour, the khan or governor always makes them a considerable present. When this messenger comes within two or three miles of the place where the governor resides, he sends him word, that he may come and receive the present; but instead of a royal vest, he is sometimes presented with an halter and dispatched without farther ceremony.

We are informed by Thevenot, that Shah Sefi, without any provocation, gave orders, that one of the greatest officers of his court should have his ears cut off in his presence.

presence by his own son, which that unnatural son immediately performed; he then commanded him to cut off his father's nose, and he instantly obeyed. The old courtier finding himself thus ill-treated by his own son, to gratify the caprice of a prince, whom he never intended to offend, entreated that he might be put to death. This favour he easily obtained; but the tyrant ordered his son to be the executioner, telling him, that when he had cut off his father's head, he should have his whole estate, on which the parricide drawing his sabre, severed his head from his body.

A prince of a cruel disposition may here give full scope to his inhumanity, and wantonly sport with the lives he is under the most sacred obligations to protect; he may enjoy the infernal satisfaction of making the torments of the guilty a subject of mirth; and of wantonly sacrificing the innocent to his avarice, his humour, or his lust. Mr. Hanway gives several instances of the cruelty of Nadir, that must shock every benevolent mind. A person, who had collected taxes, was complained of by the peasants, of whom it appeared he had exacted more than he had accounted for to that prince; this was a capital crime, and he was therefore condemned to suffer death. But Nadir, as if he had recollected something particular of this person; cried, "I understand you can dance well; dance, and I will save your life." The man immediately began to dance, doubtless with some transports of joy; but the shah ordered the executioner to strike him on the legs, which preventing his performance, the tyrant cried, "The rascal does not dance well; kill him." After his execution he was left near Mr. Hanway's tent, whence his friends removed him in the night.

We shall here mention, from the same worthy author, another instance of the cruelty with which that prince abused the despotic power with which he was invested. The shah having appointed a certain captain-general as governor of a province, imposed on it an exorbitant tax, to be levied in six months. At the expiration of the time the governor was sent for to the camp, and ordered to produce the account. He did so, but it only amounted to half the sum demanded. The shah called him a rascal, and telling him that he had taken the other half of the money, ordered him to be bastinadoed to death. His estate was then confiscated, but the value of all his effects fell very short of the sum demanded. The servants of the deceased being then ordered to come into the shah's presence, he enquired of them if any thing was left belonging to their master; to which they answered, Only a dog. He then commanded the dog to be brought before him; and observed, that he appeared much honest than his master had been; however, he should be led through the camp, from tent to tent, and beaten with sticks; and wherever he expired the master of such tent should pay the sum deficient. According the dog was successively carried to the tents of the ministers, who hearing the case, immediately gave sums of money, according to their abilities, to procure the dog's removal; by which means the whole sum the shah demanded was paid in a few hours time.

The king has no privy council, as in the European governments, but acts according to his own caprice, or as he is advised by those about him. That which most perplexes the ministry is, the cabals carried on by the women in the harram, who frequently thwart their best laid schemes; and the ministers not only run the risque of having their councils rejected, but, if they are contrary to the inclinations of the ladies in most favour, they frequently turn to their destruction.

By the laws of Persia the crown is hereditary, but the females are excluded. However, the son of a daughter may inherit, though his mother cannot. It is also a law in Persia, that no blind man shall be raised to the throne: hence, as those males that proceed from the female branches are as capable of succeeding as those that spring from the males, that horrid policy of putting out the eyes of all that have the misfortune to be allied to the crown, is executed upon every male of the royal family, whether they proceed from sons or daughters; and as there are no common executioners in Persia, the orders for putting out the eyes of the royal infants

are executed by any one the king chooses: they are even not contented, as formerly, with extinguishing the sight by holding a hot iron to the eye, but the very eye-balls are scooped out with the point of a knife or dagger, just as the person sent happens to be provided; and those wretches not being used to such operations, the poor helpless children are put to an inexpressible torture, and sometimes expire amidst the most excruciating agonies.

But though the crown generally descends to the eldest son, the king has sometimes caused the eldest to have his eyes put out, in order to leave it to the youngest. These barbarous practices are excused by the Persians, on account of their preventing all disputes about the succession, and the spilling of much bloodshed. They alledge, that, in this respect, they are more merciful than their neighbours the Turks, who destroy every branch of the royal family; while they, on the contrary, permit them to live, give them wives, and allow them to enjoy in the harram all those pleasures that can be relished by the blind; but with what agony must these miserable princes reflect, if they have the least sense of parental affection, that all the males which proceed from them will be served as they have been, and have their eye-balls torn out too.

When the heir to the throne is marriageable, the shah generally gives him the choice of a mistress among the ladies of the harram, and sometimes of two, or more; he also gives him a number of domesticks suitable to his rank, consisting of eunuchs and female slaves, and an apartment in the harram, to which he is confined. He is there excluded from the conversation of all men, except the eunuchs who are placed about him, and are his tutors; whence, on his succeeding to the crown, he is generally as ignorant of the affairs of the kingdom, as if he had dropped from the clouds.

The princesses of the royal blood are usually married, as soon as they are of a proper age, to some ecclesiastic; but never to a minister of state, or a man of the sword, lest they should be inspired with ambitious sentiments. A princess is no sooner brought to bed than the news is immediately carried to the king, who gives his orders according to the humour he happens to be in, or his regard for the parents; and there have been instances in which the males were permitted to live and enjoy their sight.

The princes of the royal blood are called Mirza, as Ibrahim Mirza, or Sophi Mirza; the word Mirza signifying the son of a prince.

In the harram are three ranks of women, the princesses who are born there, those by whom the shah has any children, and those whom he has never taken to his embraces; besides these, there are a great number of others, who have the common name of slaves, and are employed in servile offices. When the shah dies, the ladies he has conversed with as wives are shut up in a quarter by themselves, and none of them permitted to stir out as long as they live, except the mother of the succeeding prince, who has generally an almost sovereign authority within the limits of the harram.

There are a great variety of beauties confined in the harram of the king of Persia, the governors of the provinces continually sending a fresh supply of young virgins from all parts of his dominions. If these are informed that any family has a girl of uncommon beauty, they immediately demand her; and the parents are frequently not averse to parting with their daughter, from the hopes of her being the means of raising the whole family; for a young lady no sooner enters the seraglio than a pension is settled upon her nearest relation: if she so far pleases the shah as to become his mistress, it is increased; and if he has children by her, she seldom fails to procure the advancement of all her relations. Among these beauties are the daughters of the governors of provinces, and of the greatest lords of the court; but there are many more Georgian and Circassian virgins of meaner birth, who, as they excel the rest in beauty, generally captivate the monarch's heart.

The ladies of the harram sometimes insinuate themselves into the favour of the king's mother, or the mother of the king's eldest son, in order that by their means they may be married to some great Man. The king's mother

Engraved for the
New System
of Geography.



A Scene in the Persian Seraglio.

keeps up a constant correspondence with the ministers of state, who, in hopes of advancing their interest at court, frequently desire her to bestow on them one of those ladies, and happy is she who is thus disposed of; for she not only becomes his legal wife, and the mistress of his house, but is treated as the daughter of a king. The women are also sometimes married to clear the palace and lessen the expence; but those are seldom dismissed from the harram who have been with child by the king.

The women are guarded by the white eunuchs, who keep the outward gate; but never come within their sight: the black eunuchs are stationed in the second court, none but the eldest and most deformed of whom attend the ladies and carry messages to them. The third and innermost guard are said to be composed of women, who are commanded by some antiquated matron, who receives orders from the prince himself.

The women who frequent the harram relate surprising things of the jealousies which subsist between the ladies there, and of the plots and conspiracies of one favourite mistress against another. Those who give the highest entertainment to the shah, with their singing, their dancing, or their wit, are sure of becoming the envy of the rest. The mistresses with which the king is intimate are never very numerous, and the others only sing, dance, and play before him; but, from the distractions he meets with from a variety of concerts, he frequently fixes upon one who may properly be stiled the queen of the harram. Amidst such multitudes of rival beauties the prince is sensible he can gain the hearts of a very few, and the whom he most admires has perhaps the least affection for him; but happy is the lady whom he really loves, and who can make him believe that she has a real fondness for him.

The eunuchs belonging to the king's palaces generally amount to three or four thousand. Men of the first rank have usually half a dozen in their houses, and those of inferior quality two or three. The eunuchs are usually cut when they are between seven and ten years of age; for few of them survive the operation if it be deferred till they are fifteen. These unhappy men, if they deserve the name, who have desires which they can never gratify, are supposed to be the best guards against those who, with the same desires, have the power which they have lost, and with them envy is a spur to vigilance. Besides, as they can have no views of raising families of their own, they are generally very diligent in their respective employments, and their whole study seems centered in the desire of procuring the esteem and confidence of their lord, which they seldom fail to obtain. They are however said to be revengeful, treacherous and cruel, and that there is seldom found a man of true courage among them; but there are some instances in which they have behaved with great bravery.

S E C T. XIII.

Of the Persian Camp, with a Description of the Tents of the Shah and his great Officers. Of the Camp-Market, and the Removal of the Camp: the rich Horse-Furniture belonging to the Shah; and, the Military Exercises of the Persian Army.

WE shall now give a description of the Persian camp, as it was formed in the time of the late Nadir Shah, which we shall do from the account given of it by that accurate writer on the Affairs of Persia, Jonas Hanway, Esq; In placing it a general regularity is observed, in proportion to the size and shape of the ground. The tents of certain principal ministers and officers are constantly pitched in the front, or to the right and left of the shah's quarters, that some of them may be always near him. The circuit allotted for the shah's own tents was very large; one side of the entrance consisted of a line of uniform tents, serving for guard-rooms; and the other of the tents in which were transacted the affairs of the chancery and the like public concerns. About two hundred yards beyond this avenue was a pavilion, in which the shah usually sat to give audience and transact

business. It was oblong, and supported by three poles, adorned with gilt balls at the top; the covering was of cotton cloth of a brick colour, and the lining of coloured silk. The floor was covered either with carpets or cloths, and the body of the pavilion had on each side a kind of alley, through which the attendants might walk round. Sometimes the shah sat on a large sofa cross-legged, and sometimes on a carpet on the floor. The back part of this tent is divided into small apartments, where the officers attend who do not appear in his majesty's presence. There was nothing magnificent in this pavilion, the front of which was always open, even in the worst weather; however, when it was extremely cold, several pots of lighted charcoal were placed in the middle.

At a considerable distance behind were the king's private tents, to some of which he retired at his meals; and, to render them warm, had Indian pannels, which were occasionally set up, and formed the linings of two small apartments. To these were only admitted his secret emissaries, when they had any remarkable intelligence to communicate.

Almost contiguous to these were the tents of his ladies, which differed from the others, in being divided by several curtains, that formed separate apartments one within another. The boundaries of the king's quarters were occupied by eunuchs and female slaves, and almost this whole circuit, especially towards the residence of the women, was encompassed by a strong fence of net-work, round which the night-guard patrolled, and severely punished all intruders. As there were no lights, nor any tents near them, it frequently happened that people coming by night to the camp ignorantly straggled thither; and whenever this was the case they were sure to be used ill.

It has been observed, that none but the officers in immediate waiting were admitted into the royal pavilion; for the officers of state and people of business stood in all weathers in the open air, forming a semi-circle at the front of the tent. If they were brought to answer for their conduct, they were held under the arm by proper officers, to prevent their escape. The same ceremony, with little difference, was also observed towards foreign ambassadors or great men.

The Persians cover their cotton tents with a kind of glazing, to prevent their being penetrated by water. The tents of persons of distinction are of various shapes, but generally oblong, and supported by three poles. The outside is always of coarse cotton cloth, and the inside is either lined with the same, or with silk or woollen, according to the seasons of the year and the circumstances of the owner. The ground is spread with a thick cotton cloth or mat, over which is laid a carpet or woollen printed cloth of British manufacture. Besides this covering the square of the floor is encompassed with felts, which supply the place of bedsteads and feather-beds, though some have their beds raised a little above the damp earth. The top and sides of the tents of some of the great officers were lined with pannels wrought with flowers, and a variety of figures. Large tents were often divided into two rooms by pannels or curtains. The back part was appropriated for the use of the women; but those grandes who had several of them, placed their tents at a distance from their own, and surrounded them with cotton cloths to prevent their being seen.

The camp-market began at the end of the square fronting the guard-rooms. It was about half a mile long, and consisted of tents on each side like a street, supplied with a variety of provisions, apparel, horse-furniture, and other necessities brought thither for sale. Many of the shop-keepers were little better than common sutlers; but those who carried on great business were under the protection of some of the principal courtiers, who were the grand dealers in flower and rice; and as they have many supernumerary servants, camels, and mules, they sent them to the distant provinces for rice, which being brought to the camp, sold to a great advantage. But if the shop-keepers or other traders interfered with them in these branches of trade, they generally marked them out for destruction.

The two imperial standards were placed on the right of the square already mentioned: one of them was in stripes

stripes of red, blue, and yellow; and the other of red, blue, and white, without any other ornament; and though the old standards required twelve men to move them, Nadir lengthened their staffs, and made them still heavier, to prevent their being carried off by the enemy, except in an entire defeat. The regimental colours were a narrow slip of silk sloped to a point, some red, some white, and others striped.

Several hours before the moving of the camp, one of the standards was taken down and carried to the place where the new camp was to be pitched, and with it went other tents belonging to the shah and the great men. The bulk of the army frequently marched an hour or two before the shah; for in removing from one camp to another he sometimes galloped the whole way. He had about sixty women, and near the same number of eunuchs, who commonly rode near his person. Before him were his running-footmen, preceded by his chanters, and before them the watch-guard, who were best acquainted with the track the shah was to take: these spread a mile or two before him, and terminating in a kind of angle, gave notice of his approach by crying *Gerrie*, or make way, which is sometimes fatal to such as cannot escape from them; for when they meet with people in the shah's route, rivers, precipices, and rocks, are no excuse; they drive at them with their maces, and make all before them fly at their approach.

Whenever Nadir travelled with his women, the army kept at near a mile distance. These women and others of distinction rode on white horses, in the same manner as men; but when they were not in his company they were usually carried on camels, and seated in machines resembling a covered waggon, hung like paniers over a pack-saddle, being entirely concealed under a covering of crimson cloth. Thus they rode on each side, conducted with the usual pomp. The sick ladies and female servants of the court were always concealed in the same manner; but other women of no distinction rode on horses or mules, and mixed among the crowd: they had a linen veil over their faces, and wore great coats resembling those of the men, but the poorer sort wore a white veil which covered their whole body.

Mr. Hanway, who, at his desire, was permitted to see the horse-furniture belonging to the shah, says, that he had four complete sets, one mounted with pearls, another with rubies, a third with emeralds, and the last with diamonds, most of which were of such an amazing size, as hardly to merit belief; for many of them appeared as big as a pigeon's egg. He observes, that he was equally amazed at their immense value, and at the barbarous taste in which they were set; for some of them did not appear to have any art bestowed on them. That gentleman, on his afterwards visiting one of the ministers, took occasion to mention his surprize at their prodigious value; which, he says, greatly exceeded any thing he had ever formed an idea of in that kind, though the jewels in Europe appear incomparably brighter and neater set; and observed, that if his majesty would trust him with one of those bridles, he would procure a complete horse-furniture to be made in Europe, that should exceed any thing that had yet appeared in the world: but was informed, that the shah had not patience to wait till it could be finished.

The pay given by Nadir to his soldiers was computed at a hundred crowns per annum, one with the other, besides an allowance, which chiefly consisted of rice; but the expensive manner of living in the camp rendered this large pay absolutely necessary. They wear no uniform, but are obliged to buy all their cloaths of the king at an extravagant price, and to keep at their own expence yetims, or orphans, who are considered as their servants; and, when their masters die or fall in battle, supply their place by serving as soldiers.

Eight or ten at a time of the soldiers amuse themselves by galloping before the army, and discharging their pieces at each other with powder. Mr. Hanway observes, that he was much surprized at their being permitted, even in the camp, to fire off their pieces, blow their trumpets, and beat their drums for their amusement. They are seldom exercised, except in shooting with the bow, or with a single ball at a mark, at which they

are very expert. They are no less exact in loading their pieces; for, except it be in time of action, they weigh their powder as well as fit the ball to the bore. But the barrels of these pieces, some of which are match-locks, are so ill tempered, that they will not bear a quick fire. The greatest part of their regular forces carry a musquet and sabre; but there are others in the army not so well provided; some having a spear or a battle-ax, and others a single pistol: but all of them wear sabres, in the use of which they are very dexterous; but as to bayonets they have no notion of them.

Nadir, according to the custom of the Persian kings, says the above author, had the policy to oblige some, and to encourage all his army to use costly furniture: the officers, and even the soldiers, of rank had the bridles of their horses mounted with silver, with a manec-piece of plate, and an ornamented chain. Their sword, belts, and leathern accoutrements, were mounted with the same metal. The handles of their battle-axes were also for the most part studded, or covered with thin silver plates, and in their sashes about their waist they wore a knife, the handle and case of which were also covered with silver. Certain officers and persons of distinction were obliged to wear their knives in gold cases, and some of the great men had silver stirrups.

The armies of Persia are never very large, considering the extent of the kingdom, and the discipline of the troops is as different as possible from that in Europe. As they are not troubled with much artillery, or baggage, they make swift marches, and frequently fall with incredible fury upon an enemy in his camp or quarters, when he least expects such a visit. At other times they will cut off his provisions, and turn the waters from their usual course; and having harrassed those who invade them in a long march through a desert country, will sometimes fly till they have drawn them into a disadvantageous ground, and then return to the charge. In their retreat they, like the ancient Parthians, discharge more arrows than when they advance.

When they are apprehensive of an invasion, they constantly withdraw all the people from the frontiers, and destroy the country in such a manner, that the enemy can find no subsistence; for they are said not to leave so much as a tree or a spire of grass upon the ground: but they give the husbandmen time to secure their grain, fruit, and forage, by burying them with most of their utensils in deep pits, which they do in such a manner, that it is almost impossible to discover them, and as the earth is very dry, they receive no damage. The army, having thus destroyed the country, incamp in separate bodies, and, as they see occasion, fall upon their enemies, and distress them in their march: sometimes they attack a quarter of their camp in the night, and sometimes another; and if they are unable by this means to put a stop to their march, they retire farther into the country, driving the people before them, and destroying every thing as before, and by these means they have defeated the greatest armies sent against them by the Turks. When the enemy are retired the people return to their lands, and rebuild their houses with clay or such materials as they find upon the spot.

S E C T. XIV.

Of the Revenues of the Crown, and the Manner of collecting them.

WE shall next take a view of the revenues of the crown, and the manner of collecting them; and here it is necessary to observe, that all the lands of the kingdom are divided into four kinds: the first are those of the state; the second the king's domain lands; the third are the lands of the church; and the fourth those that belong to private persons. Under these classes all the cultivated lands are included; but these make but a small part of the kingdom, of which more than ten parts to one are desert and uninhabited.

The lands of the state contain the far greatest part of what is cultivated. These are in the possession of the governors of the respective provinces, who out of them take

take their own revenue, and assign the rest for the payment of their officers, and the troops they are obliged to maintain.

The domain lands are considered as the Shah's particular estate, out of which are paid the officers of the household, the troops maintained by the king over and above those supported at the charge of the respective provinces: and the remainder is deposited in the treasury.

The church-lands, if we may use the term, are the donations of their princes or private men, and being esteemed sacred, are never taxed or confiscated for any crime whatever.

The lands which belong to private men are held of the crown for the term of ninety-nine years, on paying an inconsiderable annual rent: and at the expiration of that term they are allowed to renew their lease for the same number of years, on advancing only one year's income.

Any person who desires to build upon the uncultivated lands, or to convert any part of them into ploughed fields, or gardens, may procure a grant of the king's officers for ninety-nine years, paying the usual rent. Both the king's officers, and the private owners, let out their lands to husbandmen, upon condition of receiving about a third part of the annual produce. The king and private owners have the same profit from the husbandman's cattle, as they have from his corn; as for instance the third fleece, and the third part of the breed; and as there is less expence in cultivating fruit-trees, than in producing rice and grain, the king has still a greater share of the fruit.

The governors of provinces have the same advantages from the lands of the state, to enable them to pay the officers and troops under their command. Besides, every province frequently sends large presents to court of the best the country affords, whether cattle, silk, fruit, or grain; and these are sent in such quantities as are sufficient for the supply of the king's household.

The king has also the seventh fleece, and the seventh of the breed of the cattle in all the lands not appropriated to his use, which is a great addition to the revenue; for the shepherds of Persia possess vast flocks and herds, on which they constantly attend, living in tents, and removing from place to place as they meet with pasture; for all men are at liberty to graze their cattle upon those lands which are not the property of particular persons, though they are deemed the king's; and this payment of the seventh beast seems to be an acknowledgment of his property in them. In every province is an officer named the chief of the shepherds, who takes the seventh of the sheep, asses, mules, camels, and goats; but as to horses, he is said to have every third colt, and of silk and cotton, one third of all that is produced throughout the kingdom.

Minerals and precious stones belong solely to the king, and the money raised by the waters being let into every person's fields and gardens, is another considerable part of the revenue. All who are not of the religion of the country, whether natives or foreigners, pay the value of a ducat a head; every shop of the working trades pays ten pence, and the rest of the shops twenty pence each.

The customs and port-duties are very inconsiderable, there being no port of consequence, except Gamberoon. As for the merchandize carried into Persia or out of it by land, they only pay a small sum for every camel's load, and in proportion for every mule or ox, without examining what are contained in the packs.

A very considerable part of the revenue arises from the confiscated estates, and the presents made by the great lords, the governors of provinces, and other persons, particularly on New-Year's day, when, as hath been before observed, they make presents to the king of every thing esteemed rich and valuable, or that may contribute to the use, the ornament, and the pleasures of life; but in the late reigns the principal revenues of the shah seem to have arisen from the most cruel oppressions; the people in the greatest part of the kingdom have been deprived of their whole substance by the tyranny of their princes, and the insatiable avarice of

their governors. Those in high office make use of the most extraordinary and unaccountable methods of oppression. Mr. Hanway gives a remarkable instance of this in Nadir's brother, who, when governor of Tauris, having a lame mule, asked his groom what he might sell it for? The groom, suspecting his design, and knowing his avarice, answered, "Two thousand crowns," "Oh," says he, a great deal more!" The price was at length fixed at ten thousand, and the groom being armed with authority, demanded of every citizen and villager a certain sum for the mule, in such terms as evidently shewed that a sum was to be levied on them. Some, to avoid being beaten, paid him twenty, thirty, forty, or fifty crowns, till at length he came home with ten thousand; and after all obliged a man to take the mule in good earnest for one hundred and twenty crowns, which is the price of a small one free from blemish. When such amazing exactions as these are used, it is impossible to set bounds to the revenues of the prince or his governors; but by this means they not only have rendered the people poor and miserable, but have forced many thousands to fly with their families into India, and other of the neighbouring countries.

S E C T. XV.

Of the great Officers of State, the Beglerbegs and Khans, or Governors of Provinces.

THE Persians, like the ancient Romans, prefer all men indifferently to posts in the state and army. Men of the law sometimes command as generals and soldiers, and sit as judges in the courts of justice: but the native Persians are generally preferred to civil and ecclesiastical employments; and the inhabitants of Georgia, and other frontier countries, who are proud of being stiled the king's slaves, are frequently preferred in the army. There is seldom much regard paid to a person's birth or fortune in his promotion; but the king disposes of places as he apprehends his subjects qualified for them. These posts they possess during life, and where they have behaved well, the children sometimes enjoy them; and there are instances of a government being continued in a family several generations; but this seldom happens.

When the shah invests a great man with an office, his commission is sent him written on a roll of paper two or three feet long, in a large character, adorned with gold and painting, and put in a purse of gold brocade, and with it is sent a rich habit. When a man of the sword is preferred, he receives, besides the habit, a sabre and poniard with rich hilts.

The first minister is the athemat doulet, or support of the empire. No business of consequence ought to be transacted without his direction; for the shah, being usually bred up in the women's apartment, in intire ignorance of affairs of state, it is thought necessary for the safety of the people, and the preservation of the government, that his orders should be considered by some wise minister before they are put in execution.

The second post in the government is that of the divan beghi, whose office has some resemblance to that of our lord chancellor. This great magistrate has the decision in the last resort of all causes civil and criminal, except where the king in person sits in judgment, which seldom happens, and he may command any cause to be removed to his tribunal from any court in the kingdom.

In the third rank are the generals; and first the generalissimo, which is an office that only subsists during a time of war. The next place is possessed by the kurchi bashi, or general of the household troops: and the kuller agasi, or the general of the royal slaves.

The next post is that of secretary of state, who registers the public acts, and has the care of the records. He has a deputy in every province, who transmits to him an account of all important affairs to be laid before the ministry.

The last great officer of state is the mirab or lord of the water. Each province has its particular mirab, who

who takes care that the waters of the rivers and aqueducts are divided in such proportions, that every part of the country may have an equal share.

The officers of the household are the nazir, who appears to be both 1st treasurer and steward, and with him all ambassadors and foreigners transact their affairs; but there is a comptroller, and several other officers that are a check upon him, and no sums are paid out of the treasury, without the order passing under the seals of the prime minister, the nazir, and the divan beghi. The next great officer is the ichucagahi bashi, who commands all who attend in the outward palace, and when the king goes abroad, marches before him with a great staff, covered with gold and precious stones. He does not sit before the king as several other officers do of inferior quality, but always stands ready to obey his majesty's orders, and see that they are executed.

The high chamberlain is always a white eunuch, and has great influence at court. He serves the king at table on his knees, tastes his meat, dresses and undresses him, has the inspection of the wardrobe, and the government of all the eunuchs in the palace. He carries a box covered with precious stones, in which are two or three fine handkerchiefs, opiums, perfumes, and cordials, with which he serves his majesty when he calls for them.

The master of the horse and the great huntsman are also considerable officers of the household.

With respect to the government of the provinces, these are either under beglerbegs or khans. The former have the greatest authority: their title signifies Lord of lords, and they have the power of life and death, as have the generals who are on the frontiers. In Nadir's time there were only three beglerbegs; but all of them were as cruel as they were powerful.

The governors of all the provinces have the title of khan, or cawn, as it is usually pronounced: they live in great state: they have all the splendor of sovereign princes, and have under them the same officers as those in the king's court. The governor also commands the militia of the province, and assigns them lands for their maintenance: he reviews them at certain times, and sees that they are fit for service.

When a governor, or any other great officer, returns from his command, which he must not do without express orders, he always attends at the gate of the palace, where having given notice of his arrival, and that he begs leave to throw himself at his majesty's feet, he is usually admitted; but if he has behaved ill in his post, instead of an answer, orders are given to take off his head.

The receivers of the king's revenues usually oppress the people without mercy, under the pretence of the necessities of the state. They generally obtain their places by making presents to the eunuchs, or other favourites at court, and by engaging to encrease the revenue of the province beyond what it had ever been; and in this they usually keep their word. Indeed complaints are often carried to court against them, but by the artifices of the ministers who have obtained a share in the spoils, they are frequently prevented getting access to the king for a considerable time. Indeed the great men dare not openly oppose any person's petitioning the shah; but when the governors perceive that the country sends commissioners to court to represent their grievances, they prevail on their friends to endeavour privately to divert them from it; and if they cannot prevail, their patrons at court are directed to make them large promises of redress, and if possible to send them back without seeing the king. If they find this impracticable, and the people still insist on demanding justice, the courtiers advise the king's receiver to proceed in a milder manner for the future; upon which the complaints against him are generally hushed up.

When the complaint is from a large province, several hundreds of the persons aggrieved usually come up with it to the palace gate, where, with lamentable cries, rending their cloaths, and throwing dust into the air, they demand justice. If they come to petition an abatement of their rents or taxes, on account of a drought or unreasonable weather, they come with branches of

trees, or such as have their leaves devoured by locusts. The king sends to be informed of the occasion, and the people presenting their petition in writing, it is referred to the examination of some great officer.

The receivers are seldom punished with death, unless they have defrauded the king, in which case they infallibly lose their heads.

SECT. XVI.

Of the Laws of Persia, the Manner in which they are administered, and the Punishment of Criminals.

THE laws of the Persians are blended with their religion, agreeably to the grand principle of the Mahometans, that the same person ought to bear the spiritual and temporal swords, and he both king and high-priest: that he should command in war, and administer justice, as well as explain the articles of faith and regulate their ecclesiastical discipline: and with this power both Mahomet and his successors the caliphs were invested during the first five centuries. The Persian doctors maintain, that the civil magistrate ought to have no farther concern in the administration of justice, than in executing the sentences of the priest. But this is now far from being the case, the civil power having in a great measure swallowed up that which antiently belonged to the ecclesiastical.

In Nadir's time the camp and court were the same, and the ecclesiastical as well as civil and military officers always attended. The chief administrators of the law were the mullah bashi, and the naibshadar, who are judges both in ecclesiastical and civil concerns. The kalafkar is judge of the army. But in towns the highest ecclesiastic is judge, and tries civil causes under the governor, who generally refers the parties to him; and upon the receipt of his verdict the governor gives a final judgment. Military people, however, have seldom their causes tried by the latter. These governors are often as despotic as sovereign princes; and though they are accountable for all their actions, and have often their ears cut off, their noses slit, and are severely beaten on their backs, bastinadoed on their feet till their nails come off, and frequently strangled by order of the shah; they seldom abstain from acts of oppression.

Their principal book of laws is the Koran; besides which they have a few other religious works, which they have recourse to in the decisions made by the courts. There seems indeed but little occasion to consult them, where either the king or the governors of provinces sit in judgment; for their determinations are entirely arbitrary, and they pay no regard either to the Koran or any other books. Were the Mahometan laws, with the interpretation put upon them by the Imams, strictly observed, Christians would be unable to live in Persia, by their being daily plundered and abused, in pursuance of some precept or passage in the Koran; but both the priests, and the people are become more moderate, and have less of a persecuting spirit than formerly; and the temporal courts take care that these laws are seldom put in execution.

Though the spiritual and temporal courts differ so widely in their determinations, no disputes ever arise between them; for the temporal courts having the government on their side, are never opposed by the spiritual, and indeed each of them have a distinct branch of business assigned them. The ecclesiastical courts meddle chiefly with marriages, divorces, deeds and contracts, the succession of estates, and other litigious matters; while the temporal courts are either employed about criminal causes, or such as are plain and obvious. As the former proceed in an arbitrary and summary way, they generally finish the cause at one hearing; but as the others proceed according to written laws, they are more tedious and expensive.

When a person either cannot or will not pay his debts, he is delivered up to his creditor, who may imprison him in his own house, set him to work, beat him, and treat him as he pleases, so he does not kill or maim him. He may also sell the debtor's estate and goods, and

and even his person, wife, and children, towards the payment of the debt; but they seldom proceed to such cruel extremities.

Faſts are proved in the courts of Perſia by living witneſſes, and no title is given by preſcription. A man is allowed at any time to claim his right, and even the party's own deed is of no force, if he can ſhew that he was impoſed upon, or fraud was uſed in making him ſign it. Where there are witneſſes, an oath is tendered to the perſon who denies the charge. Upon this occaſion the judge ſends for the Koran, which being brought him in a linen cloth, he himſelf and all the court riſe up, out of reſpect to the ſacred book. The judge then taking it in both his hands, kiſſes it; and touches it with his forehead; and having opened the book, offers it to the perſon who is to ſwear, who kiſſes it in the ſame reverend manner the judge had done, and putting his hand upon it open, ſwears to ſpeak the whole truth. When a perſon of a different religion is to take an oath, the judge ſends an officer with him to a prieſt of the ſame religion: a Chriſtian ſwears upon the Goſpels, and a Jew on the Old Teſtament. When they have been thus ſworn they return to the court, and offer what they have to ſay. The reaſon they do not ſwear an unbeliever on the Koran, is not only becauſe he does not regard it as a ſacred book, but leſt he ſhould prophane it, for ſuch are even forbidden to touch its cover.

When a perſon thinks himſelf aggrieved, he draws up a petition in ſuch terms as he thinks proper, and preſents it to the judge, who writes in the margin an order for bringing the perſon accuſed before him; and one of the judge's ſervants goes with it immediately to the defendant's houſe, and brings him with him. Being allowed time for producing the witneſſes, each party pleads his own cauſe before the judge, without the aſſiſtance of counſel, and frequently with much noiſe and clamour, ſo that the judge is ſometimes obliged to render them more orderly by cauſing them to be cudgelled. When the parties have offered what they had to ſay, and examined their witneſſes, the judge proceeds to give ſentence.

The women likewiſe plead for themſelves as well as the men, but with much more clamour; but as they are ſet in a part of the court by themſelves, and veiled, this doubtleſs gives them greater aſſurance. They have ſeldom any other buſineſs in a court of juſtice but to ſue for a divorce, and they uſually plead the impotence of the huſband, and make ſuch a crying and howling, that they in a manner deafen the judge, who muſt not order them to be beaten as he does the men when they grow too clamorous.

There are no public halls erected for trying cauſes; but every magiſtrate hears them in his own divan, or ſome convenient room in his garden, where he has no other aſſiſtant but his clerk, who underſtands the law; and as there are no pleadings in writing after the firſt petition, abundance of time is ſaved, and a ſentence ſoon obtained.

The temporal courts uſually conſiſt of three perſons: theſe are the preſident of the divan, the governor of the city, and the nazir, who decide all criminal caſes. As there are no public priſons, there are neither ſheriffs nor jailors, but every magiſtrate confines the criminal in ſome part of his own houſe, 'till he is brought to his trial, which is generally within twenty-four hours after he is taken; and ſentence is no ſooner paſſed than it is executed, the judge's ſervants performing the offices both of jailors and executioners.

The proceedings in the criminal courts are nearly the ſame as in the civil. The party aggrieved preſents his petition to the magiſtrate, who ſends his ſervant to apprehend the offender and bring him before him; and when he has been examined, ſome time the ſame day, or at fartheſt the next, he is ordered to prepare for his trial.

The condemnation of a malefactor in Perſia is conducted with very little ceremony, nor is the execution attended with any pomp. He is generally conducted to a field or open place near the reſidence of the judge, and the executioner cauſing him to kneel, the delinquent pronounces his creed, There is but one God,

Mahomet is his prophet, and Ali his friend; and then, if he is to be beheaded, his head is taken off with the motion of a ſabre in a thruſting cut, which in drawing it back compleats the operation.

In caſes of rebellion the late princes of Perſia have been entire ſtrangers to humanity, and not ſatisfied with puniſhing the principals, moſt, if not all thoſe who were taken in arms, loſt their eyes or their heads; and it is impoſſible to read the accounts given by Mr. Hanway of the cruelties exerciſed over the people without being ſtruck with terror and compaſſion. As that gentleman was returning to Aſtrabad, where a rebellion had been ſuppreſſed, in which he was a ſufferer, he met ſeveral armed horſemen carrying home the wretched peaſants whoſe eyes had been cut out, the blood yet running down their faces. Near the entrance of the city ſtood two pyramids, one on each ſide, built of ſtone, and made full of niches, with a human head in each. Theſe pyramids were about ſixteen or twenty feet in diameter at the baſe, and roſe gradually near forty feet to a point, at the top of which was a ſingle head. This being towards the cloſe of the execution, the greateſt part of the niches were filled; ſeveral of the heads had beards, and being ſet a little projecting added to the horror of the view.

Criminals of ſtate are alſo ſentenced to wear for a determinate time a heavy wooden collar about their neck, to which one of their hands is ſometimes faſtened.

If a perſon has the miſfortune to kill another, and the fact be proved before the judges, the offender is not puniſhed by the court, but delivered up to the relations of the deceased for them to put him to death in what manner they pleaſe. In this caſe all the relations and friends of the deceased aſſemble, and with loud cries demand the blood of him who has murdered their kinsman, which the magiſtrate ſeldom fails to promiſe them. But ſometimes the murderer, by his preſents to the judge, and to the relations of the deceased, procures his pardon. When the relations will be ſatisfied with nothing leſs than his life, the judge thus addreſſes them: "I deliver you the murderer according to law; make "yourſelves ſatisfaction with his blood for the blood "that he has ſpilt; but remember that God is merciful." The judge's ſervants are then ordered to follow the directions of the proſecutors, and guard him to what place they deſire; and they follow the criminal, curſing, beating, and abuſing him all the way. When he comes to the place appointed, the miſerable wretch is delivered to the relations, who ſometimes inſiſt on him the moſt cruel tortures they can invent; and it is ſaid that the women, who ſcarce ever appear abroad on any other occaſion, will come and imbrue their hands in his blood.

Ordinary crimes, where the parties are men of ſubſtance, are uſually puniſhed with fines; but where they are poor they baſtinado them on the ſoles of their feet, giving them a certain number of blows, not under thirty, nor exceeding three hundred.

Pick-pockets and pilferers are marked with a hot iron in the forehead, and houſe-breakers have their right hand cut off. The ſame puniſhment is inſlicted on thoſe who counterſeit the coin for the firſt offence; but for the ſecond their bellies are ripped open. This puniſhment is inſlicted in the following manner: the criminal's feet are tied to a camel, with his head hanging down to the ground; his belly is then ripped open, and his bowels falling over his face, he is dragged through the principal ſtreets, an officer marching before him, and, with a loud voice, informing the people of the nature of his crime. Afterwards he is hung up by the heels upon ſome tree, and they ſay, that it is ſometimes ſeveral hours before he expires. They have ſome other puniſhments for capital crimes, as impaling, ſetting them up to the chin in the earth, precipitating a criminal from a high tower, cutting off the hands and feet, and leaving the poor wretch in that condition till he expires.

They ſometimes uſe tortures to extort a confeſſion, as by pinching off the fleſh with red hot pinchers; but the moſt uſual way of examining offenders is while they are beating the ſoles of their feet.

Bakers and victuallers have been sometimes baked and roasted alive, for cheating in their weights, and raising provisions to an exorbitant price: but this is only in time of great scarcity; the usual punishment in these cases is a fine or the bastinado.

Thus we have fully described the government of the once potent empire of Persia, now ruined and laid waste by tyranny and rebellion. In this account the reader, whose heart is sensible of the tender feelings of humanity, and whose bosom glows with a generous love of liberty, must have been frequently shocked and filled with pity and indignation; while his mind recurring back on his native isle, the seat of liberty, he blesses Providence, and rejoices that he is born a Briton. Happy the land, and happy the king, whose hands are tied with the radiant bands of mercy! who, like the Universal Monarch, is guided by justice and clemency! who, as the brightest angel of heaven, is bound by laws sacred and inviolable, and whose supreme delight consists in the happiness of his people! While the tyrants of the East boast of the baleful freedom of doing ill, of the power of imitating Satan, by being the tormentors of their subjects, and glory in being the sovereigns of slaves; let the monarchs of Britain glory and rejoice in the superior dignity of dispensing happiness, and in the nobler titles of being the fathers of their people, the kings of freemen, the guardians of liberty, the protectors of the laws.

S E C T. XVII.

Of the Isle of Ormus, and the Settlement at Gombroon.

BEFORE we take leave of Persia, it is proper to take notice of the isle of Ormus, and of Gombroon, where the English have enjoyed considerable privileges, and which is the only place where we have any settlement on the coast of Persia.

The city of Ormus was seated on an island of the same name, at the entrance of the Persian Gulph, in twenty-seven degrees thirty minutes north latitude, about two leagues from the continent. It is near six leagues in circumference; yet has neither fresh water nor grass upon it, and only a salt sulphureous soil: but formerly its happy situation, and the goodness of its harbour, were considered as such advantages, that the Arabians used to say, that if the world was a ring, Ormus ought to be considered as the diamond of it. A city had been built there by the Persian kings, and it had for some ages carried on a considerable trade, when in 1507 it was taken and fortified by the Portuguese, who obliged the king of Ormus to acknowledge the king of Portugal for his sovereign, and to pay him tribute: after which they engrossed all the commerce of those parts to themselves. At length Shah Abas, provoked at their insolence, and particularly at their having given protection to Gabrieli, an Italian, who had fled from Persia, engaged the English to join with him in reducing the place, which they attacked and carried in 1622; after which the Persians demolished the houses, which amounted to four thousand in number, and contained near forty thousand inhabitants.

The Persians some time after rebuilt the fort, and placed a garrison in it; but they could never restore its trade. It is however still the key to Persia; but the heat of the island is frequently so excessive, that the inhabitants, 'tis said, would be sometimes stifled, did they not for hours together continue up to the neck in water. It is, however, at present almost deserted, for it produces nothing but salt, which sometimes lie two inches deep upon the surface of the earth.

Till the late civil wars, which have so dreadfully laid waste the greatest part of Persia, the English East India company had two considerable factories in that kingdom, one at Ispahan, and the other at Gombroon. The head of each factory was called their agent, and lived in as great state as a nobleman. At the commencement of the civil wars the agent at Ispahan had a retinue of no less than thirty or forty servants, and his house was an elegant building after the manner of the Persian palaces, in the midst of a fine garden. His horses, servants,

and equipage, when he went abroad, resembled those of a prince, and his furniture was covered with gold.

The agent at Gombroon had less grandeur, but equal advantages: the trade there has however suffered greatly by the misfortunes of Persia. But the company still maintain a noble factory, in which all their trade in the Persian empire is carried on.

Gombroon, or Gombroon, is situated in the province of Faristan, in twenty-seven degrees forty minutes north latitude, and is called by the natives Bander Abassi. It stands in a bay nine miles to the northward of the isle of Ormus.

The English East India company began to settle here about the year 1613, and afterwards, as a reward for the services performed by that company against the Portuguese in the reduction of Ormus, Shah Abas granted them half the customs of Gombroon. This revenue was however reduced to a thousand tomans a year, which in our money amounts to three thousand three hundred and thirty-three pounds six shillings and eight-pence; but even this has been ill paid. The city is two or three miles in compass, and stands on a level ground close to the sea, the country on almost every side rising insensibly for some miles without any considerable hill, except towards the north. Near it is the narrowest part of the gulph of Persia, and opposite to it lies the coast of Arabia at about ten leagues distance. Three leagues behind Gombroon are very high mountains covered with trees, and abounding with water. However, the territory belonging to this city is dry and barren, it consisting only of a moving sand.

The town on the land-side is surrounded by a wall, and it has two small fortresses. The houses are computed at fourteen or fifteen hundred, one-third of which belong to Indian Gentoos, a few of them are inhabited by Jews, and the greatest part are in the possession of the Persians; the rest belong to the English, French, and Dutch companies. The governor of the province usually resides in this city, and not at Neris, the capital, which is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greatest distance from the sea, built with stone taken from the isle of Ormus. The best houses are built with bricks dried in the sun, and stand close to each other, being flat on the top, with a square turret that has holes on each side for the free passage of the air into the houses. Upon these roofs those that stay in the town sleep every night during the summer season. The houses belonging to the English and Dutch are as well built as any in the town, and are so near the sea-side that at high-water the tide comes up to the very walls. Their merchandize is deposited in the lower rooms, and the upper serve for lodgings, on account of their having the advantage of being more exposed to the air. The common people have wretched huts made of the boughs of palm-trees, and covered with leaves. The streets are narrow, irregular, and not kept very clean.

Gombroon has no port, but the road is as large and safe as any in the known world; yet it has one great inconvenience, which is, that the vessels which stay there during the summer are frequently much damaged by the worms.

The water of Gombroon being very brackish is drunk by none but the poor, and is taken out of pits dug three fathoms deep in the sand. People in easy circumstances drink the water of Isfen, a large and fine village at the foot of the mountains; and the common people, who cannot be at the expence of having it brought so far, drink the waters of Mines, a village situated a league from the port.

The air of Gombroon is not only extremely disagreeable, but unhealthy: the wind changes four times a day almost throughout the year. From midnight to break of day it blows from the north and is cold; from break of day till ten or eleven o'clock in the morning, it blows cold from the east; but a hot south wind rises about three o'clock, which changes to the west at sunset, and blows hot till midnight. These sudden changes of the air, from cold to hot, produce many diseases fatal to foreigners, particularly the dysentery, the bloody flux, and malignant fevers. In short, the weather is

so exceeding hot and unhealthful, in the months of June, July, and August, that the English factory, during those months, reside at Iffeen.

Gambroon is supplied with plenty of very good provisions, particularly fish, which are brought ashore morning and night; they sometimes catch antelopes and partridges; but the natives live principally on milk and plants, of which there are a great variety.

As it seldom rains here, no grass or herbs are to be seen about the city, except what is produced with incredible labour in the gardens, where they have cucumbers, onions, garlic, chibols, and radishes. The city is chiefly furnished with fruit and pulse from the isle of Kismish, which lies twelve miles to the southward, and is forty-five miles long, and nine broad. In June and the rest of the summer months this island produces oranges, lemons, grapes, peaches, damscenes, quinces, pomegranates, and mangoes; and in October apples, pears, citrons, melons, almonds, pistachios, and several other fruits in such quantities, that they are as cheap at Gambroon, as perhaps in any other part of Persia.

In Gambroon the people of superior rank are dressed after the Persian manner, but the poorer sort of both sexes go naked, except wearing a cloth to cover what decency requires them to hide. There are here people of several different nations, besides the Persians and Europeans, and the Banyans of India are so numerous, that they bribe the governor not to permit any cows to be killed in the city.

As the winter season, when the heats are less violent, lasts from October to May, this is their chief time for trading, and the Persians, Arabians, Banyans, Arme-

nians, Turks and Tartars, come hither with the caravans, which set out from Aleppo, Bagdat, Isfahan, Shiras, and Bassora, under the convoy of guards. The English and Dutch come hither by sea, and besides ready money, bring cloth, and various other European and Indian commodities, which they exchange for Persian tapestry, raw silk, goats wool, cotton, rhubarb, saffron, and rose-water, which is made in vast quantities near Shiras, either by infusion, which they call gullab, or by distillation; and this last they call arekakull, or the sweat of roses. As the Persians have not a single ship, all the navigation of that kingdom is carried on by foreigners.

All bargains at Gambroon are made for shahees, in which the company keep their accounts, reckoning each shahee at four-pence, though that coin is rarely met with; but instead of it the cox and mamooda are every where current. Ten cox, or pice, make one shahee; two shahees are one mamooda; two shahees and five cox are one laree; two mamoodas are one abaslee; four mamoodas are of the value of one Surat rupee; fifty abaslees or two hundred shahees make one toman; and thirty-one or thirty-two shahees are a chequeen.

As to the weights of Persia, one maund tabres is six pound three quarters; one bazar maund tabres is six pound one quarter; one maund copara is seven pound three quarters in the English factory. One bazar maund copara is from seven pound and a quarter to seven pound and a half. One maund shaw is two maund tabres. One miscall is two penny-weights, twenty-three grains, twenty-four decimals.

C H A P. XXV.

Of the CASPIAN SEA, and the ASIATIC TARTARS bordering upon it, and upon the North of PERSIA.

S E C T. I.

Of the Caspian Sea.

BEFORE we take notice of the different nations of Tartars situated near the Caspian Sea, it will be proper to give some account of that vast collection of waters, which is improperly called a sea, as it has no visible connexion with the ocean; nor does it ebb and flow; but it must be acknowledged to be the greatest lake in the known world. It is situated between thirty-six degrees forty minutes north latitude, and between forty-seven degrees fifty minutes east longitude, and is about four hundred miles in length from north to south, and three hundred in breadth from east to west; but in many places it is much narrower. The water is salt, and some distance from the shore Mr. Hanway endeavoured in vain to find a bottom with a line of four hundred and fifty fathoms. The water has risen within thirty years so considerably, that it has made great inroads on the Russian side for several miles, both to the east and west of the Volga, and has rendered the adjacent country extremely marshy. Nor has it been more indulgent to the Persians; for it is said, that in the beginning of the present century, the land for about eight English miles on the side of Langarood river was dry and well inhabited, which is the more probable as the tops of some houses rise above the water. The same thing is reported of Astrabad, where the inhabitants affirm, that fifty years ago the bay was fordable by asses, though it has now two fathoms water.

The neighbouring inhabitants have a tradition, that the waters of the Caspian sea rise during thirty years, and then for the same space of time decrease. But it seems more probable, that the law of nature, which every where else produces a change in this element, by exhaling it in

vapours, that form rain, hail, and snow, not only to refresh and give fertility to the earth, but to supply the springs of rivers must dispose of these waters in the same manner. As this vast lake is the grand reservoir that receives the vast rivers which flow from the mountains and tracts of land by which it is surrounded, it is also the reservoir from which these tracts are watered, and from whence the many great rivers that fall into it are supplied. The great Dr. Halley has demonstrated by very nice experiments and calculations, that the vapours arising from the Mediterranean sea are more than sufficient to supply all the rivers that fall into it. It is therefore highly probable, that the reason why the waters of the Caspian are risen higher than formerly, is from there having been more moderate summers, in which a smaller quantity of vapours has been exhaled.

S E C T. II.

Of the CALMUC TARTARS.

Their Persons and Dress, with the Manners, Customs, and Way of Life, of different Tribes of them.

THE country of the Calmucs, also called by different authors Khalmuck and Kalmucs, is bounded by Siberia on the north, by the country of the Mongols on the east; by Tibet and Usbec Tartary on the south, and by the Caspian sea, and the kingdom of Astracan, which is subject to Russia, on the west. These people are not under any one sovereign, but are divided into several tribes, some of which are so considerable as to appear formidable to the Russians; but the greatest part of them are at peace with that crown, and many of them are tributary to it.

The

The Calmucs are thick and low of stature, their countenances are far from being agreeable; for they have flat faces, small eyes sunk far into their heads, and such short noses, that at a little distance they seem to have none at all. Their beards are thin and straggling, and yet so stiff and long, that the hair seems like that of a horse or goat, and it frequently grows in the middle of their cheeks, where other people have none.

The men wear shirts of a sort of calicoe, their breeches are made of the same, and often of sheep's skins, but they are extraordinary wide, and in the southern provinces they wear no shirts in summer, contenting themselves with a kind of sheep's skin doublet without sleeves, which they put on next their skin with the woolly side outward, tucking their shirts into their breeches, so that the whole arm is left bare up to the shoulders; but in the northern provinces they wear a shirt, and in winter a sheep's-skin-coat over their doublets, which reaches to the calf of the leg, and to keep them the warmer turn the woolly side inwards. These upper skins have sleeves of such a length, that when they are going about any work they are obliged to turn them up. They wear on their heads a little round bonnet, commonly edged with a border of fur, and adorned with a tuft of silk or hair of a bright red. Their boots are excessive wide. The women, in summer, wear no other cloathing than a calicoe shift, and in winter a long sheep-skin gown, with a bonnet like that of their husbands.

Red is the colour in highest esteem among them; and how ill cloathed soever their princes may be, they never fail to have a scarlet robe for state occasions; nor do women of rank think themselves well dressed if a scarlet gown be wanting. Indeed all over the north of Asia a man will do more for a piece of red cloth than for four times its value in silver.

The Calmucs dwell either in tents or huts, made round with great poles of light wood joined together with leathern thongs. For the more easy setting up and removing them, they are covered on the outside with a thick felt for a defence against the cold and rain. In the middle of the roof they leave an opening, which serves both for a window and a chimney, and there are places to sleep on round the hut against the wall. Persons of distinction have those that are larger and more convenient. In summer they have also tents of calicoe, and in winter sheds made of boards and covered with felt, which they can set up and take down in less than an hour's time.

The few fixed habitations of the Calmucs resemble the huts, except the roof being in the form of a dome, the whole consisting of a single room twelve feet high. In some places they have conveniencies for sleeping upon, built two feet from the ground, and four feet broad, which run quite round the house, and serve at the same time for a chimney, for they have invented a way of making a fire without on one side of the door, and the smoke encircling the building by means of this chimney, which runs round it, has no passage out but at the other side of the door, which conveying a moderate heat to the place on which they sleep, is very convenient in winter. All their habitations, whether fixt or moveable, have their doors facing the south to avoid the north winds, which are very piercing. Their moveable habitations are carried on waggons.

Jonas Hanway, Esq; gives a description of a small settlement of the Calmucs, in which the huts nearly agree with this description, only the smoke issues out of a hole at the top. The people that gentleman describes are miserably poor, and instead of subsisting on their herds and flocks, live on the fish they take on the Volga, and dry in the summer their winter's provisions. These prefer living on the banks, where the flags and rushes being grown to a great height, are some defence against the rigors of winter. There are seldom seen above seven or eight tents, which contain thirty or forty persons, in a place.

The same worthy author describes another settlement of these people in a valley near Zaritzen, in forty-seven degrees thirty minutes latitude, and observes, that these people continue in friendship with the Russians no longer than they awe them by their power. These are armed

with bows and arrows, and feed on the flesh of horses, camels, dromedaries, and other animals; and eat the entrails, even when the beast dies of the foulest distempers. They throw their dead into the open fields, to be devoured by dogs, many of which run wild, and some are kept for that purpose; and if the body be devoured by a number exceeding six, they think honourably of the state of the deceased, otherwise he is a disgrace to his relations. They worship images, which generally consist of a small bit of wood about a palm in length: the upper part of it being rounded, is adorned with some rude marks in imitation of human features; and the figure, being thus prepared, is dressed up in rags. The many acts of violence committed by these barbarians have at length induced the Russian government to compel them to take up their habitations on the banks of the Volga, below Astrachan, where they have a less field for robbery and murder.

Many tribes of these people move from place to place during the summer, and it is said there are frequently no less than eight or ten thousand of them in a body, driving large flocks and herds before them. They usually begin their march in spring, and as they make easy journies leave scarce any herbage behind them in the country through which they pass. In autumn, when there is a second crop of grass, they generally return the same way they came; and in the winter live in more substantial and warmer huts than they use in the summer; but the people and their cattle frequently live together in the same room.

Though the country through which they pass is situated in as fine a climate as any in the world, they never cultivate the land, but live upon their cattle, which consists of camels, horses, cows, and sheep. Their horses are very good and mettlesome, and their oxen are said to be the tallest in the known world. Their sheep are also very large, with very short tails, buried in a case of fat, but the wool is very long and coarse; they have a bunch upon the nose, and hanging ears like those of the hound.

Their principal food is horse-flesh and mutton; for they seldom eat beef, which they do not think near so good; and as for hog's flesh and poultry they never eat any. Instead of cows-milk they use that of mares, which they think much better and richer; besides the cows in the greatest part of Grand Tartary will not be milked. As soon as they have suckled their calves they will suffer none to draw their teats, and upon being separated from them immediately lose their milk. From mares-milk they prepare a kind of brandy, which they distil from it after it is turned sour; and, in imitation of the Indians, their neighbours, they give it the name of arrack.

The Tartars are in general fond of strong liquors, and when they can get any continue drinking as long as they can stand. When they have a mind to be merry, each brings what liquor he can procure, and they drink night and day till all is spent. This love of tippling prevails among them in proportion as they dwell more to the north; and they are no less fond of tobacco.

They take as many wives as they choose, besides concubines, whom they take from their slaves; and it is said not to be unusual for the father to marry his own daughter. They cease lying with their wives when they are near forty years of age, and from thence-forward consider them only as servants, to whom they give victuals for taking care of the family and attending the young wives who succeed in their places.

The children born of concubines are as legitimate as those of the wife, and as capable of inheriting; but if the father has been khan or chief of some tribe, the issue of the wives succeed before those born of concubines. However, the off-spring of common prostitutes are looked upon with contempt, and seldom succeed their fathers, because it is not easy to know whether the person to whom such a woman lays a child be the real father.

Polygamy is attended with less inconvenience among them than the rest of the Asiatics, their wives being of great service, and little expence to them; for the old manage the family, take care of the cattle, and provide for

for the subsistence of them all, while the husband has little else to do but to sleep and follow his diversions.

Nothing can equal the respect which the children of all ages and conditions are accustomed to pay their fathers, whom they consider as the kings of their families; but they set little value on their mothers, except they are under any particular obligations to them. They lament a father many days, denying themselves all pleasures, and the sons must even abstain for several months from the company of their wives. Nothing is spared to do honour to a father at his funeral, and at least once a year they pay their devotions at his tomb, and call to mind the obligations they owe him.

Mr. Voltaire says, in his History of Peter the Great, that in 1720 was found in this country a subterraneous house of stone, some urns, lamps, and ear-rings, an equestrian statue of an oriental prince, with a diadem on his head, two women seated on thrones, and a roll of manuscripts, which was sent by Peter the Great to the Academy of Inscriptions at Paris, and proved to be in the language of Tibet. "All these monuments plainly shew, says the above author, that the liberal arts formerly resided in this barbarous country, and are a lasting proof of the truth of what Peter the Great said more than once, that those arts had made the tour of the whole world."

In the reign of Peter the Great the Calmucs traded to Astrachan and to Tobolski, the capital of Siberia, bringing with them great quantities of very fine salt, which their country afforded, receiving Russian leather and iron-ware in exchange; but the Czar commanding one of his generals to march into the country of the Calmucs, to take possession of their salt-works, and build a fort there; this was so highly resented, that they forbore to go to the fair of Tobolski, and even choaked up the mouth of the river Duria, which falls into the Caspian sea, to which the Russians used to go in search of gold dust. As this river was likely to prove of considerable advantage to the Russians, both on account of the gold dust, and in settling a trade with the Usbec Tartars and India, the Czar built two forts at its mouth, without any disturbance at first from the Tartars; but his forces marching farther into the country, where they dispersed in search of provisions, they were all surrounded and cut to pieces, with prince Bekewitz, their general, who was a native of Circassia, and the two forts were afterwards surprised and demolished.

SECTION III.

Of the USEEC, CRIM, KIRGEES, and LESGEE TARTARS.

Their Customs, Manners, and Way of Life.

USEEC Tartary is bounded on the north by the country of the Calmucs, on the east by Tibet, on the south by India, and on the west by Persia and the Caspian Sea.

These Tartars, like their neighbours, are at present divided into several tribes governed by their respective princes; when they were united under one sovereign, they were the most powerful of all the Tartar nations, and are still dreaded by Persia and India, into which they frequently make incursions; but their tribes not being very numerous, they satisfy themselves with plundering and ravaging the country, without pretending to make conquests. The principal khans pride themselves on being descended from Tamerlane.

With respect to the persons of the Usbecs, they are said to have better complexions and more engaging features than the Calmucs. Their religion is Mahometism, and in general they differ very little from the people of the northern provinces of India; and from hence that country is furnished with the most serviceable horses, camels, and other cattle.

The capital of the country is called Bokhara, and was once the metropolis of a kingdom of the same name. It is situated in latitude thirty-nine degrees fifteen minutes, thirteen miles from the ancient city of Samarcand, the birth-place of Tamerlane. It is a large and populous place, seated on a rising ground, and encompassed

with a slender wall of earth and a dry ditch. The houses are mostly built of mud, though the caravanferas and mosques, which are numerous, are all of brick. The bazars were once stately buildings, generally built of brick and stone; but the greatest part of them are now in ruins; and here is also a handsome building for the education of the priests. A great number of Jews and Arabians frequent this place; but the khan seizes on their possessions at his pleasure. The produce of the country is cattle, lambs fur, down, rice, and cotton, which they manufacture into calicoe.

The Crim Tartars receive their name from their originally coming from Crimea, the antient Taurica Chersonesus, a peninsula in the Black Sea. They rove from place to place in search of pastures, in houses drawn on carts: but several miles round the city of Astrachan, where the soil will admit of cultivation, there are regular settlements of them tributary to the Russians. These are a very civil and industrious people. In the summer time they improve their land, the chief products of which are a seed called manna, oats, musk, and water-melons: but their principal treasure consists in their sheep, horses and cows, and in their wives and children. When any of their daughters become marriageable, they erect a hut for her covered with white linen, and put a painted cloth on the top, which is usually tied with red strings; they also place a painted waggon on the side of the hut, and these are to be her marriage-portion. Those who propose to marry observe this signal, and the girl is usually given to him who offers the father the most valuable present. Though these people are Mahometans, they do not confine their women in the manner of the Turks and Persians, and, contrary to the practice of the Calmucs, are extremely nice in their burying-places. They dig their graves very deep, and, after lining them with bricks dried in the sun, and whitewashing them on the inside, erect a cover over them. They also raise thick mud walls round each tomb, on the top of which they fix one or more flags, according to the character of the deceased.

The Kirgeese Tartars possess a very extensive tract of land, having the Bashkeert Tartars to the north, the Black Calmucs with the city of Tashcund to the east, the Karakulpac Tartars and the Aral lake to the south, and the river Yaeik to the west. They are divided into three tribes, under the government of a khan, and live in tents covered with felt of camels hair, which they remove with great ease whenever they change their quarters; and they never stay above two or three days in a place.

The Kirgeese Tartars live upon horse-flesh, mutton, and venison, and drink fermented mares milk to such excess, that they are frequently intoxicated with it. They have no grain, nor any kind of bread. When they go upon any expedition, they take a small quantity of a kind of cheese, which, being dissolved in water, is their chief sustenance. Money is hardly known among them; all their riches consist in cattle and the fur of foxes and wolves, which they exchange with their neighbours for cloaths and other necessaries. They profess the Mahometan religion, and their language has a great affinity with that of the Turks. They are a strong robust people, but rude, ignorant, and treacherous; yet are very civil to strangers while they continue under their protection, for they esteem the breach of hospitality a very great crime; but no sooner is a stranger departed from under the roof of a Kirgeese Tartar, than his professed friend and protector will sometimes be the first person to rob him, and then he may think himself happy if he escapes being made a slave.

These people think very favourably of many crimes prejudicial to society, particularly of robbery; for their usual punishment in this case is no more than making restitution, and murder is punished by the loss of the malefactor's goods: indeed, sometimes the criminal and his whole family are delivered up as slaves to the relations of the deceased.

The Lesgee Tartars are a powerful and warlike nation, whose country extends about forty leagues from north to south, and twenty-five from east to west. They are under several different chiefs, named shamkalls, who, in

S f f case

case of danger to their common liberty, unite their forces. A few of them have been occasionally subject to the Persians; but it does not appear that those to the north and west of the Persian dominions, ever submitted to a foreign power. Indeed their situation is such, with respect to the natural bulwarks of the mountains, that while they retain their bravery, they can hardly be enslaved. Olearius mentions the very singular manner in which they choose a sheikall, which is done by a priest throwing a golden apple into a ring, round which the candidates are seated, when the person at whom it stops becomes their chief.

As to their persons, they are well made, of a good stature, and extremely active. Their complexion is swarthy, their features regular, and their eyes black and full of life. They do not all wear their beards, some having only whiskers. Their dress resembles that of the Arabians, many of them wearing the same kind of drawers, which reach down to their ancles.

These people are able to bring thirty or forty thousand men into the field. They have had frequent wars with the Persians, and in particular with Nadir Shah, who, with fifteen thousand men, pursued a large body of them among their mountains; but, after suffering a very considerable loss, was glad to make his retreat. Several Persians, whom they then took prisoners, they cruelly deprived of their noses, ears, or eyes, and sent to Nadir with messages of defiance.

The Lefgees are frequently guilty of rapine, not only in the low-lands, and in large bodies, but in flying parties, pillaging the Armenians and Georgians, whose trade brings them between Baku and Derbent. Yet if any stranger travelling into their country, or on its borders, seeks their protection, and chooses a guide from among them, let him meet never so strong a party, he is safe if his guide declares that the stranger is his guest: for they are in this case hardly ever known to violate the laws of hospitality.

Their manner of life resembles that of the Persians; they also profess the Mahometan religion, though they talk very lightly of the miracles of Mahomet, who they say was a very artful man; and whether he had any particular interest with the Almighty, will be best determined hereafter. They drink wine without reserve, and are supposed to have once professed the Christian religion, and several books relating to Christianity are said to have been found amongst them.

Their country is for the most part very pleasant; their valleys are extremely fertile, and produce plenty of wheat, barley, and oats, and feed a multitude of sheep. The people are ingenious in several manufactures of wool and camels hair; and none of the neighbouring nations equal them in making fire-arms, which they sell to the Persians. They trade with the Russians, giving madder in exchange for shoes, boots, and cloathing of dressed sheep-skins. The Armenians also bring them dyed calicoes, and other Persian manufactures; also knives, rings, and ear-rings made in Europe; in return for which they receive madder, fire-arms, coarse woollen manufactures, and false Persian money: for as the coin of that empire is made small and thick, it is exactly counterfeited with very little silver. The Armenians, it is said, accept of this counterfeit coin for a quarter of its real value; however, it is certain there are great quantities of this money in Persia, both in silver and gold.

S E C T. IV.

Of ASTRACHAN TARTARY.

With a particular Description of the City of Astrachan, now subject to Russia; of its Gardens; of the Clouds of Locusts with which the Country is sometimes infested; and of the Trade of that City.

WE shall now treat of Astrachan Tartary, which is under the dominion of Russia. The kingdom of Astrachan is bounded by Siberia and Calmuc Tartary on the east, by the Caspian sea on the south, by Circassian Tartary on the west, and by Russia on the north. That part of it which lies between the great river Volga, the

river Jaika, and the Caspian sea, is usually called Nagaia; as is also that part of the country which lies to the westward of Astrachan, and the natives are called Nagaian Tartars.

The city of Astrachan is situated within the limits of Asia, in an island called Dolgoi, in forty-seven degrees latitude, sixty English miles from the Caspian sea. It was for many ages subject to the Tartars, from whom it was taken by the Russians. It contains about seventy thousand inhabitants, among whom are many Armenians and Tartars of various denominations, with a few Persians and Indians. The manners and customs of all those different nations exhibit an epitome of Asia.

Astrachan is about two miles and a half in circumference; but if we include the suburbs, it is near five miles round. It is encompassed by a brick wall in a ruinous condition, being about two hundred years old; it is also defended by a garrison of six regiments of the best Russian troops, and in the adjacent plains are many small batteries, intended to prevent the approach of an enemy.

The houses are of wood, and the greatest part of them very mean; the higher parts afford a fine prospect of the Volga, which here spreads itself near three miles, and contributes to the pleasure and convenience of the inhabitants. The earth is so impregnated with salt, that it appears on its surface; and yet is extremely fertile, it bearing great quantities of fruit, which the common people eat to excess, and on that account are afflicted with many distempers. Their water-melons, which are much esteemed in colour, flavour, and taste, resemble those of Portugal. The city is surrounded by gardens and vineyards, which lie about two miles from it; these produce almost every kind of garden-stuff known in England, except artichokes, cauliflowers, and potatoes; and their orchards furnish them with plenty of cherries, apples, pears, and other fruit; and their grapes are so admired at the court of Russia, that a box of them is sent thither from Astrachan every three days during the season. It is carried by two horses, and supported in the manner of a litter. The grapes are preserved in sand; but at best must be ill worth the expense of being thus conveyed twelve hundred English miles.

As their summers are generally dry, they water their gardens with large wheels, some of which are moved by horses, and others by the wind. The wheels are of a sufficient height to throw the water into the highest part of the gardens, from whence it runs in trenches to the root of every tree and plant. In this manner the gardens and vineyards are generally watered from the middle of May to the middle of September.

In the city is a little temple belonging to the Indian Gentoos, in which they have an idol of a very deformed and ugly appearance. Their Bramins here use beads, incense, prostrations, and offerings; they have also small bells, with other music, and raise their voices in singing with the utmost vehemence.

The Tartars at Astrachan being Mahometans, hold this image worship in the utmost abomination, and are so averse to images, that they will not even carry money which has an impression of man, bird, beast, or insect, into their mosques. Their devotion is in silence and prostrations, only the priest at certain times utters, in an awful tone, an invocation to the Lord of nature.

From the latter end of July to the beginning of October, the country about this city is frequently infested with locusts, which fly in such amazing numbers as to darken the air, and appear at a distance like a heavy cloud. When the cold weather comes on, they are seen in their flight from the north towards the south, and wherever they fall, eat up every thing that is green. In this season, therefore, their gardeners look out for them, and on their first appearance endeavour to keep them off by making as much noise and as great a smoke as possible; but, in spite of all their pains, after flying as long as they are able, they sometimes fall in their gardens, in the streets, and even into the fires kindled to disperse them. Captain Woodrooffe observes, that once in sailing up the Volga to Astrachan, he saw a prodigious cloud

cloud of them coming from the north-west, which is across the river. The wind at that time blew very fresh, and nearly from the same point, when the locusts falling, the water was covered with such prodigious swarms of them, that in some places they greatly obstructed the motion of the boat for ten or twelve fathoms together. He also says, that they live for some time under water, for mounting on each other's backs they formed clusters near three feet in diameter, which rolled along by the force of the wind and the rapidity of the current. In this manner they were driven ashore, where their wings being dried, they got upon the pasture; and very few being drowned, they lay so thick upon the plain for near three days, to the extent of as many miles, that it was impossible to walk without treading on them. On their beginning to fly, they disappeared in less than half an hour, leaving not a single blade of grass on the plain.

The bodies of these insects are very large, compared with the smallness of their wings. Their size is generally from two inches to two inches and a half long; they are about three quarters of an inch in diameter, and their shape is nearly the same as that of the larger sort of green grasshoppers.

The revenue of Astrachan is computed from a hundred and forty to a hundred and sixty thousand rubles, or thirty-three thousand five hundred pounds, of which the greatest part arises from salt and fish. About ten miles below Astrachan is Bosmakoff, a small island remarkable for its large store-houses of salt, which is made about twelve miles to the eastward of it, and being brought thither in boats, is conveyed in large flat-bottomed vessels up the Volga. With this salt all the country is supplied as far as Moscow. They annually dig some millions of poods, the exclusive property of which belongs to the crown of Russia; for the common food of the soldiers and of the bulk of the people is bread and salt.

In this place are large fisheries, to which the neighbourhood of the salt-works is of great advantage. These fisheries extend to the sea, and also a prodigious way up the river, and from them all the country is supplied as far as Petersburg. The vessels are sent away in spring loaded with salt-fish; but as fresh-fish keeps good as long as it is frozen, the winter is no sooner set in, than it is transported by land as far as Moscow and Petersburg. The principal sorts are sturgeon, a large white fish called beluga, and the assotra, which resemble sturgeon.

The commerce of Astrachan is very considerable, tho' it has been greatly injured by the troubles in Persia and the revolts of the Tartars. The foreign trade chiefly consists in red leather, linnen and woollen cloth, and other European manufactures, which they export to Persia, mostly on account of the Armenians. In return they import from Persia silk sashes intermixed with gold, for the use of the Poles, wrought silks and stuffs mixed with cotton, raw silk, cotton, and a small quantity of drugs.

The Nagay Tartars are all Mahometans, resembling in countenance the Calmucs; but are more agreeable, their eyes not being so small: these are driven off to the eastward, and now seldom make any inroads on the Russian frontiers.

There are several other Tartarian nations bordering on the Volga; but these are the most known, and the most worthy of notice; we shall therefore proceed to the west, and give a particular account of the Circassian Tartars.

S E C T. V.

Of CIRCASSIAN TARTARY.

The Bounds and Face of the Country; the Persons, Dress, Food, Manners, and Customs of the Natives.

WE shall now give a description of Circassian Tartary, which towards the east is bounded by Astrachan and the Caspian sea, by Russia on the north, by Georgia and Daghestan towards the south, and by the river Don, the Palus Mæotis, and the Black sea towards the west.

This is a very fine country, and nothing can appear more agreeable than the delightful prospects formed by the variety of mountains, vallies, woods, springs, and rivers; with which it is every where diversified. It produces plenty of barley, oats, and cummin, and great herds of cattle are fed here; but as the natives wander from place to place, they sow no more corn than will just serve for the subsistence of their families; and if there happens to be a bad crop, they are reduced to great distress.

Both the men and women of Circassia are well proportioned; they are of a middle stature; but the men, like most of the other Tartars, have broad flat faces. The women have an easy shape, very agreeable features, according to our idea of beauty, and a very fine complexion. Their hair and eyes are generally black, and there is scarce a crooked person to be found amongst them.

The men wear a vest of coarse grey cloth, and over it a sheep-skin, which they turn to the side from which the wind blows. They wear boots of horse-leather, clumsily made, and on their heads round bonnets of black cloth or coarse felt.

The women wear nothing on their bodies in the summer but a shift open down to the navel; but in the winter they have furred gowns, like the Russians. In the house their head-dress consists of a silk or stuff cap, from which their hair hangs down in two or three tresses; and they are very fond of necklaces, consisting of strings of pearls or coloured glass. The men are not inclined to jealousy, yet the women are veiled when they go abroad.

The Circassians generally feed on mutton, beef, poultry, wild fowl, and venison, of all which they have great plenty; but they prefer a piece of a young colt as a much greater dainty.

Their bread consists of thin cakes, made either of barley-meal or millet, which they bake on the hearth. They are extremely hospitable, and will not permit a traveller to pay any thing for the entertainment of himself, his servants, and horses, but will frequently contend who shall have the honour of treating him. When the natives travel, they take no provisions with them, but behave with as much freedom in every house they come to as their own.

Their usual drink, like that of the other Tartars, is water or mares milk; and both men and women, young and old, smoke tobacco. They sit cross-legged at their meals, and have a carpet, or a piece of Russian leather, spread before them on little wooden tables.

The Tartars have no regular hours either for eating, drinking, or sleeping, but are only guided by inclination and opportunity. When they are making excursions, they are said to pass four or five days together without taking the refreshments of food and sleep; but they no sooner return to their own country, than they indulge themselves in both, and after such a fatigue will sleep two days together without waking. They seldom have any other beds than sheep-skins, on which they lie, and throw others over them.

Their horses are very swift, and finely proportioned. They have waggons for transporting their wives and children, tents and baggage, from place to place, which in some parts of the country are drawn by camels, and in others by oxen; for their horses are only used for riding. The men are good horsemen, and many of them subsist principally by hunting and robbing.

The Circassians make no scruple of selling their children into Turkey and Persia, especially their daughters, who leave their parents without reluctance, from the pleasing tales they hear of those who have arrived at the honour of being sultana in the harrams of the Grand Signior and the king of Persia; and their imaginations being taken up with fine cloaths, jewels, and a luxurious life, they leave their fathers house with joy; and even their mothers are no less pleased with the hopes of their daughters advancement.

As their beauty and innocence are the foundation of all these ambitious prospects, particular care is taken to preserve both: they inoculate their children at four or five years of age, after they have duly prepared them for

for it; they then receive the small-pox without injury to their beauty. The merchants who buy them are generally as careful of preserving their virginity as their inothers, on account of the great value the Mahometan chapmen set upon it.

As to the marriages of the Circassians, they are according to the rites of the religion they profess; those near Turkey consider it, like the Mahometans, only as a civil contract, and have a plurality of wives and concubines; but those who live near Russia, perform it after the manner of the Greek church. There are some Pagans among them who have generally some tincture

of the religion of those countries on which they border, intermixed with superstitions of their own.

There does not appear to be any considerable town in this country, except Terki, situated near the Caspian sea, three or four score miles to the southward of Astrachan. This town is chiefly inhabited by Russians, for the whole nation of Circassians live in tents, or huts, according to the season of the year, removing from one place to another; nor does the country produce any commodities so valuable as to induce foreigners to build or settle among them.

CHAP. XXVI.

OF ARABIA.

SECT. I.

Its Situation, Extent, Divisions, Climate, and the Face of the Country in Arabia Felix; with an Account of its Vegetables, and a particular Description of the Coffee-Plant. Of the Animals of Arabia.

ARABIA, including all the countries distinguished by that name, is of very great extent, the most southerly part lying in twelve degrees thirty minutes, and the most northerly in thirty degrees north latitude; and from east to west it extends in the broadest part from thirty-five to sixty degrees longitude from London. Hence it is computed to be thirteen hundred miles in length, and twelve hundred in breadth, where it is broadest; but in the most northern part it is very narrow. This extensive country is a peninsula, bounded on the north-east by the river Euphrates and the Persian gulph; on the south by the Indian and Æthiopic ocean; on the west by the Red Sea, the isthmus of Suez, and part of Syria; and on the north-west by Syria and Diarbec, or Mesopotamia.

Arabia is divided into three grand divisions; Arabia Felix, or Arabia the Happy, which is the most southern, and the much largest part; Arabia Deserta, or Arabia the Desert, which is situated in the middle; and Arabia Petraea, which lies to the north.

In this country there are but few springs, and no considerable rivers, except the Euphrates, which washes its north-east limits. As the tropic of Cancer extends through the middle of it, the air is excessive hot, and in many places unhealthful, particularly in that part which lies upon the coast. The winds are also hot and suffocating, and the sands not only extremely troublesome, but dangerous, they being sometimes driven by the winds in such prodigious clouds, that whole caravans have been buried and lost by a single storm. The wind blows on the southern coasts from the south-west, and varies to the west with hard gusts, and sometimes rain, from the beginning of April to the middle or end of August, and then turns to the eastward, blowing gently from that quarter till the end of March. In some places it never rains more than twice or thrice in two or three years; but the great dews which fall in the night refresh the ground, and supply the few plants which grow there with some moisture.

Even that part of the country distinguished by the name of the Happy, consists, for the most part, of dry barren mountains, or sandy deserts; but some parts of south Arabia being tolerably fruitful, and abounding in corn, herbage, and aromatic gums, it is esteemed a happy land, when compared with the other parts of this desolate country. As the hills for the most part consist of a rocky soil, and are scarce capable of improvement, the natives never strive to cultivate them; their vallies seem equally barren, where water is wanting, and bear scarce

any herbage; but where they can bring water into them, they produce corn, all manner of garden-stuff, herbs, and flowers; and no country upon earth affords more agreeable prospects. The inhabitants draw water in large skins out of their wells morning and evening with oxen, and convey it along little canals, by the sides of which trees and plants are placed; they also cut channels through their corn-fields, into which they let the water run as occasion requires.

By this means they have a great variety of excellent fruits, as peaches, apricots, oranges, lemons, and grapes; but this country is most famous for its coffee and its dates, which last are found scarce any where in such perfection as in this country and in Persia. With coffee a number of ships are annually loaded for Europe and India.

The coffee-shrub grows to the height of eight or ten feet; the twigs rise by pairs opposite to each other, as do the leaves on the twigs, one pair being about two inches distant from another. The leaves are about four inches long, and two broad in the middle, from whence they decrease to both extremities, ending in a point. They are nearly of the form of a bay-leaf, and are smooth and without any incisures on the edges. The shrub has a grey smooth bark; the wood is white, and has not much pith. The fruit hangs on the twigs by a foot-stalk, sometimes one, two, or more in the same place. These shrubs are watered by artificial channels like the other vegetables, and after three or four years bearing, the natives plant new shrubs, because the old ones then begin to decline. The Arabians dry the berry in the sun, and afterwards take off the outward husk with hand-mills. In the hot seasons the Arabians use these husks roasted in the room of coffee-berries, and esteem the liquor impregnated with them more cooling.

Arabia also abounds in balm, frankincense, myrrh, manna, cassia, incense, aloes, olibanum, and other valuable drugs; but they have very few trees fit for timber, and little wood of any kind in the country.

The most useful and excellent animals of Arabia are their camels and horses; their camels are extremely proper for this sandy country, and were doubtless formed by nature to enable the natives to traverse the deserts with which it abounds. Their breed of horses are only fit for the saddle, and are never used for draught or burden. The finest horses in the Persian court are brought from hence, and are admired for their make, as much as for their swiftness and high mettle; they are indeed well known in Europe, and have contributed to improve the breed of those in England. The usual food for camels and horses is barley or barley-meal made into dough. At Muscat, which is situated near the entrance of the Persian gulph, they feed their cattle with putrid fish; for digging in a pit, they throw a great quantity of fish into it, which lie till they are rotten, and turned to a kind of earth, after which this substance is taken up and boiled,

boiled, when having stood till it is cool, they give it their cattle, and it is said to render them very fat.

They have oxen, buffaloes, goats, and venison; but their beef and buffalo's flesh is very coarse. As they are all Mahometans, they never breed any swine.

They have great plenty of fowl and fish on their coasts, but the inland parts have few of either, there being neither wood nor water to be found in several days journey.

Lions, tigers, wolves, bears, jackalls, and other wild beasts, are also found in some parts of Arabia; but there being no cover for them, they are much fewer than in some other places.

S E C T. II.

Of the Face of the Country in Arabia Deserta and Arabia Petræa, with a particular Description of Mount Sinai, and of the Convent of St. Catherine; the Rock of Meribah, and other Monuments of Antiquity.

ARABIA Deserta has its name from the nature of its soil, which is a barren sand. There are, however, large flocks of sheep and herds of cattle near the Euphrates, where the land is good; there are also great numbers of ostriches in the Desert, and in several places a fine breed of camels. This country, in general, differs but little from Arabia Petræa, which is situated to the north of it, and is by far the smallest of the three divisions of Arabia.

We shall now give a description of Arabia Petræa, which has its name from Petræa, its ancient capital, now destroyed, and is famous for the children of Israel wandering there during forty years. People are not there, says the reverend Dr. Shaw, entertained with a view of pastures covered with flocks, or vallies enriched with corn. There are no olive-yards or vineyards; but the whole is a desolate, lonesome wilderness, only diversified by sandy plains, and mountains of naked rocks and craggy precipices. This desolate country is never refreshed with rain, except sometimes at the equinoxes; and the few hardy vegetables seen in the cliffs of the barren rocks, or wildly dispersed on the sandy plains, are shrunk by a perpetual drought; for the dews of the night are in a manner rendered insufficient for the purposes of vegetation, by the scorching heat of the sun during the day. The intense cold of the one and heat of the other, clearly account for the wise provision of Providence in spreading over the Israelites "a cloud to be a covering by day, and fire to give light (and perhaps heat) in the night-season."

Though the land appears so desolate, yet the surface of the Red-Sea, when calm, discovers in some places such a diversity of marine vegetables, that they resemble a forest under water, and the traveller has the additional pleasure of beholding a great variety of stars, urchins, and shells of the most uncommon and beautiful kinds.

The traveller, in traversing these deserts, is frequently offended by little swarms of locusts and hornets; he is also in danger from the vipers; but the reptiles of the lizard kind, from the variety of their shapes and spotted skins, he views with more pleasure and safety.

In travelling, says the above learned and judicious author, the heavens were every night our only covering, a carpet spread on the sand was our bed, and a change of raiment made up into a bundle served for a pillow. Our camels (for horses and mules required too much water to be employed in these deserts) lay round us in a circle with their faces looking from us, while their loads and saddles were placed by us behind them. In this situation they served as guards and centinels; for they are watchful animals, and awake at the least noise.

As in these long and dreary deserts people have no prospect of meeting with the least hospitality, they are obliged to carry along with them every thing necessary for so tedious a journey: travellers, therefore, usually provide a sufficient number of goats skins, which they fill with water every four or five days, or as often as they find it. They provide balls made of the flour of beans or of barley for their camels, and wheat flour bisket, potted flesh, honey, oil, vinegar, olives, and such other things

as will keep, for themselves. They take with them also wooden dishes, and a copper-pot for their kitchen-furniture. When they are obliged to boil or bake, they make use of camels dung, left by some preceding caravan, which, after its being exposed a day or two in the sun, catches fire like touch-wood, and burns as bright as charcoal. No sooner is the food prepared, whether potted flesh boiled with rice, lentil soup, or unleavened cakes served up with oil or honey, than one of the Arabs placing himself on the highest station he can find, calls out three times with a loud voice, to invite all his brethren, the sons of the faithful, to come and partake of it, though none of them are perhaps within one hundred miles of him. This custom the Arabs constantly maintain as a token of their benevolence.

In these deserts the sky is generally clear, the winds blow briskly in the day, and cease in the night. Where these deserts are sandy and level, they are as fit for astronomical observations as the sea, which they nearly resemble. It was surprising to observe, says the above learned divine, in what an extraordinary manner every object appeared to be magnified, for a shrub seemed as big as a tree, and a flock of achbobbas, birds nearly resembling the stork, might be mistaken for a caravan of camels. This seeming collection of waters always advances about a quarter of a mile before the travellers, while the intermediate space appears of one continued glow, from the quivering undulating motion of that quick succession of exhalations raised by the powerful influence of the sun. The violent heat even draws up the moisture from the carcases of the camels and other animals which lie exposed in these deserts, and prevents their putrefaction, whence they continue there a number of years without mouldering away. To the same cause, added to the coldness of the nights, may be attributed the plentiful dews that frequently wet the travellers to the skin; but the sun no sooner rises, and the air becomes heated, than the mists are dispersed, and the moisture of the sands evaporated.

What is called the desert of Sinai, is a beautiful plain, near nine miles long, and above three in breadth; it lies open to the north-east, but to the southward is closed by some of the lower eminences of mount Sinai; and other parts of that mountain make such encroachments upon the plain, as to divide it in two, each so capacious as to be sufficient to receive the whole camp of the Israelites. That which lies to the eastward of the mountain is perhaps the desert of Sinai, properly so called, where Moses saw the angel of the Lord in the burning bush. Over the place, where is said to be this divine appearance, is erected the convent of St. Catherine, which belongs to the Greeks, and is three hundred feet square, and above forty in height. On the spot which they suppose the burning bush stood, is a little chapel, where the monks, in imitation of Moses, put off their shoes whenever they enter it. This, with some other chapels dedicated to particular saints, is included within the church of the Transfiguration, a large beautiful structure supported by two rows of marble columns, and the floor elegantly adorned with a variety of devices in mosaic work, as are also the floor and walls of the presbyterium. Upon the latter is represented the figure of the emperor Justinian, with the history of the transfiguration; and upon the partition that separates the presbyterium from the body of the church is a small marble shrine, in which they pretend to have preserved the skull and one of the hands of St. Catherine.

There is here a tower built by the empress Helena, probably for her own convenience when she came here, as well as the monks: it is situated in the heart of the convent, where the archbishop's lodgings now are; it has three chapels, and is still called St. Helena's tower. This convent is erected on a descent, but the design seems to have been to raise the lower part by a great number of arches, many of which remain, in order to build the first floor on a level, and erect more upon it. The walls and the arches, with the church, are the only ancient buildings; the latter is of a coarse red granite. The walls of the convent are six feet thick, but some parts of them are ruined. There is, however, a walk all round on the top of them, and both at each

corner, and in the middle of each side, are little square towers. The convent itself is very irregular, and ill built of unburnt brick.

The door of this convent is never opened but when the archbishop, who generally resides at Cairo, comes thither to be installed. Pilgrims are admitted by being drawn up near thirty feet high by a windlass, and then taken in at a window, where some of the lay brothers attend for that purpose. These, with all the presbyters, who are commonly called kalores, amount to about one hundred and fifty, and chiefly subsist upon the provision sent them monthly from Cairo. They have mills, bake-houses, and other offices necessary for people who must have every thing within themselves. They live a very austere life, abstaining not only from flesh, but from butter, milk, and eggs. They chiefly subsist on bread, to which is added a portion measured out to each person of olives, oil, vinegar, salad, and pot-herbs; or of dates, almonds, figs, and parched pulse.

St. Helena caused a stone stair-case to be carried up to the top of the mountain; but as most of the steps are either washed out of their places, removed, or defaced by time, the ascent is very fatiguing, and is frequently imposed upon the monks as a penance. However, at certain distances they have erected several little chapels, as breathing-places, dedicated to different saints, who are always invoked to lend their assistance upon these occasions.

Though no kind of soil is to be found in this part of Arabia, these monks have in a long process of time covered with dung and the sweepings of their convent about four acres of these naked rocks, which now produce as good roots, cabbage, fallads, and all sorts of pot-herbs, as any climate or soil whatsoever. They have also raised a great number of apple, pear, plum, almond, and olive-trees of excellent kinds. The pears in particular are so esteemed at Cairo, that every season a present is sent of them to persons of the first quality in that city. Their grapes are also not inferior, either in size or flavour, to those of any other country. This little garden is an evident proof of the great advantages that may be procured by indefatigable industry in improving nature.

The people shew on the summit of the mountain a print in the rock, where they pretend the body of St. Catherine lay; for they confidently affirm, that she being tied to a wheel at Alexandria, under the reign of the emperor Maxentius, in order to be put to death, the wheel snapped to pieces on which she was beheaded; when her body, in answer to her prayers that it might not fall into the hands of infidels, was carried by the angels to the top of the mountain, from whence the monks brought it to their convent soon after it was erected.

The summit of this mountain appears somewhat conical, and is not very spacious; Mahometans as well as the Christians have a chapel there for public worship. Travellers are there shewn the place where Moses received the law, where he hid himself from the face of God, and where his hand was supported by Aaron and Hur at the battle with Amalek, with several other places mentioned in the Holy Scriptures, and with which they seem as well acquainted as if they had been present when these great events were transacted.

In the plain of Rephidim, down the western side of the mountain, is shewn a block of granite marble about six yards square, said to be the rock of Meribah; it lies tottering and loose, and appears to have once belonged to Mount Sinai, which hangs over this plain in a variety of precipices. The pious and learned Dr. Shaw says, that the waters which gushed out with the stream which flowed down it, have hollowed a channel, across one corner of this rock, about twenty inches wide and two deep. Moss grows in this channel, and all over it are a great number of holes, some four or five inches deep, and one or two in diameter, that appear incrustated over with fur, like the inside of a tea-kettle. The learned Divine just mentioned makes no doubt of this being the very rock struck by Moses, out of which miraculously issued water to quench the thirst of the Israelites; and imagines, that neither chance nor art could be concerned in forming this stone, which, he says, never fails to

fill the mind of every beholder with a religious surprize: but the Rev. and learned Dr. Pococke, who also saw this stone, says, that in one of the roads from the convent of Suez there is exactly such another, with the same sort of openings all down, and the signs where the water ran; and Mr. Norden says in his Travels, that there is shewn in St. Mark's church, at Venice, a square piece of granite marble that was brought from Mount Sinai, and which they pretend to be the very stone struck by Moses; and adds, that many of the like kind are found in Egypt; whence this stone is, perhaps, nothing more than a natural production.

Travellers are also shewn by the monks several other remarkable places about this mountain; they point out the very spot where Aaron's calf was molten; shew the place where the Israelites danced at its consecration, and where Corah and his companions were swallowed up, and even the place where Elias concealed himself when he fled from Jezebel; but the history they give of these and other places is accompanied with the most idle and ridiculous tales.

Dr. Shaw observes, that part of this mountain, which lies to the westward of the plain of Rephidim, is composed of a hard reddish marble like porphyry, from which it is distinguished by the representations of little trees and bushes on every part of it. These impress figures resemble the tamarisk, the most common and flourishing tree of these deserts.

S E C T. III.

A Description of the noble Ruins of Palmyra, with a concise History of that City.

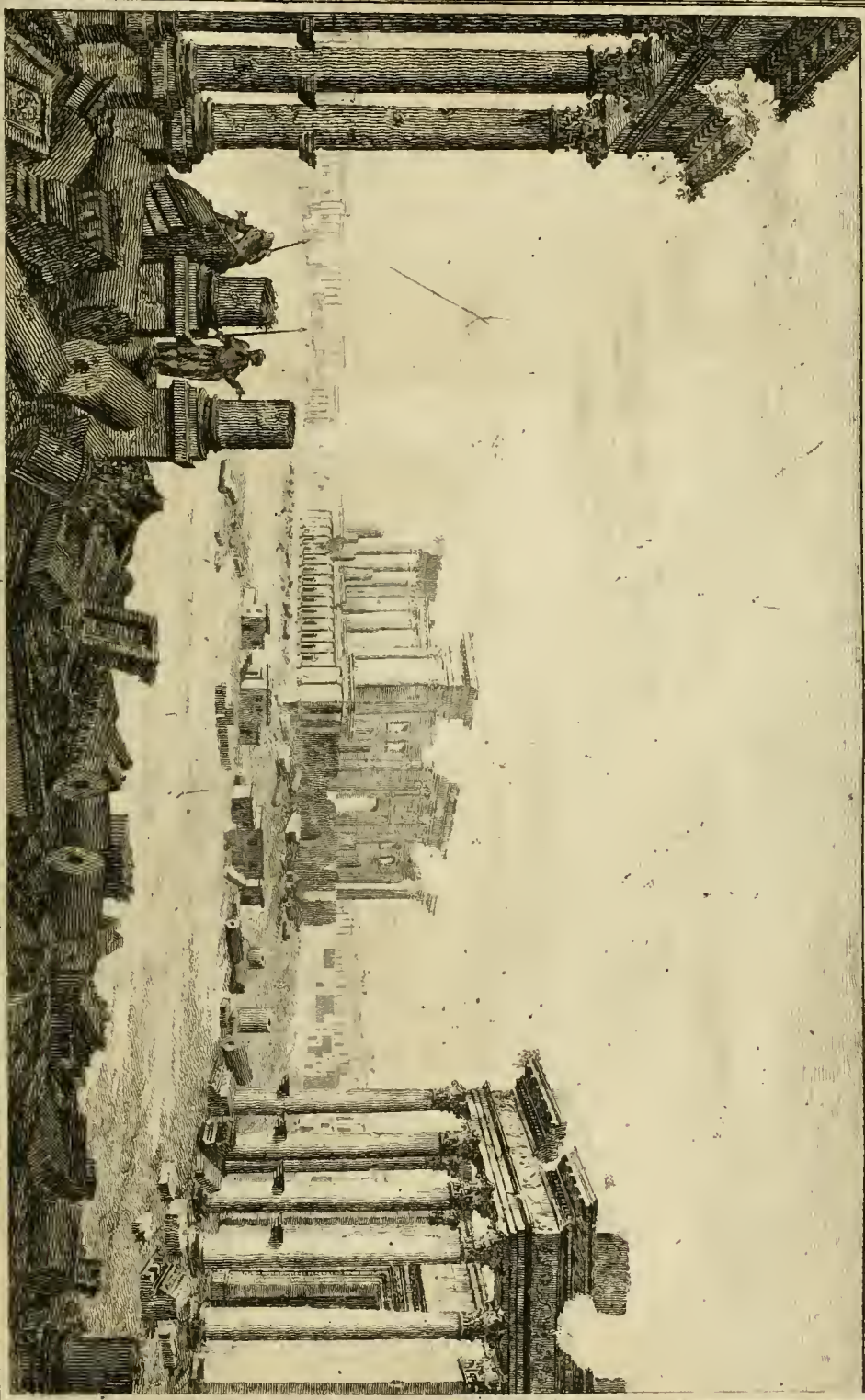
WE shall now take a view of the ruins of Tadmor, or Palmyra, formerly a magnificent city in Arabia, in a part of the deserts of Arabia Pétrea, usually distinguished by geographers by the name of the Desert of Tadmor, or Palmyrene. It is situated in about thirty-three degrees north latitude, two hundred miles to the south-east of Aleppo. In describing these noble ruins we shall follow the description given of them by Mr. Wood, a learned and ingenious gentleman, who, with two others his companions, went thither, properly attended, to examine and take draughts of these curious antiquities, which have since been published in a very pompous manner, and are worthy a place in the libraries of the curious.

The ruins of Palmyra are approached by passing thro' a valley between two mountains, where are still seen the ruins of an aqueduct that formerly conveyed water to that magnificent city; and on each side of this valley are many square towers of a considerable height, which were the antient sepulchres of the inhabitants of Palmyra. The traveller has scarcely passed these memorable monuments, when the valley opening on each side, he is suddenly astonished with beholding a stupendous scene of the ruins of earthly grandeur, in the magnificent remains of the most noble structures that every-where lie before him. No prospect can be conceived more striking and august, and at the same time more romantic, than such a multitude of Corinthian columns, all of white marble, rising on every side with few intervening walls and solid structures.

On the left hand appears a wall which once belonged to the Temple of the Sun; and though a part of it has fallen down, it is still of a considerable length. A row of twelve noble windows still stand together, and farther to the left are two others. Between each of them a pilaster of the Corinthian order supports the entablature.

Through the space broken down the view extends to distant rows of columns; and over the part of the wall still standing rise the ruins of the temple itself. At the end where the portico stood is a square ruinous tower, erected by the Turks, and before these remains of antient grandeur are inclosures of corn and olive-trees, which being planted by the Arabs, are separated from each other by mud walls, while magnificent ruins are scattered all around.

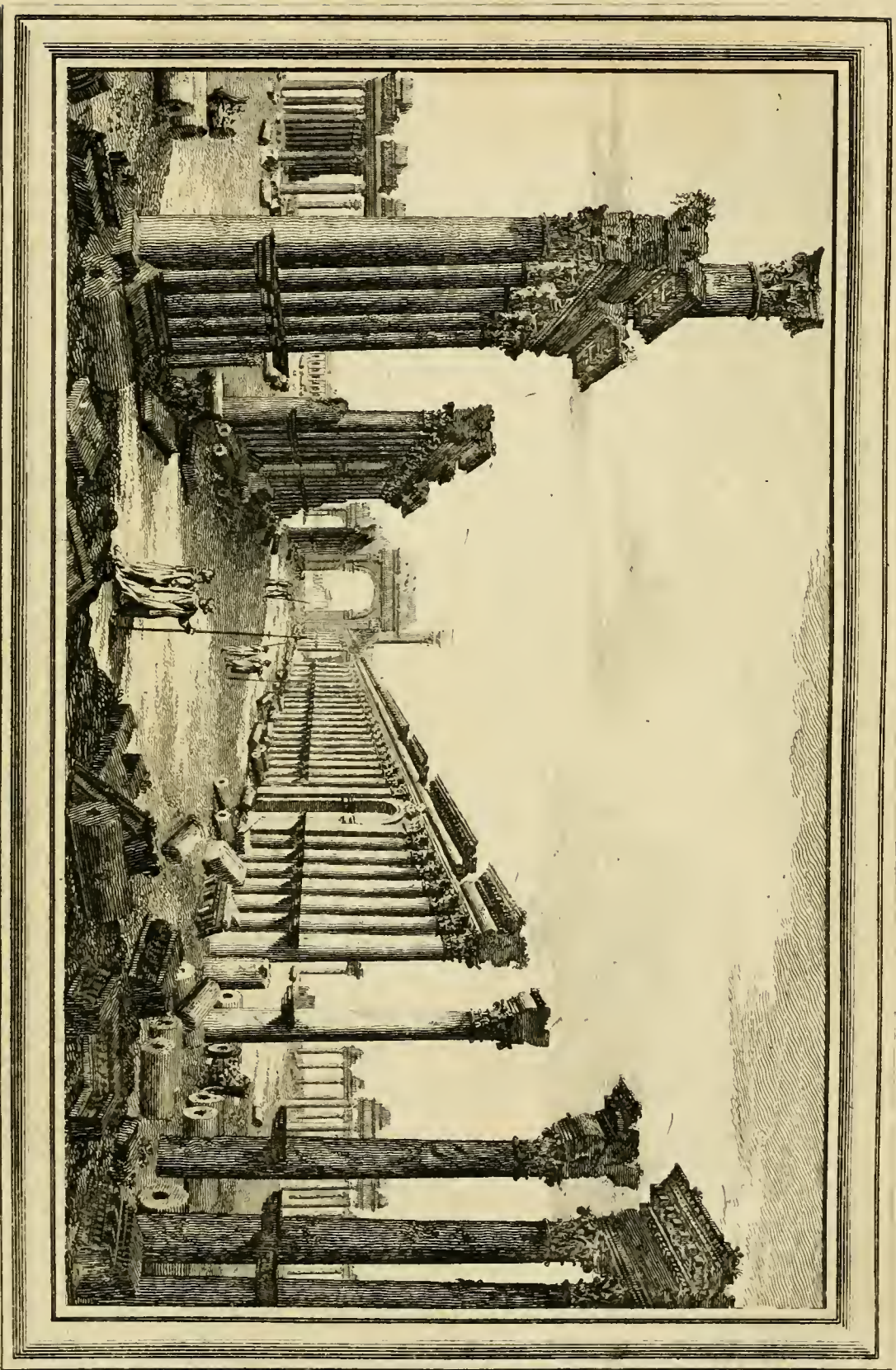
A piece



General View of Palmyra.

W. Dawkins del.





The Remains of the Great Temple in Palmyra from the West

W. Dawkins del.

A piece of a very large column stands on its base before the Turkish tower; but the greatest part, with its capital and entablature, have fallen down. The stones around it shew that in this place was a grand edifice. This column is five feet and a half in diameter near the base.

A little to the right of the tower, but at a greater distance, are the ruins of a Turkish mosque, with its minaret; and before it a noble column, of the same dimensions as that broken down, rises to a great height. Somewhat farther to the right is a very magnificent arch, with a postern richly ornamented on each side, and from thence a colonade extends four thousand feet in length, and is terminated by a superb mausoleum. Many of these columns are fallen, and open a view to other ruins, while in other parts the remains of magnificent structures are seen through the intercolumniations. At some distance nearer, before this magnificent colonade, is a small temple, adorned with a noble portico; and still farther to the right is another temple, with its peristyle seen through the intercolumniation. Farther still to the right appears a range of columns, which seem to have belonged to a portico. At some distance nearer there seem to be the ruins of a Christian church; and still nearer, and farther to the right, are four lofty columns, with their superb entablature, the only remains of a grand edifice. A little to the right of these, and at a greater distance, are many columns which support a considerable part of their entablature, and are so disposed, that they resemble the peristyle of a small temple that has been entirely destroyed; and nearer, and more to the right, is a very elegant mausoleum.

The plain is covered with a vast number of scattered columns, some with and some without their entablatures; and on all sides lie rich entablatures, broken columns, capitals, and stones of a prodigious size. The distant prospect is terminated by a range of distant mountains, on one of which is a castle, and on another are the ruins of a Turkish fortification.

All these noble ruins appear at one view in the distant prospect; but, on a nearer approach, the admiration is still kept up, by the size of the columns and the perfection of the workmanship bestowed on the ornamental parts, particularly on the ornaments of the gate, and the beauty of the capitals and entablatures; but nothing can possibly form a more astonishing contrast to all this magnificence, than the miserable huts of the Arabs, of which there are about thirty in the court of the great temple.

Walls flanked with square towers once surrounded these ruins, but in many parts they are entirely levelled. These seem to have been three miles in compass: but the Arabs shew a tract of land raised above the level of the desert, and about ten miles in circumference, which they say was the extent of the antient city, and that ruins are discovered there by digging. Indeed a circuit of three miles must be thought very little for Palmyra in its prosperity, when it is considered that the greatest part of that space was filled by public edifices, which, from their astonishing magnificence, and the many superb sepulchres, incontestibly prove its antient grandeur; and it is probable, that when Justinian fortified it, after its being destroyed, he contracted its bounds.

It ought not to be omitted, that three or four miles within the desert, to the north of the ruins, is probably the valley of Salt, where David smote the Syrians, 2 Sam. viii. 13. This valley still supplies Damascus and the neighbouring towns with great quantities of that commodity: for the earth is so impregnated with salt, that, on digging a place a little more than a foot deep, the water which lodges there raises a fine white salt, which, after the moisture is exhaled by the sun, is gathered and taken away.

The superb remains of this city are so striking, that it is impossible to avoid feeling our curiosity excited with respect to its antient condition; and we are naturally desirous of knowing how a spot, thus divided from the rest of the world by an inhospitable desert, was chosen for the situation of so magnificent a city? who was its founder, and from whence it drew its riches? But history gives us little information, and most of the

knowledge that can be obtained on these subjects, is only furnished by inscriptions.

We learn from John of Antioch, that Palmyra was built by Solomon, on the very spot where David slew Goliath, in honour of that memorable action; but what the Arabian histories relate on this subject, is so fabulous and extravagant as not to deserve our notice: but there may be some truth mixed with fiction, for we learn from the Old Testament, that Solomon erected a city in the wilderness, and called it Tadmor; and Josephus says, that the Greeks and Romans gave it the name of Palmyra, though the Syrians continued to call it by its antient name; and indeed the Arabs of the country still call it Tadmor. They even pretend that these ruins were the works of Solomon. Among other things they shew his harram, and the tomb of his favourite concubines: "Solomon, the son of David, say they, performed those wonders by the assistance of spirits."

But there is no doubt that the buildings erected by Solomon were entirely demolished by Nebuchadnezzar, who is said to have destroyed that city before he laid siege to Jerusalem. If this be true, it is not surprising that Xenophon should take no notice of it in his celebrated retreat, though he is very exact in describing the desert; nor can we be surprized at its not being mentioned in the History of Alexander the Great. No mention is made of it in the Roman History before the time of Mark Antony, who would have plundered it, had not the inhabitants transported their most valuable effects beyond the Euphrates, and defended its passage by their archers. The inhabitants of Palmyra were then merchants, and sold to the Romans the merchandizes of India and Arabia. We may therefore conclude them to be a rich and free people; but it is not known how long they had enjoyed these advantages. It is probable their trade and riches were of some standing, since we find from inscriptions that in less than forty years after their expences and their luxuries were excessive.

At length, when the Romans in the East were in a most distressful situation, Odenathus, king of Palmyra, entered into an alliance with the emperor Gallienus; and collecting the miserable remains of the Roman army, by his valour and activity vanquished Sapor, king of Persia, in several engagements, and even advanced with his victorious troops as far as Ctesiphon, the capital of that empire. Returning from this expedition with the greatest applause, and with considerable treasures, Gallienus declared him Augustus, and his associate in the government of the empire. Afterwards Odenathus defeated Balista, and at length drove out the Goths, who had committed the greatest ravages: but he was soon after treacherously murdered by his kinsman Mæonius, and his son Herodes suffered the same fate. Mæonius was then saluted emperor, but in a short time after was murdered by his own soldiers.

After the death of Odenathus Zenobia, his queen, by whom he had two sons, assumed the reins of government, in the name of her children; and renouncing the alliance with Rome, attacked and defeated Heraclianus the Roman general, by which means she obtained the possession of Syria and Mesopotamia. She then conquered Egypt, and afterwards added to her dominions the greatest part of Asia Minor. How amazing are the vicissitudes of fortune! Zenobia, surrounded by the barren sands of Palmyra, includes Egypt within her dominions to the south, and extends them to the north as far as the Black Sea and the Bosphorus; but this new-raised empire was of short duration, for a few years after the emperor Aurelian recovered the eastern provinces, and obliged Zenobia to shut herself up within the walls of Palmyra. He then invested that city. The queen rejected all negotiations with contempt; and, after a brave defence, resolving to solicit the assistance of the Persians, she set out on a dromedary; but just as she was about to cross the Euphrates, she was taken prisoner by a party of horse sent after her by Aurelian. The inhabitants of Palmyra now surrendering, the emperor spared their lives, and leaving there a garrison of six hundred archers, took a great part of the riches of the city, and marched with Zenobia to Emessa, where the queen stained her glory, and purchased a dishonourable life, by meanly betraying her

her friends, and naming those who had been her advisers ; on which the emperor had the cruelty to sacrifice them to his resentment, while she was reserved to adorn his triumph. Among those who suffered was Longinus, who wrote the excellent Treatise on the Sublime, and had dictated a haughty letter the queen had sent to the emperor ; but the intrepid courage with which he submitted to his fate, shews that his bravery was equal to his genius and learning.

But the misfortunes of Palmyra were not yet at an end. A brave and free people, who from the height of glory are suddenly reduced to the rank of slaves, usually make some desperate efforts to recover their liberty. Thus the Palmyrenes took up arms, and put the Roman garrison to the sword ; but the news of this event no sooner reached Aurelian, who was returning to Rome, than turning back, he took the city, destroyed it, and inhumanly caused most of the inhabitants to be massacred, without regard to age or sex. But afterwards he gave orders for repairing the Temple of the Sun, and appropriated to that use three hundred pounds weight of gold found in Zenobia's coffers, her crown-jewels, and eighteen hundred pounds weight of silver, which he took from the people. Palmyra having thus lost its liberty, continued subject to a Roman governor ; and we find that Justinian repaired and supplied it with water, after it had been for some time almost deserted. This is the last time that Palmyra is mentioned in the Roman History.

None of the inscriptions found there are more antient than the birth of Christ, nor any so late as the destruction of the city by Aurelian, except a Latin inscription which mentions Dioclesian. Two of the mausoleums have very legible inscriptions ; one of them informs us, that Jamblicus caused that monument to be erected as a sepulchre for himself and his family in 314, which answers to the third year of the Christian æra ; and the other, that Elabelus Manaius caused it to be erected in 414, the hundred and third year after the birth of Christ. The ornaments of both these mausoleums are much in the same taste, though the last is the most elegant, and finished with the greatest care ; and they are both so much in the taste and manner of the other public structures, that it is natural to conclude, that they are not the works of very different ages.

SECTION IV.

The Persons, Dress, Food, Language, Manners, and Government of the Arabs.

THE Arabians are of a middle stature, thin, and of a swarthy complexion ; and, like other people in the same climate, have black eyes and black hair. Their voices are rather effeminate than strong ; yet they are a brave people, very expert at the bow and lance, and, since they have been acquainted with fire-arms, are become pretty good marksmen.

The roving Arabs wear a kind of blue shirt fastened about them with a white sash, and some of them have over it a fur sheep-skin vest. They have a cap or turban on their heads ; sometimes they wear slippers, but never any stockings. Many of them go almost naked, but the women are generally so wrapped up, that nothing can be discovered but their eyes. The women Mr. Wood saw at Palmyra had good features ; they were veiled, but were less scrupulous about shewing their faces than is usual with the women of the East. They hang rings of gold or brass in their ears and nose ; they colour their lips blue, and the tips of their fingers red. Both sexes appear very healthy, and to be almost strangers to diseases.

Their food is beef, mutton, goats flesh, venison, and the flesh of camels, which they prefer to all the rest, and eat with thin cakes made of flour and water ; but many of them choose dried dates instead of bread. They also eat most sorts of fish, except those which have no scales ; but on whatever animal they feed, they are very careful of draining out all the blood. The people about Muscat

not only abstain from wine, but deny themselves tea and coffee, and other innocent liquors ; nor do they indulge themselves in smoking tobacco : water is their usual drink, and sometimes sherbet, made of oranges, water, and sugar.

The people of the East esteem the Arabian tongue the richest and most copious of any in the world. It is every where considered by the orientals as a learned language ; and even in Persia and India the Koran is never read in any other tongue. But though the Arabs have in former ages been famous for their learning and skill in all the liberal arts, there is at present scarce any country where the people are so universally ignorant as in Arabia.

Though the Arabs are generally considered as only bands of robbers, yet in those places where they are settled, and apply to the cultivation of the earth, to trade, and mechanic arts, they are distinguished by their justice, temperance, and humanity. Captain Say observes, that the Arabians near Muscat are courteous in their behaviour, extremely civil to strangers, to whom they offer no violence or affront, and though they have the highest veneration for their religion, they never strive to force it upon others : that a man may travel several hundred miles without so much as meeting with abusive language ; and if he has a charge of money, he needs no arms to defend it, but may safely sleep with it in his hand by the way-side ; and that though he lived several years in the country, during which he spent much of his time in travelling, he never heard of a single robbery among them. Indeed it is not surprising, that in a country of so great extent, the manners and customs of the people should be very different. It is true, several Arabian princes extort money from the caravans ; but as the country is theirs, they might refuse to let any caravans pass through it, and possibly what they impose upon caravans may be by way of toll ; which is the more probable, as the sums they demand are not so large as to discourage the caravans from passing through their dominions. But after all, there is no doubt but some tribes of the wandering Arabs live chiefly by robbery and plunder. We find that Mr. Wood and his companions, in travelling to Palmyra and Balbec, had an Arabian escort to defend them from a prince of the Bedouins, or wandering Arabs ; and that, on their arrival at Palmyra, they slept in safety in the huts of poor but honest Arabian peasants.

The Arabs who live in towns are very inconsiderable in point of number, compared with those who live in tents, and are called Bedouins. These people have no fixed habitation, but being possessed of large flocks of sheep, and herds of camels and goats, rove from one part of the country to another, where they can find pasture and water for their cattle ; and when they have destroyed all the forage, load their goods and baggage, with their wives and children on their camels, and march on in search of fresh pasture. When they encamp, their tents make a very indifferent appearance, they being usually covered with a coarse stuff made of black, or dark-coloured goats hair. These are the people dangerous to travellers.

The Arabians of the inland country are divided into tribes, and the tribes into families ; every tribe has its sheik el kebir, or great prince ; and every family its sheik or governor. The office of sheik is hereditary ; but when the sheik of a family dies without issue, the family choose another, with the leave of the sheik el kebir, or sovereign ; and if the sovereign himself dies without issue, the whole tribe assemble to choose another. The sheiks, or emirs, near Turkey, are said to be tributary to the Turks ; but, instead of this, they generally receive gratuities for permitting the pilgrims to pass through their country ; and the Grand Signior is always glad to maintain a good understanding with them, as it is in their power to attack the pilgrims in their way to Mecca, as well as to injure his subjects by their excursions and robberies ; while it is very difficult for him to punish them for it.

In Arabia are sovereign states whose monarchs are styled xerifs, and others are named imams, both of them including

including the offices of king and priest, in the same manner as the caliphs of the Saracens, the successors of Mahomet. These monarchs appear to be absolute, both in spirituals and temporals; the succession is hereditary, and they have no other laws than those found in the Koran and the comments upon it.

The usual arms of the Arabs are a lance, or half-pike, a sabre, a dagger, and a bow and arrows; and of late fire-arms have been introduced among them. The Arabs, like the Persians, are excellent horsemen, and harrahs an enemy by their sudden attack, and even defeat them when pursued. They are not very fond of fighting upon equal terms with the scymitar, but trust much more to the fleetness of their horses, and their skill in throwing the lance, firing, and discharging their arrows at those who pursue them.

These monarchs do not appear to have any standing army, or even a regular militia; but they command both the persons and purses of their subjects. Those situated near the coast have rendered themselves formidable at sea, particularly the king of Muscat, whose vessels not only attacked those of the Asiatics, but even the Europeans themselves: they are generally at war with the Danes and Portuguese; and if an English vessel, that is not a ship of force, comes in their way, they will not scruple making a prize of her. Mr. Lockhart says, that when he was at Muscat there were fourteen men of war at that city, besides twenty merchantmen; that one of these ships of war carried seventy guns, and none of them less than twenty: at the same time there were fifteen or sixteen sail of their men of war cruising abroad. Their colours are red, which they display in streamers and pendants at the mast-head, and other parts of the ship, which gives their fleets a gay appearance.

As they have scarce any timber of their own growth fit for shipping, some of them are said to be built in the mouth of the river Indus, and many of them are prizes taken from other nations.

SECTION V.

Of Pilgrimages to Mecca, the Ceremonies with which they are attended, and a Description of Mecca and Medina.

THE Mahometans of all countries consider it as a duty to go in pilgrimage to Mecca. Those who reside in Africa commonly embark on board vessels, which wait for that purpose at the port of Suez, a small town situated at the most northern extremity of the west gulph of the Red Sea, whence they proceed to Rabbock, about four days sail from Mecca, where stripping off their cloaths, and covering their bodies with only two wrappers, with their heads bare and sandals on their feet, they go on shore, and travel by land to Mecca. The scorching heat of the sun sometimes burns the skin off their backs and arms, and greatly swells their heads; but when their lives are in danger from these austerities, they may put on their cloaths, on condition that on their arrival at Mecca each shall kill a sheep, and give it to the poor. But while dressed in this mortifying habit, it is held unlawful even to cut their nails, or to kill the vermin that bites them. They are likewise to be free from all enmity, to keep a guard over their tempers and passions, to preserve a strict government over the tongue, and to make continual use of a prescribed form of devout expressions. These austerities are continued seven days.

At about the distance of a day's journey from Mecca they are met by persons who come to instruct them in the ceremonies to be used in their worship, who, on their arrival at that city, conduct them into a great street in the midst of the town, which leads to the temple; go with them to the fountains where they are to perform their ablutions, and then take them to the temple, where the pilgrims leaving their sandals with one who attends to receive them, they enter at the door of the court which surrounds it, called the gate of peace, and having proceeded a few paces, their guide holds up his hands towards the sacred edifice, which stands in the centre, and utters several words, which the pilgrims repeat after

him, bursting into tears at the sight of the building. Being led seven times round it, they are conducted back into the street, where they sometimes run, and sometimes walk very quick, the pilgrims imitating their guide with the utmost awe and trembling, performing these superstitions with great seeming devotion; and these being ended, they return and seek out for lodgings.

All the pilgrims esteem it their indispensable duty to improve their time while at Mecca, not only by performing the accustomed duties within the court of the temple, but in spending all their leisure-time there, and, as far as they are able, in continuing to walk round the temple itself, at one corner of which is fastened a black stone framed in with silver, and every time they come to that corner they kiss the stone; and having gone round seven times, they perform two prayers. The people there have a tradition that this stone was formerly white, but that it is rendered black by the sins of the people who kiss it.

Mecca is situated in the latitude of twenty-one degrees twenty-five minutes, in a valley amidst many little hills, and about a day's journey from the Red Sea. It is a place of no strength, it having neither walls nor gates, and the buildings are extremely mean. The hills which encompass the town consist of a blackish rock, and on the top of one of them is a cave, where they pretend Mahomet usually retired to perform his devotions, and say, that the greatest part of the Koran was brought to him here, chapter by chapter, by the angel Gabriel.

This city is rendered famous by the resort of many thousand pilgrims, who annually visit the temple of Mecca, which is a small, plain, square building in the midst of a spacious area, encompassed by a structure which has piazzas on the inside resembling those of the Royal Exchange, in London; but the square is near ten times bigger, and over the piazzas is a range of domes, one on each side, which cover little rooms or cells, inhabited by people who give themselves up to reading and a devout life; and at each corner is a minaret, or steeple, from which the cryers call the people to prayers. In this outer-building are forty-two doors, which open into the square. The area on the inside of the inclosure is covered with gravel, except the paths that lead to the temple, and a small place around it, which are paved with short stones.

The Holy House, or temple, which is in the center of the area, is a square structure, each side of which is about twenty-four paces long, and about twenty feet high, formed of large stones perfectly smooth and plain, without the least carved-work; but is covered all over from top to bottom with a thick kind of silk, and above the middle is embroidered with letters of gold two feet in length. The door is covered with silver plates, and has a curtain before it thick with gold embroidery. This temple is the principal object of the pilgrims devotion, and is opened only two days in the space of six weeks; that is, one day for the men, and the next for the women. On the inside are only two wooden pillars, which stand near the middle to support the roof, with a bar of iron fastened to them, on which hang three or four silver lamps. The walls on the inside are marble, and covered with silk, except when the pilgrims enter. Those who are admitted into this structure scarcely stay ten minutes, because others wait for the same privilege; and while some are going out, others are entering in. All who please have the liberty of thus passing through the temple. The top of the structure is flat and covered with lime and sand; and as it has a long spout to carry off the rain whenever that falls, the people crowd to get under it, that the water which comes from the holy house may fall upon them, which they esteem a singular happiness; and if they can catch some of it to drink, their joy is extreme.

Round the temple is a marble pavement fifty feet broad, on the edge of which are brass pillars twenty feet distance from each other, and near fifteen feet high. Above the middle part of these pillars an iron bar extends from one to the other, with glass lamps hanging to each by brass wires, to give light in the night as in the day.

At the distance of about twelve paces from the temple is a building called the sepulchre of Abraham, who they imagine built the temple, in obedience to a divine command. This sepulchre is inclosed with iron gates, and adorned with an embroidered covering. Near it on the left hand is the well Zemzem, the water of which is esteemed holy, on which account the pilgrims, when they first arrive at Mecca, drink of it unreasonably, by which means it purges them, and makes their flesh break out in pimples. This they term purging of their spiritual corruptions. Many of them carry some of this water home to their respective countries, in small tin pots, and present perhaps half a spoonful of it to each of their friends, who, with abundance of thanks, receive it in the hollow of their hands, and sipping a little of it, rub the rest on their faces and naked heads.

Opposite to each side of the temple is a small edifice raised on pillars, where the Imam and the Mezzins perform their devotions in the sight of all the people. These four structures belong to so many different sects of Mahometans.

The covering of this temple is annually renewed, and sent from Cairo by order of the Grand Signior, when the caravan proceeds with the pilgrims to Mecca. The new covering is carried upon two camels, which are exempted from work for the space of a year after. This covering is received with extraordinary joy by the people, and is put up by the xerif of Mecca himself; and after he has caused the old covering to be cut in pieces, sells them at a high price to the Hadgees.

There are several thousand blue pigeons at Mecca, which none will affright, much less kill them, whence they are so very tame, that they will pick corn out of the people's hands. They are called the pigeons of the prophet, and come in flocks to the court of the temple, where they are fed by the Hadgees.

Before the pilgrims receive the title of Hadgee, they resume their mortified habit, and proceed to a hill called Gihbel el Orphet, or the mount of knowledge, where seventy thousand persons are said to assemble every year, two months and nine days after the feast of Ramadan. Nothing can be more affecting, than to see so many thousand people clothed in their garments of humility, with their heads bare, and their cheeks wet with tears, while with bitter sighs they earnestly beg, in a form of penitential expressions, the remission of their sins, and promise to reform their lives. This is continued for the space of four or five hours, after which they all at once receive the title of Hadgee from the Imam, which they enjoy as long as they live.

They no sooner receive this name, than trumpets being sounded, they leave the hill in order to return to Mecca; but, having proceeded two or three miles, rest for that night. After their devotions, each person gathers forty-nine small stones, and the next morning they proceed to a place called Mina, where they pretend that Abraham went to offer up his son, and having all pitched their tents, every Hadgee throws seven of the stones he had gathered at a small pillar, crying, "Stone the devil and them that please him."

The country people then bring in great flocks of sheep: every one who is able buys one, and having slain it, gives some of the flesh to his friends and the poor: then all of them pulling off their penitential habits, spend three days in festivity and rejoicing. It must be observed, that there are two other pillars, and that on the second day they throw at each of the three seven stones, and the same number the day after.

At the expiration of the three days they all return to Mecca, where they must not stay above ten or twelve days longer, and during that time is held a great fair, in which all sorts of India goods are sold. Most of the people here buy a shroud of fine linen to be wrapped in at their death, on account of the advantage of having it dipt in the holy water. In the evening before they leave Mecca, they all take a solemn leave of the holy house, and retiring backwards, hold up their hands, and offer up their petitions with their eyes fixed on the building, till having lost sight of it, they burst into tears, and proceed on their journey.

It is worthy of remark, that this holy house, which the vulgar say was built by Abraham, had long been an idol-temple, but was dedicated by Mahomet to the Unity of God; and that their pilgrimages thither are intended to shew their detestation of all idolatry. As to Mahomet himself, there is said to be now only a faint reverence kept up for his name, even in Arabia his native country; and a judicious author observes, "that the furious zeal of which the first Saracen conquerors made such a parade, and so successfully availed themselves, had not so much a veneration for Mahomet for its object, as the Unity of the Supreme Being, in the invocation of which, if they joined the commemoration of his name, it was purely out of gratitude, for being the missionary of that Unity, and for his destroying the idol-worship, to which Arabia had continued so long under bondage. For the rest they looked upon him as a mere man, subject to all the failings and passions of one, and are so far from addressing him as a saint, that in their mosques and private orisons, they do not pray to him, but for him." Indeed, there are no pilgrimages to his tomb that is at Medina, and is visited by the Mahometans purely out of curiosity, and reverence to his memory, and many of the pilgrims return without seeing it at all.

It is a very great mistake that those who have been at Mecca, may commit crimes with impunity, and must not be put to death; since their being Hadgees does not entitle them to any privilege of that nature: for even on the road to and from Mecca, the pilgrims who commit crimes are punished as in other places; there being a basha and a cady in the caravan to try them, and numbers are annually executed both on the road thither, and in returning from thence.

Medina, the place where Mahomet lies entombed, to which he fled when driven from Mecca, and where he was first invested with regal power, is situated in twenty-four degrees thirty minutes north latitude, about eighty miles to the eastward of the Red Sea, and two hundred miles to the north of Mecca. It contains about a thousand houses built of brick and stone, which cannot be very lofty, as they are raised but one story from the ground.

In this city are several noble mosques, the principal of which is named Mos a Kibu, or the most holy. It stands in the middle of the town, and is a square building one hundred paces in length, and eighty in breadth, supported by many columns. It is said to have no less than three thousand lamps; but Mr. Pitts, who was there, maintains, that there are not above one hundred. Mahomet's tomb stands in this temple, covered with a dome, and encompassed with iron rails: the tomb itself is surrounded by a silver grate, and inclosed like a bed by curtains of rich silk. None are permitted to enter within the grate; for this is only allowed to those who go in to light the lamps, which burn by night.

Some pretend, that Mahomet's coffin is suspended by the attractive virtue of a load-stone fixed to the roof, but there is not the least foundation for this opinion; for the curtains that cover the tomb are not half so high as the dome; it is therefore impossible that the coffin should hang there, and the Mahometans never pretended that it did.

SECTION VI.

A concise Description of Mocha, with an account of the Trade of that City, and of the Coins, Weights, and Measures in use there.

WE shall now give a concise description of Mocha, the principal trading town of Arabia Felix, situated on the Red Sea, in thirteen degrees north latitude, and in the forty-fifth degree of east longitude from London. The neighbouring country is under the government of an Arab prince, who resides at a place two hundred miles to the east of Mocha. Aden was formerly the sea-port of his dominions; but that being very inconvenient, he removed it fifteen leagues farther to Mocha,

cha, which was then only a fishing town; but trade has rendered it a considerable city. It stands close to the sea in a large dry and sandy plain, that affords neither fruits nor water, except what is brackish, and so unwholesome, that it is said long worms breed in the legs and feet of those who drink it. The inhabitants have, however, very good and wholesome water from Mofa, which lying at the distance of twenty miles, and the water coming by land-carriage, is as dear to the inhabitants as small beer in England. But notwithstanding this inconvenience, Mocha is large, pretty well fortified, and makes a fine appearance from the sea. The buildings are lofty, and their markets well furnished with provisions, as the flesh of camels and antelopes, beef, mutton, goats-flesh, lamb, and kid: their common fowls are Guinea hens, partridges, and pigeons. The sea also affords variety of fish, but they are not well tasted, which proceeds from the extreme saltiness of the seawater, and the nature of the aliment. All the year round the town is well supplied with good fruit, as peaches, apricots, grapes, and quinces, of which they make marmalade, both for their own use and for exportation; though near the town there is not a tree or shrub to be seen, except a few date-trees. They have seldom more than two or three showers in a year, and sometimes no rain for two or three years together; but among the mountains, at about twenty miles distance, there is generally a moderate shower every morning, which render the vallies between them very fertile, particularly in fruit, wheat, and barley.

Since Mocha was made a free port, it is become a place of great trade. It has a factory belonging to the English East India company, another belonging to the Dutch, and a considerable commerce is carried on by vessels from Bassorah, Persia, and Muscat in Arabia Petraea. The country itself produces few valuable commodities, except coffee, and some drugs, as myrrh, olibanum, or frankincense, from Cossin; aloes socco-

trina from Soccotra; liquid storax, white and yellow arsenic, gum arabic, with some balm of Gilead that comes down the Red Sea. The coffee trade brings in a continual supply of gold and silver from Europe; for though other goods and merchandize may be bought and sold on credit for a certain time, coffee is always bought for ready money. The ships from Europe are said to take in annually at Mocha about twenty thousand tons, and from other countries about as much more. The Dutch obtain here great advantages over other nations by their possessing the monopoly of spices, which being consumed here in great quantities, enables them to purchase coffee at easier rates than their neighbours; yet their trade at Mocha is continually sinking, from the vast quantities of coffee cultivated in their own colonies at Batavia, Amboyna, and the Cape of Good Hope, though the Dutch themselves acknowledge that there is no comparison between the flavour of the coffee raised in their own plantations and that brought from Mocha.

The coins current at Mocha are dollars of all kinds, which with them ought to weigh seventeen drams, fourteen grains; for all their coins are taken by weight, and valued according to their fineness. The gold coins current there are ducats of Germany, Venice, Turkey, and Egypt. The comassées are a small coin taken at the price the government sets upon them; but they keep their accounts in cabears, an imaginary coin, eight of which make a dollar.

The weights used at Mocha are the babor, which amounts to four hundred and twenty pounds English: the frassel, or twenty-eight pounds, fifteen of which make a babor: the maun, ten of which go to a frassel: the fakea, forty of which make a maun; and the coffila, ten of which make a fakea.

Their dry measures are the medeeda, which contains three English pints; and cloth and silk are measured by their cubit of twenty-four inches.

C H A P. XXVII.

Of T U R K Y in A S I A.

S E C T. I.

Of its Situation, Extent and Divisions.

TURKEY in Asia, which once formed a great part of the Eastern empire, and was most of it enlightened by the knowledge of Christianity, extends from the twenty-eighth degree of north latitude to the forty-fifth, and from the twenty-seventh degree of east longitude from London to the forty-sixth. It is about a thousand miles in length from east to west, and about eight hundred in breadth from north to south. This extensive country is bounded on the north by the Black Sea and Circassia; on the east by Persia; on the south by Arabia and the Levant, or south-east part of the Mediterranean Sea; and by the Archipelago, the Hellespont, and Propontis, which separate it from Europe, on the west.

As to the grand divisions of this part of the Turkish empire, these consist of the following provinces: on the east are Eyraca Arabic, or Chaldeia; Diarbec, or Mesopotamia; a part of Curdistan, or Assyria; Turcomania, the antient Armenia Major; part of Georgia, including Mingrelia, Imaretta, and part of Circassia; Syria, and Palestine. The western division consists of Natolia, the antient Asia Minor, which is divided into Natolia Proper, Amasia, Aladulia, and Carmania.

As several of these provinces have been separate kingdoms, and still enjoy advantages and disadvantages of

soil and climate peculiar to themselves, we shall consider them separately, and not attempt to give a general description of the whole, that can only be true in part, and must be liable to many exceptions.

The Turks, who possess the country, are indeed every where the same, and therefore by describing them here, we shall avoid many repetitions that would appear irksome and tedious to the reader; and, by seeing whatever is worthy of notice in relation to their persons, dress, manners, and customs placed before him in one view, he will be better able to form a just idea of that people, than he could obtain from our mixing them with the particularities and customs of the original inhabitants of different provinces.

S E C T. II.

Of the Persons and Dress of the Turks.

THE Turks in general are pretty well made: those in the cities have a tolerably fair complexion; but the peasants, and such as are obliged to be much in the sun, are swarthy. Their hair is commonly black, or of a dark chestnut, and they have commonly black eyes. The men are tolerably handsome when young, but tho' the women are very beautiful they arrive very early at maturity, and soon fade; and, in general, they look old by the time they reach thirty.

Some

Some of the old men dye their beards, and the old women their hair of a red colour with henna, which gives them a very whimsical appearance; and many of the men strive to conceal their age by dying their beards black.

Few of the Turkish ladies paint, for this is almost peculiar to the common prostitutes; but they usually black their eye-brows, or rather make artificial ones, with a composition which they call hattat. From a principle of strengthening the sight, as well as an ornament, it is a general practice among the women to black the inside of their eye-lids, by applying a powder called *istined*; this is a mineral substance that resembles a rich lead-ore, and is prepared by roasting it in a quince, apple, or truffle; it is then levigated with the oil of sweet almonds on a piece of marble, and if intended to strengthen the sight they frequently add flowers of oil-banum, or amber. They perform this operation with a cylindrical piece of silver, steel, or ivory, about two inches long, and of the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle-part horizontally to the eye, shut the eye-lids upon it, and drawing it through between them, it blackens the inside, leaving a narrow black rim round the edge. This is sometimes practised by the men, but is then esteemed foppish. Singular as this custom may appear, it has been practised throughout the East for many ages; and it was a custom not unknown to the beauties of antient Greece and Rome.

The women have another singular method of adorning themselves, which is, by staining their feet and hands with henna, which is brought in great quantities from Egypt chiefly for that purpose. The common way is to dye only the tips of the fingers and toes, and some few spots upon the hands and feet, and leave them of a dirty yellow, the natural tincture of the henna, which has a very disagreeable appearance to an European; but it is more polite to have the greatest part of the hands and feet stained in the form of roses, and various figures, with a dye that is of a very dark green. But after some days this begins to change, and at last looks as disagreeable as the other.

The women in some of the villages, and all the Arabs, wear a large gold or silver ring through the external cartilage of their right nostril; and some of these rings are at least an inch and a half in diameter. It is likewise usual for these people to mark their under lip, and sometimes their breasts and arms, with a blue colour, by pricking the part with a needle, and then rubbing it with a certain powder which leaves an indelible mark.

As a slender waist is far from being admired by the Turks, and is rather considered as a deformity in the ladies, they use all their endeavours to render themselves plump. The Turkish habit appears very graceful: next the skin the men wear a pair of drawers, and over them a shirt and a doliman of satin, taffety, or other neat stuff, which reaches to their heels, like a close-bodied cassock. In winter this is quilted, and this they gird very tight round the waist with a sash, in which they frequently wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver. Persons of distinguished rank have them ornamented with precious stones. In this girdle they also carry their money and their pouch for tobacco. Over the doliman they wear a kind of night-gown, which those who are able line with furs in the winter. Their stockings are of cloth, footed with red or yellow leather; and their shoes are of the same colour. On their head they wear a crimson velvet cap, round which they wrap a red or white turban, which is a scarf of linen or silk many ells long.

Upon particular occasions the Janizaries wear a fercala or cap of ceremony, which hangs down behind, and has a pipe of gilt leather half a foot long that reaches to the middle of the forehead; but they usually wear a turban of white, red, or other silk. The Turks shave their heads, and say, "The devil nestles in long hair;" but they are fond of a venerable beard.

In describing the dress, the manners, and customs of the Turkish ladies, we shall follow the account given

of them by a lady, who was of a rank sufficient to gain her admittance into the harrams of the great; and was herself distinguished by uncommon learning, and those great qualifications which add dignity to the highest stations. This truth requires, for little credit ought to be given to the account travellers have given of ladies whom they were never permitted to see, and to their description of customs which they cannot know. The only objection that can be made, is, that her observations were made at Constantinople, and that we are describing the customs of the Turks in Asia; but as the manners of these people are every where the same, this can produce no other alteration, except, perhaps, some abatement in point of splendor.

"The first part of my dress, says the lady Wortley Montague, when ambassador at Constantinople, is a pair of drawers, very full, that reach to my shoes, and conceal the legs more modestly than your petticoats. They are a thin rose-coloured damask, brocaded with silver flowers. My shoes are of white kid leather embroidered with gold. Over this hangs my smock of a fine white silk gauze, edged with embroidery. This smock has wide sleeves, hanging half way down the arm, and is closed at the neck with a diamond button; but the shape and colour of the bosom is very well to be distinguished through it. The antery is a waistcoat, made close to the shape, of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My castan, of the same stuff with my drawers, is a robe exactly fitted to my shape, and reaching to my feet, with very long, trait, falling sleeves. Over this is the girdle, of about four fingers broad, which all that can afford it have entirely of diamonds or other precious stones; those who will not be at that expence, have it of exquisite embroidery on satin; but it must be fastened before with a clasp of diamonds. The curdee is a loose robe they throw off or put on, according to the weather, being of a rich brocade, (mine is green and gold) either lined with ermine or fables; the sleeves reach very little below the shoulders. The head-dress is composed of a cap, called *talpoe*, which is in winter of fine velvet embroidered with pearl or diamonds; and in summer of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down, with a gold tassel, and bound on either with a circle of diamonds, (as I have seen several) or a rich embroidered handkerchief. On the other side of the head the hair is laid flat; and here the ladies are at liberty to shew their fancies; some putting flowers, others a plume of herons feathers, and, in short, what they please; but the most general fashion is, a large bouquet of jewels, made like natural flowers, that is, the buds of pearls, the roses of different coloured rubies, the jessamines of diamonds, the jonquils of topazes, &c. so well set and enamelled 'tis hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses braided with pearl or ribbon, which is always in great quantity."

The same admirable writer observes, that the Turkish ladies do not commit one sin the less for not being Christians, and that they are far from wanting the liberty ours enjoy. No woman, let her rank be what it will, is permitted to go into the streets without two murlins, one that hides the whole dress of her head, and hangs half way down her back, and another that covers her face all but her eyes. Their shapes are also entirely concealed by a serigee, which no woman of any sort appears without; this has long sleeves that reach to their fingers ends, and wraps round them like a riding-hood. This in summer is of plain silk, or stuff, and in winter of cloth. By this means they are so disguised that the greatest lady cannot be distinguished from her slave, and it is impossible for the most jealous husband to know his wife when he meets her, and no man dare touch or follow a woman in the street.

Their thus appearing in masquerade affords them the liberty of following their inclinations without danger of discovery. Their most usual method of intrigue is sending

ing an appointment for the lover to meet them at a Jew's shop, where the most valuable goods are to be purchased. The great ladies seldom let their gallants know who they are; and it is so difficult to discover them, that they can seldom guess the lady's name with whom they have corresponded above half a year together. Hence the number of faithful wives is perhaps small, since they have nothing to fear from the indiscretion of a lover.

The Turkish women, the above ingenious lady observes, notwithstanding all that has been said to the contrary, are perhaps more free than any other in the universe, and are the only women in the world that lead a life of uninterrupted pleasure, exempt from cares; their whole time is spent in visiting, bathing, or the agreeable amusement of spending money, and inventing new methods of adorning their persons. A husband would be thought mad that exacted any degree of oeconomy from his wife, whose expences are only limited by her fancy. 'Tis his business to get money, and hers to spend it; and this prerogative extends to the meanest of the sex. Indeed these have no places of resort but the bagnios, and there can only be seen by their own sex; however, they are fond of dress, and take great pleasure in frequenting the baths.

Those Turks who are not afraid of shewing that they are rich live well, and are far from being so abstemious as many people imagine. As soon as they rise in the morning they breakfast on fried eggs, honey, cheese, leban, &c. At about eleven o'clock in the forenoon in winter, and rather earlier in summer, they dine. They have a round table, which, as well as their dishes, is made either of copper tinned, or, for persons of high rank, of silver. This is placed upon a stool about twelve or fourteen inches high, and a round piece of cloth is spread under the table, upon a carpet, to prevent its being soiled. A long piece of silk is laid round to cover the knees of those who sit at the table, which has no covering but the victuals. Sallads, pickles, small bassons of leban, bread, and spoons, are placed in order round the edge, and the middle of the table is for the dishes, which, among the great, are brought in one by one: and, after each has ate a little, they are changed. Their fingers, as in other parts of the East, serve for knives and forks; but for liquids they make use of spoons made of wood, horn, or tortoise-shell; for gold or silver they are not permitted to use by their religion.

Their usual bread is of wheat-flour not well fermented, made into thin flat cakes ill baked, and for the most part ate soon after it comes out of the oven; besides these there are a variety of rusks and biscuits, most of them strewed over the top with the seeds of sesamum, or fennel-flour. The first dish is generally a kind of broth, or soup, and the last pillaw. The intermediate dishes, which are frequently numerous, consist of mutton cut into small pieces, roasted or stewed with herbs, stewed fowls, pigeons, or other birds, which are commonly stuffed with rice and spices. A whole lamb stuffed with rice, almonds, raisins, pistachos, &c. and stewed, is a favourite dish. Pastry, both with meat and of the sweet or fruit kind, they would make very well, if the badness of their butter did not in most places spoil it. A large pillaw, with a dish of sweet starch, which they sometimes eat with it, comes last, except a very thin syrup, with dried apricots, raisins, pistachos, slices of apples, pears, or the like, swimming in it; of this each person takes a large spoonful, with spoons brought in with it on purpose; and thus finishes the repast.

Water is their liquor at table, and after dinner they drink coffee. Most of their dishes are greasy either with fat or butter, and pretty high-seasoned with salt and spices; many of them are made sour with verjuice, pomegranate, or lemon-juice; and onions and garlic frequently complete the seasoning.

The lady Wortley Montague says, that, for the first week, their cookery pleased her extremely: but then growing weary of their table, she desired her cook might add a dish or two after our manner; but, at the same time, acknowledges, that this might be owing to custom, and that she was ready to believe that an Indian, who

had never tasted of either, would prefer their cookery to ours.

The Turks sup at about five o'clock in the winter, and six in the summer, in much the same manner as they dine; and in winter they frequently visit each other and sit up late, when they have a collation of several sweet dishes. Besides dinner and supper, they frequently eat, within the compass of the day, several sorts of fruit, according to the season.

The common people have not this variety. Bread, dibbs, leban, butter, rice, and a very little mutton, are their principal food in the winter; as rice-bread, cheese, and fruits, are in the summer. Their principal meal is in the evening, when they return home from performing the business of the day.

Though wine and spirits are supposed to be only drank by the irreligious and licentious, yet their number is more than one would imagine from their appearance; for as these liquors are prohibited by their religion, they are commonly drank in secret at their gardens, or privately in the night; and whenever they can come at liquor, if they once begin, they generally drink to great excess. There are, however, others who drink wine with moderation, and say in excuse, that all the creatures of God are good and designed for the use of man; however, that the prohibition of wine was an act of wisdom, and designed for the common people, among whom it would be the source of infinite disorders: but that the prophet never intended to restrain those that knew how to use it with discretion; nevertheless, scandal ought to be avoided, and therefore they never drink it in public. This indeed is the general way of thinking among the sensible part of the people, very few of whom make any scruple of drinking wine that are able to afford it.

Coffee made very strong, without milk or sugar, is a refreshment highly esteemed by every body; and a dish of it, preceded by a little wet sweet-meat, which frequently consists of conserve of red roses, sharpened with lemon-juice, and a pipe of tobacco, is the usual entertainment at a visit; but if they choose to use less ceremony, they omit the sweet-meat. When the Turks would shew an extraordinary degree of respect, they also present sherbet; sprinkle rose or other sweet-scented water; and perfume their visitor with the smoke of the wood of aloes, which is brought in a censer, and generally serves for an intimation that it is time for the stranger to take his leave.

This is thought an entertainment sufficient for any person, let his rank be ever so great; and if it be a visit of ceremony from a basha, or other person in power, a fine horse, sometimes with furniture, or some other valuable present, is made him at his departure.

After mentioning the entertainments of the Turks, it cannot be amiss to observe, that though we are apt to esteem these people as no better than barbarians, yet politeness and hospitality are their distinguishing characteristic. On a traveller's addressing the governor of a province for his protection, and making him, according to the custom of the East, a handsome present, a pipe, coffee, sweet-meats, and perfume, are successively presented; and he will tell him, that the land he commands, and all that is in it, are at his service. "In no instances, says the ingenious Mr. Wood, do the oriental manners shew these people in so amiable a light, as in their discharge of the duties of hospitality: the severities of Eastern despotism have indeed been always softened by this virtue, which so happily flourishes most where it is most wanted. The great forget the influence of power to the stranger under their roof, and only preserve a dignity so tempered by humanity, that it solely commands that grateful respect which is otherwise scarce known in a country where inferiors are oftener taught to fear than to love. But avarice, he adds, is as much an Eastern vice as hospitality is an Eastern virtue. The most sordid instances among the former we found among the great, and those in public employments, while we experienced extraordinary instances of generosity in private life. We would therefore be cautious of charging to the character of a people, what this government

“ seems to require : for amidst the uninterrupted series
 “ of shameless venality, which regulates the discharge
 “ of every private duty, from the prime vizier down-
 “ wards, and which, in the true spirit of despotism,
 “ stops only at the wretch who is too low to make re-
 “ prials ; every subaltern in power must submit to that
 “ portion of the common prostitution which belongs to
 “ his rank, and which therefore seems rather the vice
 “ of the office than of the man.”

But, notwithstanding the general character of politeness, courtesy, and hospitality, by which the great are peculiarly distinguished, the Mahometans, in private life, assume a superiority over all who are of a different faith, which is best perceived by those who dwell for a considerable time among them. This generally increases among the people in proportion to their vicinity to Mecca : thus the inhabitants of Aleppo have a much greater share of it than Constantinople, Smyrna, and other places at a farther distance, though it greatly declines ; and, even in Syria, several bashas have conferred many public honours on the Europeans, that would formerly have caused great popular discontent. Among the common people an affected gravity, with some share of dissimulation, is too much their characteristic. And though they are much addicted to quarrelling and abusive language, none are less guilty of fighting. However, though they are so prone to anger on the most trifling occasions, no people upon earth can be more calm when it is for their interest : yet there are people who deserve a much better character, for some of them are possessed of the utmost honour and integrity.

SECTION III.

Of the Amusements and Diversions of the Turks ; particularly their Smoking, their taking Opium, their Riding, Sleeping, and Games. Their Dancing, Wrestling, and Music.

THE men smoke tobacco to great excess, as do many of the women ; and the labourers, or handicraft tradesmen, have generally a pipe in their mouths, if they are able to be at the expence. These pipes are made of the twig of the cherry-tree or rose-bush, bored for that purpose ; and those of superior rank are five or six feet long, and adorned with silver. The bowl is of clay, and often changed, though the pipes themselves last for years. Many in affluent circumstances adopt the Persian manner of smoking with the caulean already described. They use the Persian tobacco, which has an agreeable flavour, with this instrument ; and what is smoked this way, is said to be attended with this advantage, that neither the taste nor smell of it remain after washing the mouth.

The practice of taking opium is not so general in Turkey as is commonly imagined, few using themselves to it. By the debauchee, it is taken in various quantities, or confessions, in which it is mixed with aromatics ; and some use it pure. The consequences that result from this ill habit are the person's looking old and besotted, like those who in Europe have ruined their constitutions by hard drinking. And though they are seldom carried off by dropsies, or those other diseases that are the usual consequences of an habit of drunkenness, they seldom live to old age : but, having first lost their memory, and most of their intellectual faculties, decline like those who sink under the weight of years.

The Turks have no notion of the benefit of exercise, either for the preservation of health, or curing of diseases ; and laugh at the Franks or European Christians for taking a walk, esteeming it ridiculous to walk merely for the sake of amusement. Indeed, it is with reluctance that they use much exercise, either for business or pleasure. To walk or ride to their gardens, where they are situated at a small distance, once or twice a week at the proper seasons, is as much as most of them care to do.

We must, however, except people of rank, who, though they are not fond of walking, are very active on horseback, and in throwing the jareed, a short staff, which they dart very dexterously on horseback ; and a mock-fight with this weapon is a common entertainment.

It is surprising to see with what dexterity they manage their horses upon these occasions, so as to avoid running against each other when numbers are galloping seemingly in the greatest disorder. This, however, is but seldom practised, the greatest part of their time being spent in the indolent indulgence of lolling on their divans.

As the Turks in most parts of their Asiatic dominions have no coaches, persons of rank ride on horseback, and in the cities have a number of servants walking before them, according to their rank, which, though it may be less convenient in bad weather, has a more manly, if not a grander appearance, than our sedans and coaches. The ladies of the greatest distinction are obliged to walk on foot, if they go only a moderate distance ; but in journeys, the women of rank are carried by mules in a litter close covered up, and those of inferior circumstances are generally stowed one on each side of a mule in a kind of covered cradle.

Most of the natives go early to-bed, and rise betimes in the morning. They sleep in their drawers, and at least in one or two waistcoats ; and some of them in winter in their furs. Their beds only consist of a matras laid on the floor and over it a sheet, and in winter a carpet or some other woollen covering, the other sheet being sewed to the quilt, which is thrown over them. A divan-cushion often serves them for a pillow and bolster ; but some have a bolster and pillow like ours. When the time of repose approaches they seat themselves on this matras, and smoke till they find themselves sleepy, then lying down they leave their servants to cover them when asleep ; and many of the people of rank are lulled to rest by soft music, or stories told out of the Arabian Nights Entertainment, or some other book of the same kind. If they happen to awake in the night they sit up, fill their pipe, have a dish of coffee made, and sometimes in the long winter-nights eat some of their sweet pastry, and thus sit till they drop asleep again. In the southern provinces their beds are made in summer in their court-yard, or on the house-top ; and in the winter they choose for their bed-chamber the smallest room on the ground-floor. They have always a lamp burning, and when the weather is cold have frequently one or two pans of charcoal, which is sometimes of ill consequence even to them, and would suffocate such as had never been accustomed to it.

Their principal amusements within doors are playing at chess, at which they are very expert, and a kind of back-gammon, both borrowed from the Persians : their other diversions are playing at draughts, mankala, tabuduc, and the play of the ring, as they term it, with which the great frequently amuse themselves in the winter evenings. This diversion consists in guessing under what coffee-cup a ring is hid, out of a number of cups placed on a large salver. Several engage in this play on each side, and those who win have the privilege of blacking the faces of those who lose, or of putting fools caps on their heads, and obliging them to stand before them, while they sing extempore songs in their own praise, and in derision of the losers. But they treat none in this manner but their servants, or their inferiors, some of whom, especially if they have any turn for buffoonery, are always of the party. These games are only used by the Turks for amusement ; for they never play for money, though they will sometimes go so far as to play for an entertainment.

Dancing is far from being reckoned an accomplishment among people of fashion, and is scarce ever practised among any of the vulgar, except such as make a trade of it. Their dexterity consists less in their agility, than in the motion of their arms and body ; putting themselves in different attitudes, and using gestures which, particularly among the female dancers, are none of the most decent.

Wrestling is also sometimes a part of their entertainment at their festivals. The wrestlers anoint their naked bodies, and have nothing on but a pair of breeches. At their entrance they strut and boast so much that people might expect great matters from them ; but they greatly fail in the performance. Among their amusements they have likewise buffoons, who constantly attend all merry-makings, in order to keep up the mirth of the company.

The

The music of this country consists of two sorts, one for the field and the other for the chamber. The first is performed before the bashas and the other great military officers, and is also used in their garrisons. It consists of trumpets, cymbals, hautboys, shorter but shriller than ours, and large drums, the upper head of which is beat upon with a heavy drum-stick, and the lower with a small switch. Besides these they have small drums, which are beat after the manner of our kettle-drums; this music has a pretty good effect at a distance.

Their chamber music consists of a guitar, an Arab fiddle, a dulcimer, the dervises flute, which is blown in a very particular manner, a couple of small drums, and the diff. This last instrument chiefly serves to beat time to the voice, which is frequently the worst of all their music; for many of them bellow so hideously, as to spoil what would be otherwise harmonious. This diff is a hoop, over which a piece of parchment is extended, and sometimes pieces of brass are fixed in it to make a jingling. It is beat with the fingers, and is the true tympanum of the antients, as is evident from its figure in several relievos representing the rites of Cybele and the orgies of Bacchus. They have likewise a kind of flute, which resembles the ancient syrinx; but as few can play upon it, it is not much used. Besides these instruments they have a kind of bagpipe, which many idle fellows play upon in the streets of Aleppo, in order to obtain money from the passengers.

The Turks are acquainted with the different measures used in music, and have names for them; but, being unacquainted with the method of writing music by notes, they are obliged to learn entirely by the ear; however, when several persons play together, they keep exact time, all playing the same, for they have neither bass nor any other parts in music.

Some authors have said, that the Turks have no music but what is shocking to the ear; but they probably never heard any but what is played in the streets, and, as an ingenious lady whom we have already quoted observes, their account is just as reasonable as if a foreigner should take his ideas of English music from the bladder and string, or the marrow-bones and cleavers. Their music is indeed extremely pathetic, and many of the women have fine voices.

SECT. IV.

Of the Bagnios; the Manner in which the Men are washed; with an Account how the Women spend their Time there: of the Introduction of a Bride, and the Manner in which a Woman is treated after her Lying-in. Of Coffee-Houses, and the Dwelling-Houses of the Turks in general.

IN all the great towns are a number of public bagnios, frequented by people of all sects and conditions, except those of a very distinguished rank, who have generally baths in their own houses. On entering a bagnio you come into a large lofty room, in the midst of which is usually a fountain with a basin. This apartment is surrounded with sofas, and here the people dress and undress; the air not being influenced by the heat of the bath, except just at the door, which opens into a small room that is pretty warm, and from thence into a larger that is very hot. About the sides of these two rooms are usually placed round stone-basins, about two feet and a half in diameter, with two cocks, one of hot and the other of cold water, so that it may be tempered at pleasure; and there are copper-bowls for pouring it upon the body. In the corners of the inner room are small retiring places, in one of which is frequently a cistern of warm water, about four feet deep, and large enough for bathing the whole body. All these rooms are covered with domes, and the inner receive their light from small openings in the dome covered with glass. A few bagnios are solely for the use of the men; others are appointed for the women only: yet most of them admit both sexes, that is, the men in the morning, and the women in the afternoon.

When a man enters the hot room he first applies the dewa, a medicine for taking off the hair from the pubis

and arm-pits; this remains till the hair is quite loose; and then is washed clean away with great care. After this one of the servants of the bagnio begins with chafing or kneading violently, first the tops of the shoulders, and then by degrees the whole body. On his coming to the hands he pulls the joints of the fingers so as to make each crack separately; then laying the person on his back, with his arms across his breast, he raises him forcibly by the back part of the neck, making the greatest part of the vertebrae crack. Then having chafed the back a little more, he throws a quantity of warm water over the whole body, and rubs him hard with a bag of coarse cloth drawn over his hand. He is next rubbed over with a soap lather, and this being washed clean off, the person puts one towel round his middle, another round his head, and a third perhaps over his shoulders; then returning to the great room, he generally smokes a pipe, drinks coffee, and perhaps eats some fruit before he dresses.

The reader cannot fail of being highly pleased at seeing here an account of the manner in which the ladies spend their time at the bagnios, extracted from the only author capable of giving him information. The right honourable lady, from whose letters we have already borrowed some curious particulars, entered one of the public baths at the city of Sophia, in her way to Adrianople: she was then in her travelling habit, which was a riding-dress: and though this must appear very extraordinary to the Turkish ladies, none of them shewed the least surprize, but received her with all the obliging civility possible: and the noble writer observes, that she is acquainted with no European court where the ladies would have behaved in so polite a manner to such a stranger. There were about two hundred women, and yet none of those disdainful smiles and satirical whispers that never fail in our assemblies, when any body appears that is not exactly dressed in the fashion. They only repeated over and over, *Uzelle, pek uzelle*, "Charming, very charming." Round the room were two rows of sofas covered with cushions and rich carpets, on which sat the ladies, and on the second their slaves behind them, all in the state of nature, without any beauty or defect concealed; yet there did not appear the least wanton smile, or immodest gesture. They walked and moved with the majestic grace with which Milton describes our general mother. Many among them were as finely proportioned as ever any goddess was drawn by the pencil of a Guido or Titian, and most of their skins of a shining white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided either with pearl or ribbon, perfectly resembling the figures of the Graces.

This illustrious lady observes, that she was here convinced of the truth of a reflection that she had often made, "That were it the fashion to go naked, the face would hardly be observed;" for the ladies who had the most delicate skins, and finest shapes, had the greatest share of her admiration, though their faces were sometimes less beautiful than those of their companions. They were in different postures, some in conversation, some drinking coffee or sherbet, others working, and many negligently lying on their cushions; while their slaves, who were mostly agreeable young women of about seventeen or eighteen, were employed in braiding their hair in several pretty fancies.

This, in short, is the womens coffee-house, where all the news of the town is told. They usually take this diversion once a week, and stay there at least four or five hours; but it is surprising they do not get cold by immediately coming out of the hot-bath into the cool room. It must not be omitted, that it is death for any man to get admission to those bagnios when the ladies are there.

We shall now give the reader a description of the reception of a Turkish bride, from another of the letters of the same noble and learned lady. The ceremonies observed on that occasion, she says, made her recollect the epithalamium of Helen by Theocritus. All the female friends, relations, and acquaintance of the two families newly allied meet at the bagnio, and others going out of curiosity, there were near two hundred women

men present. Those that were or had been married placed themselves round the rooms, on the marble sofas; but the virgins hastily threw off their cloaths, and appeared without other ornament or covering than their own long hair, braided with pearl or ribbon. Two of them met the bride at the door, conducted by her mother and another grave relation. She was a beautiful maid of about seventeen, very richly dressed and shining with jewels, but was presently reduced to the state of nature. Two others filled silver gilt censers with perfume, and began the procession, the rest following in pairs to the number of thirty. The leaders sung an epithalamium, answered by the others in chorus, and the two last led the fair bride, her eyes fixed on the ground, with a charming affectation of modesty. In this order they marched round the three large rooms of the bagnio. 'Tis not easy, says our author, to represent the beauty of this sight, most of them being well proportioned and white skinned; all of them perfectly smooth, and polished by the frequent use of bathing.

The bride was then led to every matron round the rooms, and by each was saluted with a compliment and a present, some of jewels, others of pieces of stuff, handkerchiefs, or little gallantries of that nature, which she thanked them for by kissing their hands.

Dr. Ruffel, who for a long time practised physic at Aleppo, observes, that the first time a woman of the country, whether Christian, Turk, or Jew, goes to the bagnio after child-bearing, she is seated in one of the washing-places of the inner room, and the midwife rubs her over with a composition of ginger, pepper, nutmegs, and other spices made into a kind of electuary with honey. In this manner she sits for some time, while the other women express their joy by singing. The lady is afterwards washed clean, and this finishes the ceremony. This they imagine is very strengthening, and prevents many disorders which would otherwise ensue after delivery; and they likewise use it after recovering from any severe fit of illness.

In the great towns are coffee-houses for the men; but they are generally frequented by none but the vulgar. The master usually provides for the entertainment of his customers a concert of music, a story-teller, and particularly at the feast of Ramadan an obscene kind of puppet-show; and sometimes tumblers and jugglers.

The Turkish houses are, in general, composed of apartments on each of the sides of a square court all of stone, where it can be conveniently had; but in many places they are only built of wood. These structures consist of a ground floor, which is generally arched, and an upper story flat on the top, and either terraced with hard plaster, or paved with stone. The ceilings are of wood neatly painted, and sometimes gilded, as are likewise the pannels of some of their rooms, the cupboard doors, of which they have a great number, and the window shutters, which taken together have a very agreeable effect. Over the door and windows within the houses of the Turks are inscribed moral passages out of the Coran, or verses either of their own composing, or taken from some of their most celebrated poets.

The court formed by the four sides of the house is neatly paved, and has generally a basin with a fountain in the middle, and on one or both sides is a small spot left unpaved for a kind of garden, which frequently does not exceed two or three yards square. The verdure here produced, with the addition of flowers in pots, and the fountain playing, would be a very agreeable sight to the passenger, were there openings to the street through which these might be seen; but they are entirely shut up with double doors, so contrived, as that when opened, none can look into the inner court, and there are no windows to the street, except a few in the upper rooms, so that nothing is perceived but dead walls, which give the streets in all the Turkish towns a very disagreeable appearance to the Europeans. Most of the houses of people of distinguished rank have an arched alcove within this court, open to the north and opposite to the fountain. This alcove has its pavement raised about a foot and a half above that of the yard to serve for a divan. Between it and the fountain the pavement

is generally formed of Mosaic work of various coloured marble, as is also the floor of a large hall, which has a cupola roof, and frequently a fountain in the middle, or at one end.

SECT. V.

Of the Learning of the Turks, and their little Skill in the Sciences.

THE Turks are extremely ignorant with respect to all kinds of literature: many bashas, farmers of the customs, and considerable merchants, can neither read nor write; their youth are, however, now better taught than formerly, though their education seldom extends farther than reading the Turkish language, and a little of the Koran, and writing a common letter, except those who are bred to divinity and the law, which are here closely allied; and the professors of both generally pretend to have likewise some skill in physic. A few of the Turks understand astronomy, so far as to be able to calculate the time of an eclipse; but the number of these being very small, they are looked upon as extraordinary persons. However, there are great numbers who pretend to understand judicial astrology, in which the Turks have great faith.

They have a considerable number of colleges, but little is taught in them; for as they are frequently erected by the founders, partly as an atonement for the acts of oppression by which they obtained their wealth, and partly to secure some of it to their descendants, whom they appoint curators of these endowments, these frequently apply to their own private use what seemed intended for the benefit of the public, and the school soon runs to decay. Several of these have a library; and a few private men among the learned have some books, but they seldom make much use of them.

The Turks believe in predestination, and yet are persuaded that as God has afflicted mankind with diseases, he has also sent them remedies proper for their recovery, and therefore those who practise physic are very numerous, and well esteemed.

The doctrine of predestination has, however, such an effect, that during the plague, which sometimes rages very violently, the markets are all open, and there is as great a plenty of provisions as at any other time. The streets, though not quite so much crowded, are pretty full of people; and the generality of the Turks visit the sick, and attend their funerals as at other times.

Their physicians are native Christians, and a few Jews; for the Turks seldom make this their profession. However, most of the physicians of this country are egregiously ignorant; for they have no colleges, in which any branch of physic is taught; and as the dissection of human bodies is not allowed, and that of brutes is never thought of, they have a very imperfect idea of the situation of the parts, or their distinct offices. They are also totally ignorant of the use of chemistry in medicine.

They have the works of some of the Arabian writers, particularly Ebenesina, whose authority is indisputable with them. They have also some translations of Hippocrates, Galen, Dioscorides, and a few other Greek writers; but their copies are generally very incorrect. Hence the state of physic in this country, as well as every other science, is at a very low ebb, and far from being in a way of improvement.

SECT. II.

Of their Marriages and Funerals.

THE tender passion of love can here have very little share in promoting matrimony. Most of the women are married from the age of fourteen to eighteen, and often sooner; but the young folks never see one another till the ceremony is performed.

The marriages of the Turks, as among other eastern nations, are usually brought about by the ladies. The mothers

mothers, in order to find a proper wife for their sons, take all opportunities of introducing themselves into company where they expect to see young women who are disengaged, and when they meet with one they think will be agreeable, make the proposal to her mother. Upon this the girl's family enquire into the character and circumstances of the young man, and if affairs are likely to be adjusted, his father makes a formal demand of her, the price is fixed that the man is to pay for her, and a licence is procured from the cady for their marriage. Each of the young folks then appoint a proxy, who meet the imaum and several of the male relations, and after examining witnesses, to prove that those proxies are regularly appointed, he asks the one if he be willing to purchase the bride for such a sum of money, and the other if he be satisfied with the sum; when, being answered in the affirmative, he joins their hands, and the money being paid, the bargain is concluded with a prayer out of the Koran.

After this, the bridegroom may take home his bride whenever he thinks proper, and the day being fixed, he sends to let her family know it. The money he paid for her is laid out in furniture for one chamber, with cloaths, jewels, and other ornaments for the bride, whose father makes some addition, according to his circumstances, and all are sent with great pomp to the bridegroom's house three days before the wedding. He at the same time invites all his friends and acquaintance, and if a man in power, many others; for all who are invited send presents whether they go or not: and a kind of open house is kept for several days preceding the wedding. On the day appointed, the women go from the bridegroom's house, and bring home the bride, accompanied by her mother, and other female relations, when each sex makes merry in separate apartments till night. The men, having dressed the bridegroom, introduce him to the door of the women's apartment, where his own female relations meet him, and proceed singing and dancing before him to the stairs foot of the bride's apartment, when she is brought half way down stairs to receive him, veiled with a piece of red gauze, and he having conducted her up stairs, they are left to themselves.

Any woman that dies unmarried is thought to die in a state of reprobation. To confirm this belief, they say, that the end of the creation of woman is to encrease and multiply; and that she is only properly employed in the works of her calling, when she is bringing forth children, or taking care of them, which are all the virtues that God expects from her: and indeed their way of life, which excludes them from all public commerce, does not permit them any other. Hence many of those who are most superstitious, are no sooner widows than they marry again as soon as they can, for fear of dying in the wicked state of an useless creature. But those that like their liberty, and are not slaves to their religion, content themselves with marrying when they are afraid of dying. This, says our author, is a piece of theology, very different from that which teaches nothing to be more acceptable to God than a vow of perpetual virginity.

Among the Turks it is a greater disgrace to be married and not fruitful, than it is with us for a woman to be fruitful before marriage. They have a notion that whenever a woman leaves off bringing forth children, she is too old for it, whatever her age says to the contrary. This opinion, says the ingenious lady whose letters we have so often quoted, makes the women so ready to make proofs of their youth, that not contenting themselves with using the natural means, they fly to all sorts of quackeries to avoid the scandal of being past child-bearing, and often kill themselves by them. They are respected according to the number they produce, and therefore when they are with child, it is common for them to say, they hope God will be so merciful as to send them two this time; and when I, the above lady adds, have asked them sometimes, how they expected to provide for such a flock as they desire; they answer, that the plague will certainly kill half of them; which, indeed, generally happens, without much concern to the parents, who are satisfied with the vanity of having brought them forth. What appears most wonderful, is

the exemption they seem to enjoy from the curse entailed on the rest of the sex: for the ladies see company on the day of their delivery, and at the fortnight's end return visits, decked out in their jewels and new cloaths.

The Turks keep their wives at home as much as they can; but the husband, let him be ever so jealous, is obliged to suffer them to go frequently to the bagnio; and Mondays and Tuesdays are a kind of licensed days for their visiting the tombs of their deceased relations, which affords them an opportunity of walking abroad in the gardens or fields.

Upon the death of a Turk, the women immediately burst forth into shrieks, which they continue till the body is interred, which is done as soon as possible. They first wash the corpse upon a large table, and having stopped all the natural passages with cotton, to prevent any moisture oozing out, which would render the body unclean, they wrap it in cotton cloth, and lay it in a kind of coffin nearly in the form used by us, only the lid rises with a ledge in the middle, and at the head stands up a wooden battoon about a foot long, on which the proper head-dress of the deceased is placed if it be a man; but if it be a woman a head-dress is placed upon it flat on the top like a trencher, and over it is thrown a handkerchief. The middle part of the pall has a small piece of the old covering of the Holy-house at Mecca; but the rest is of no particular stuff or colour. Upon the pall are laid some of the best cloaths which belong to the deceased.

In carrying the corpse to the grave a number of sheicks with tattered banners walk first, then come the male friends, and after them the corpse, carried with the head foremost upon mens shoulders. The bearers are often relieved, for on such solemn occasions every passenger thinks it meritorious to lend a helping hand. The nearest male relations follow the body, and the women close the procession with dreadful shrieks, while the men are all the way employed in singing prayers out of the Koran. In this order they proceed to a mosque, where the bier is set down in the court-yard, and a service is said by the imaum; after which the corpse is carried in the same order to the burying-place, which is generally in the fields.

The graves, which lie east and west, are lined with stone, and the corpse being taken from the bier is put in a posture between sitting and lying on the right side, with the head to the westward, and the face towards Mecca. Some earth being placed behind the body to keep it steady, the grave is covered with long stones, which go across and prevent the earth they throw over them from falling in upon the corpse. The imaum throws on the first handful of earth, saying at the same time the following words: "O man, from the earth thou wert at first created, and to the earth thou dost now return. This grave being the first step in thy progress to the mansions of the other world, if in thy actions thou hast been benevolent, thou art absolved by God: but if, on the contrary, thou hast not been so, the mercy of God is greater than all things. But remember, what thou didst believe in this world, That God is thy Lord, Mahomet thy prophet, and in all the prophets and apostles, and pardon is extensive." Every one present then throws on a handful of earth, saying, "God be merciful to the deceased." At each end of the grave is set up a stone, upon which is commonly wrote some prayer, and it is usual to place a pillar with a carved turban at the top of it at the head of the grave; and as their turbans, by their different shapes, shew the quality or profession of the wearer, it is in a manner putting up the arms of the deceased. These stones continue a long time; for on no occasion are they ever removed. The sepulchres of particular families are railed in, and the burying-places take up a considerable space round the cities.

The nearest relations pray at the grave on the third, seventh, and fortieth days after the interment; and also that day twelvemonth after the person's decease, and on each of those days a quantity of provisions is dressed and given to the poor. Every Monday or Tuesday the women dress the tomb with flowers, or green leaves, and

with the appearance of the deepest grief frequently expostulate with the deceased on his unkindness in leaving them, when they did all in their power to render his life agreeable. This, however, is much censured by the men, who generally acquiesce with the greatest patience in the loss of their nearest relations, and under every other misfortune behave with a firm and steady fortitude.

The men wear no mourning; but the women dress in their gravest coloured cloaths, and wear a head-dress of a dark brick-dust colour. Their jewels and all other ornaments are laid aside for the space of twelve months when they mourn for a husband; and six months if it be for their father. These periods are not, however, very strictly observed upon all occasions; but before the widow can marry again, she must mourn for forty days, without leaving the house or speaking to any person more than is absolutely necessary; and this prohibition extends even to her nearest relations.

S E C T. VII.

Of the Religion of the Turks.

WE shall not here enter into a particular description of the doctrines of Mahometism, of which we have already given a pretty long account in treating of Persia; and have there also shewn in what the difference between the religion of the Persians and the Turks principally consists. Mahometism is said to be divided into as many sects as Christianity, and the first institution appears to be as much neglected and obscured by interpretations. A fondness for mysteries, and a love of novelties, as well as the different formation of the human mind, and the various lights in which subjects appear to the understanding, have been there, as well as among us, the source of the widest differences in religion; and the Turks behave with as much zeal in the support of their opinions as the Christians in Europe, though it has not been attended with all the dreadful effects which has been produced among the Christians by a persecuting spirit. The most prevailing opinion among the Turks at present is said to be that of plain deism; but there are none there who set up for wit, either by declaring that they believe there is no God, or by blaspheming him, and treating with familiar contempt his sacred name.

Charity is enjoined in the strongest terms in the Koran, and the Turks are remarkable for acts of benevolence to the poor and the distressed, and are even careful to prevent the unfortunate being reduced to necessities. They repair highways, erect cisterns of water for the convenience of travellers, build kanns or caravanferas for their reception, and some devout people, it is said, erect sheds by the way-side, that the weary traveller may sit under the shade and take his refreshment. In chap. iv. of the Koran are the following injunctions: "Shew kindness to thy parents, to thy relations, to orphans, to the poor; to thy neighbour who is related to thee, and to thy neighbour who is a stranger; to thy familiar companion, to the traveller, and to the captive whom thy right hand has taken: for God loveth not the proud, the vain-glorious, the covetous, or those who bestow their wealth in order to be seen of men."

They name their children as soon as they are born, when the father putting some grains of salt into their mouths, and lifting them on high, as dedicating them to God, he cries out, "God grant, my son Solyman, that his holy name may be as savoury in thy mouth as this salt, and that he may preserve thee from being too much in love with the world." As to the infants who die young before they are circumcised, they believe they are saved by the circumcision of their father.

Their children are not circumcised like those of the Jews at eight days old, but at eleven or twelve, and sometimes at fourteen or fifteen years of age, when they are able to make a profession of their faith. On the day fixed for this ceremony, the boy is set on horseback, and

conducted, with music, about the town; and on his return is circumcised in his father's house.

The imam or priest makes a short exhortation, and causes him to make his profession of faith, by saying, "There is no God but God, and Mahomet is his prophet," then orders the surgeon to place him upon a sofa, and perform the operation. Two servants hold a cloth spread out before the child's face, and the surgeon having drawn the fore-skin as low as he can without prejudice, holds it with his pincers while he cuts it with a razor; and shewing it to the assistants, cries, "God is great." The child cries out with pain; but every one comes to congratulate him on his being admitted into the rank of a mussulman, or believer; and on this occasion a feast is made for all the relations and friends, who are very merry, and spend their time in dancing and singing; and the next day those who are invited make presents to the child. Some are admitted to circumcision at seven or eight years old; but this is only upon extraordinary occasions. In case of poverty, it is usual to stay till they are fourteen or fifteen; and then if the parents are unable to defray the expence, they wait till the son of some rich person is circumcised, on which occasion the rich make presents to the youths that are circumcised with their sons, and give liberal alms to their poor neighbours, that by their prayers the divine grace may descend upon their child and his family. When any renegado Christian is circumcised, two basons are usually carried after him, to gather the alms which the spectators freely give. Those who are uncircumcised, whether Turkish children or Christians, are not allowed to be present at their public prayers; and if they are taken in their mosques, they are liable to be impaled or burnt.

We have already given an account of the fast of Ramadam, which the Turks observe exactly in the same manner as the Persians, and shall here describe the feast of Bairam, which begins with the next new moon after that feast, and is published by firing of guns, bonfires, and other rejoicings. At this feast the houses and shops are adorned with their finest hangings, tapestries, and sofas. In the streets are swings ornamented with festoons, in which the people sit and are tossed in the air, while they are at the same time entertained with vocal and instrumental music performed by persons hired by the masters of the swings. They have also fire-works; and during the three days of this festival many women, who are in a manner confined the rest of the year, have liberty to walk abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam, if they harbour the least malice in their hearts against any person whatsoever. This is termed the Great Bairam, to distinguish it from the Little Bairam, which they keep seventy days after. They have also several other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures.

They regularly pray five times a day, and are obliged to wash before their prayers and every time they ease nature. As they eat chiefly with their fingers, they are likewise under the necessity of washing after every meal, and the more cleanly also do it before meals. Besides, every time they cohabit with their women, they must go to the bagnio before they can say their prayers; thus they are almost all day long dabbling in water.

By the Mahometan law a man may divorce his wife twice, and if he afterwards repents, he may lawfully take her again; but Mahomet, to prevent his followers from divorcing their wives upon every slight occasion, or merely from an inconstant humour, ordained, that if any man divorces his wife a third time, it is not lawful for him to take her again, till she has been married and bedded by another, and divorced from that husband. This precaution has such an effect, that the Turks seldom divorce their wives; and scarce any who have the least sense of honour will take a wife again on this last condition.

There are a few monasteries of dervises, whose devotions and religious acts are performed in a very whimsical manner. These fellows are permitted to marry, but

but have an odd habit, which only consists of a piece of coarse white cloth, or a loose frock, wrapped about them, with their legs and arms naked. Their order has few rules besides performing their fantastic rites every Tuesday and Friday, when meeting together in a large hall, they all stand with their eyes fixed on the ground, and their arms across, while the imaum, or preacher, reads part of the Koran from a pulpit placed in the midst; and when he has ended, eight or ten of them make a melancholy concert with their pipes, which are no unmusical instruments. He then reads again, and makes a short exposition on what he has read; after which they sing and play till their superior, who alone is dressed in green, rises, and begins a sort of solemn dance. They all stand about him in a regular figure, and while some play, the others tie their robe, which is very wide, fast round their waist, and begin to turn round with an amazing swiftness; and yet, with great regard to the music, moving slower or faster as the tune is played. This lasts above an hour, without their shewing the least appearance of giddiness, which is not to be wondered at, as they are used to it from their infancy, most of them being devoted to this way of life from their birth. There are amongst them some little dervises of six or seven years old, who whirl round too, and seem no more disordered by that exercise than the others. At the end of the ceremony they cry out, "There is no other God but God, and Mahomet is his prophet;" and then kissing the superior's hand retire. The whole is performed with the most solemn gravity: for nothing can be more austere than the appearance of these people, who never raise their eyes, and seem devoted to contemplation.

We shall defer giving an account of the Turkish government, which is in the highest degree tyrannical, till we treat of Turkey in Europe; and shall therefore now proceed to the several provinces belonging to the Turks in Asia.

S E C T. VIII.

Of CHALDEA, called by the Turks EYRACA ARABIC.

Its Situation and Fertility; with a Description of the Cities of Bagdat and Boffora.

HAVING given an account of the Turks in general, we shall proceed to describe the provinces of that great empire, and shall begin with Chaldea, or Eyraca Arabic, which is situated between the rivers Tigris and Euphrates, and is bounded by Diarbek, or Mesopotamia, on the north, by part of Persia towards the east, by the gulph of Persia and part of Arabia Deserta on the south, and by another part of Arabia Deserta on the west.

The hot sulphurous winds already mentioned in treating of Persia seem more fatal in this country than in any other. These blow from the south-east, and it is said those who breathe the fiery blasts instantly fall down dead.

In this country once stood the city of Babylon, the metropolis of the Babylonian empire, which is represented by all the antient authors as the largest, the most magnificent, and the most populous city that ever was erected; but the prophecies mentioned in the Old Testament relating to this city, once the wonder of the whole earth, are literally fulfilled: "Babylon is fallen, and become the den of wild beasts;" nor is there any remains either of its antient grandeur, or of its ruins, to shew the exact spot on which it stood.

The capital city of this province is Bagdat, or Bagdad, which is situated upon the river Tigris, in thirty-three degrees fifteen minutes north latitude, and forty-three degrees east longitude from the meridian of London. It is about fifteen hundred paces in length, and half as many in breadth, including only that part of the city which stands on the eastern side of the Tigris; but the suburbs on the western side of that river are very considerable. On the north-west corner of the city stands the castle, which is of white stone; and the place is also

encompassed by brick walls, strengthened by large towers, and a wide and deep ditch. It has only four gates, one towards the river, and the other three towards the land, and is usually defended by a garrison of three or four thousand horse and foot. Below the castle, by the water-side, is the palace of the viceroy, and there are several summer-houses on the river, which make a fine appearance. The houses of the city are generally ill built; but their bawars, in which the tradesmen have their shops, are tolerably handsome. These were erected by the Persians when they were in possession of the place, as were their bagnios and every thing worthy the notice of a traveller. In the city are five mosques, two of which are well built, and have handsome domes covered with varnished tiles of several colours.

The cady has here an authority almost equal to that of the musti at Constantinople. There is also a treasurer who collects the revenues, and a reis effendi, who signs all acts of state, and is sometimes called secretary and sometimes chancellor. In the hands of these officers is lodged the civil government of the province, and they also are of the viceroy's council.

This was the capital of the Saracen empire, till it was taken by the Turks in the thirteenth century; since which time it has been taken several times by the Persians and Turks, and last by the Turks in 1638, who have been in possession of it ever since, Nadir Shah having laid siege to it in vain.

This city has a considerable trade, it being supplied with all the merchandize of the East by the way of Boffora, which is situated towards the mouth of the united streams of the Tigris and Euphrates, and is annually visited by the caravans from Smyrna, Aleppo, and the western part of the Turkish empire, by which means it is furnished with the produce of those countries.

The next considerable city of Chaldea is Boffora, or Bussarah, which is situated in thirty degrees twenty minutes north latitude, about forty miles north-west of the gulph of Persia, between the river Euphrates and the Desert. The east end stands by the side of the river, and a canal, which runs from it, and extends from one end of the city to the other, divides the city into two parts, and over it is a bridge of boats to keep up a communication between them. The town is encompassed with a wall of earth upwards of twelve miles in circumference, but within this space are included many void spaces, and others filled with date-trees. The houses are generally two stories high, flat on the top, and built with bricks dried in the sun; but the buildings in general are very mean. Its situation is pleasant and very advantageous on account of trade, and the ground about it is extremely fertile. The port is safe and commodious, so that large vessels may come up to the end of the canal without danger. The trade of this city was once very considerable; but in 1691 it was visited by the plague, which destroyed eighty thousand of the inhabitants, and the rest deserted the place; but it was afterwards re-peopled by the Arabs, who were soon after brought under the subjection of the Turks. It is at present governed by a basha, and has a garrison of three thousand Janisaries.

Canals are cut through all the country between Bagdat and Boffora, that are about two hundred and fifty miles asunder, which give it the resemblance of Holland. This country is one of the richest under the dominions of the Grand Signior; no finer meadows and pasture-grounds can any where be seen, and these are covered with flocks and herds, and more particularly with buffaloes. Hither the Grand Signior annually sends a treasurer with a body of horse to collect his duties, who make the people pay a piafter and a quarter for every ox or buffaloe, two piasters for every horse or mare, and ten pence for every sheep, which would amount to an immense sum, did not the rustics keep back a part, and sometimes refuse to pay any, which occasions a petty war between them and the treasurer's guards; but the government rather chuses to wink at some frauds, than to provoke them to revolt by too rigorous exactions.

S E C T.

S E C T. IX.

ASSYRIA, called by the Turks CURDISTAN.

Its Situation, Soil, and Produce; the Manners of the wandering Curds, and a Description of their Tents. No other Remains of Nineveh but Heaps of Ruins. Of the Towns Cherafoul, Amadia, and Betlis.

WE shall now take a view of Turkish Kurdistan, for the most easterly part of that country is subject to the Persians. This province is bounded on the north by Armenia or Turcomania, on the east by Persian Kurdistan; by Chaldea on the south, and by Diarbec or Mesopotamia on the west.

This country, which comprehends great part of ancient Assyria, enjoys a fruitful soil agreeably diversified with hills and valleys, the former covered with fruit-trees, the finest oaks, and a variety of other timber; while the valleys being well watered, wherever they are cultivated, bear excellent grain: but being under the dominion of the indolent Turks, or rather a frontier country between Turkey and Persia, a very small part of the land is improved by agriculture. However, the pastures support vast flocks and herds, whose owners live in tents like the wandering Arabs.

The governing part of the country are Mahometans; but the common people are said to be a kind of Christians, and yet are represented by travellers, as being no less guilty of plundering the caravans than the wandering Arabs: but this is the less surprising, as they are situated upon the frontiers of two great kingdoms that are in perpetual enmity.

Their tents are large and of an oblong square, about the height of a man. They are encompassed with cane lattices, covered with thick brown coarse cloth, and lined with good mats. When they march they fold up these moveable tenements, and place them with their wives and children upon oxen and buffaloes, and thus wander from mountain to mountain, staying wherever they find good pastures. The men are all well mounted on horseback, and are armed with lances.

The principal produce of the soil is said to be galls and tobacco; though it seems capable of producing any other vegetables. There are few towns and villages; but the houses, where they are to be found, are dispersed at the distance of a musquet-shot from each other; and though the people make no wine, there is scarce a house which has not a vineyard; but they dry their grapes.

In this country once stood the famous city of Nineveh, the capital of the Assyrian empire, which was situated on the eastern bank of the river Tigris, opposite the place where Moussul now stands: but at present there is only to be seen heaps of ruins, which extend about three miles along that river. At the distance of a mile and a half from the Tigris is a little hill, on the top of which stands a mosque over the place, where, according to tradition, Jonas was buried.

The present capital of Kurdistan is Cherafoul, which stands to the eastward of Nineveh, in the thirty-sixth degree of north latitude. It is a large place formed after a singular manner, the houses being hewn out of a rock on the side of a hill for near a mile together, and up to them is an ascent of fifteen or twenty steps, and sometimes more. In this city resides the beglerbeg or viceroy of the province, who has several sangiackships or governments under him.

The other towns of Kurdistan are Amadia, which is seated to the northward of Nineveh in thirty-seven degrees north latitude on the top of a mountain, so high that it takes up an hour in ascending to the town. It is, however, a place of pretty good trade, and in the middle of it is a bazar, where the merchants keep their shops.

To the eastward of Cherafoul is Arbela, and near that town is a plain fifteen leagues in extent, where Darius was defeated by Alexander. In the midst of this plain is a little hill about half a league in circumference, covered with fine oaks, and at the top of it are the ruins of a

castle, in which, according to tradition, Darius stood to see the success of that celebrated battle.

Near the lake Van in the north part of this province is the city of Betlis, situated in thirty-seven degrees some odd minutes north latitude. The bey or prince of this place is said to have still preserved his independency, and to be subject neither to the Turks nor the Persians. As his country is very mountainous, and almost inaccessible, he is able to interrupt the trade between Aleppo and Tauris whenever he pleases; whence it is the interest of both the Turks and Persians to keep fair with him. On approaching Betlis the traveller is obliged to proceed a whole day among high steep mountains, from whence, in the rainy season, there fall prodigious torrents. The way up to the city is cut through a rock, and is so narrow that there is but just room for a camel to pass. It is built round the hill, which is in the form of a sugar-loaf; and there is no method of ascending up to it, but by winding round the mountain. On the top is a plain, on which is erected the castle, and there the bey has also his palace. He is said to be able to raise twenty-five thousand horse, and a considerable body of foot out of the shepherds of his country.

S E C T. X.

Of MESOPOTAMIA, called by the Turks DIARBEK.

Its Situation, Produce, and Face of the Country. With a Description of the Cities of Beer, and Orfa; and an Account of the Well of the Handkerchief. Of the Cities of Moussul and Diarbec, or Diarbekar.

DIARBEK, or Diarbekar, is situated between the rivers Tigris and Euphrates, which bound it on the east and west; it is also bounded by Turcomania or Armenia Major on the north, and by Chaldea on the south.

The north part of this province appears as fertile as any part of the Turkish empire, and affords plenty of corn, wine, cattle, wild fowl, and all manner of provisions; but the southern part of it is much less fruitful. The country is diversified with a pleasing variety of hills and vallies, and besides the rivers just mentioned, by which it is almost enclosed, it is watered by several other streams.

The principal towns are Bir, Orfa, Moussul, and Diarbec.

Bir, or Beer, as it is pronounced, is situated on the eastern bank of the river Euphrates, in a little more than thirty-seven degrees north latitude, and is the great pass into Mesopotamia. It is built on the side of a hill, at the top of which stands a castle erected upon a rock, where the governor resides; and from thence is a way cut under ground to the river. In the castle Mr. Maundrell was shewn a room filled with old arms, as cross-bows of a prodigious size, and beams which seemed designed for battering rams, also Roman saddles, and large head-pieces. Two fine streams run along the top of the hill, and flow down into the town, and in the side of the hill is a cave cut in the rock, the roof of which is supported by fifteen large pillars. The city has a good wall; but the houses are very indifferently built. The inhabitants have, however, a desirable climate, plenty of provisions, and good water. The garrison is composed of six or seven hundred men, commanded by an aga. The city is within the territories of the basha of Orfa.

To the eastward of Beer is the city of Orfa, supposed to be situated in the place where anciently stood the city of Edessa. Orfa, the capital city of Mesopotamia, stands in the thirty-sixth degree north latitude, and, according to tradition, is seated in the place where Abraham dwelt. There is here a large fountain, the springs of which are under the foundations of the principal mosque in the city. The Christians there pretend that this was the place where Abraham prayed before he went to sacrifice his son Isaac, and say, that two springs of water rose from the spot on which he kneeled, and feed the above fountain: so sacred is this place esteemed, that no person is suffered to enter the grotto where they rise, without pulling off his shoes. Many of the inhabitants

inhabitants are Armenian Christians, and are permitted the free exercise of their religion. Here are also shewn several antient tombs of the Christians in grottos of the neighbouring mountains.

The walls of this city are of free-stone with towers at proper distances; but the town is meanly built, and has several void and uninhabited places. It is governed by a basha, and has a garrison of six or seven hundred spahies or horsemen, and about two hundred janizaries; the horse being of great service in opposing the incursions of the Arabs, who frequently cross the Euphrates in hopes of plunder. Near the walls are several pleasant gardens watered by artificial channels, and the soil produces good wine; but Orfa is principally famous for its manufacture of yellow Turkey leather.

The castle, which stands on the south side of the city, is defended by a broad deep ditch cut in the rock, and on the top of the castle is a small square turret, where they say Elias formerly dwelt. They also shew a well on the south side of the town, which they call the well of the handkerchief, and say that Abgarus, king of Orfa, sent messengers to our Saviour, beseeching him to come and heal him, and with the messenger sent a painter to draw the picture of Christ: that our Lord answered the messengers he could not go with them because his passion drew nigh; but observing the painter taking his picture, he threw a handkerchief over his face, which immediately receiving the impression of his countenance, he gave it them to carry to their prince. But as they were returning they were attacked by robbers near the city of Orfa, when the person who had the handkerchief dropt it into a well, in order to conceal it, and escaping to the town related the accident. Upon which the king went the next day, accompanied by all his people in procession to the well, where finding the water risen to the brim, and the handkerchief floating upon it, the king took it in his hands, and was instantly cured of his leprosy; upon which the king and his subjects became Christians. They add, that they kept this miraculous picture many years; but at length it being stolen by some Franks, or European Christians, they carried it to Rome. Hence they suppose that the water of this well has the property of curing lepers.

On the western bank of the river Tigris, opposite the place where Nineveh is supposed to have stood, is the city of Moussul, in thirty-five degrees thirty minutes north latitude. It is a large place surrounded with high walls; but the houses are ill built, and in several places are gone to ruins; however, it has a strong castle and a citadel. It has a good trade, from its being seated on the road from Aleppo to Persia, and its having a communication with Bagdat and the Persian gulph, by means of the Tigris. It is chiefly inhabited by Armenians, Nestorians, Greeks, and Maronite Christians; but the established religion is that of the Mahometans. The garrison usually consists of three or four thousand horse or foot. A great trade is carried on for galls, produced in the neighbouring country.

The city of Diarbec is situated about six days journey to the north-east of Orfa, in thirty-eight degrees north latitude, and stands on a rising ground, where the Tigris forms a half moon. It is encompassed with a double wall, in the outermost of which are sixty-two towers, and three gates, on each of which is an antient Greek inscription, not now intelligible, though the name of Constantine is several times repeated. In the town are two or three handsome bazars, and a magnificent mosque, which was formerly a Greek church. About a league from the city is a canal cut from the Tigris, which supplies the town with water, and in this water all the red Turkey leather made at Diarbec is washed. This leather is remarkable for excelling all others in the beauty of its colour; and in this manufacture, at least one fourth of the natives are employed. The city is so populous, that it is said there are about twenty thousand Christians there, two thirds of which are Armenians, and the rest Nestorians and Jacobites. The basha is beglerbeg or viceroy, and has several governments under him, in which it is said he can raise twenty thousand horse, who hold of the crown by military tenures.

SECT. XI.

Of ARMENIA MAJOR, called by the Turks, TURCOMANIA:

Its Situation and Climate, with a Description of the Plain and City of Erzerom; of the Cities of Van and Cars. The Religion of the Armenian Christians, their Marriages, and Funerals.

THE province of Turcomania is bounded by Georgia and Natolia towards the north; by Aderbeitzen, or Media, a province of Persia, towards the east; by Diarbec and Curdistan to the south; and by another part of Natolia towards the west.

The climate of this country is pretty cold, from its having a chain of mountains frequently covered with snow in the middle of June. At the foot of these mountains is situated the city of Erzerom or Arzerom, in forty degrees latitude, about five days journey to the southward of the Black Sea, at the end of a fine plain, which is fruitful in all manner of grain; but their harvest is very backward, it being seldom before September. The sudden alteration of the weather from excessive cold to extraordinary heat, with the scarcity of wood and other fuel, are great disadvantages with respect to the city of Erzerom; for they have no wood nearer to it than within two or three days journey, and in all the neighbouring country there is not so much as a tree or bush to be seen: hence their ordinary fires are made of cow-dung, with some other disagreeable mixture, which cause an offensive smell, and give a taste to the milk, as well as to the meat they dress with it, which is otherwise very good; and the country abounds with cattle. The best fruit to be met with there is brought from the neighbouring country of Georgia, where they have earlier summers.

From the hills near Erzerom fall very small rivulets, which serve the town, and water the adjoining fields; but their wine and spirits are the worst in all Turkey; and yet the most difficult to be procured, there being no place where the Turks see the prohibition against drinking them more strictly observed.

The city is enclosed with double walls strengthened by towers; but the ditches are neither deep nor well kept, and are about two miles in circumference. The viceroy of the province resides in an ill-built palace, and the aga of the janizaries, who is independent on him, lives in a castle, which stands rather above the town. There are computed to be in Erzerom about eighteen thousand Mahometans, and six thousand Armenians, and in the province there are said to be sixty thousand of the latter, and ten thousand Greeks. Most of the Turks in the city pass under the name of janizaries, who are very numerous in the other parts of the province; but are mostly tradesmen, who are so far from receiving the pay of janizaries, that the principal part of them give the aga money to purchase the privilege of being deemed of that body, and to obtain the power of insulting the rest of their people; and those in superior circumstances are forced to enlist themselves, to prevent their being exposed to the violence of their neighbours; for the janizaries insult the rest of their fellow-subjects with impunity.

Near Erzerom are said to be mines both of silver and copper, and among the latter are found some lapis lazuli; but in small quantities.

The other cities of Turcomania are Van and Cars. Van is a large city seated by a lake, to which it gives its name, in thirty-eight degrees thirty minutes north latitude, and has a strong castle erected on a mountain, in which is always kept a numerous garrison. The town is populous, and is under the government of a beglerbeg, who has nine sangiacs or lesser governments under him. The lake of Van abounds with excellent fish, with which the neighbouring countries are supplied, and is represented by some travellers as eight days journey in circumference, while others say it is only four; it, however, receives several rivers, and has no discharge.

The city of Cars or Kars is situated on a river of the same name, in forty-one degrees thirty minutes north latitude. It is of an oblong figure, and is encompassed

by a double wall about two miles in compass; but is very thinly inhabited. The castle stands on an almost inaccessible rock next the river, and has a numerous garrison commanded by an aga. The Turkish officers in this city are said to make intolerable exactions on travellers, and especially on the Franks, who find great difficulty in passing through this town into Persia.

Before we leave Armenia we shall give a particular account of the Armenian Christians, who not only inhabit this country, but are dispersed over the Turkish and Persian empires, and even into India, where the Armenian merchants are the greatest traders in the world. The Armenians were, they say, converted to the Christian religion by St. Gregory, and differ both from the Latin and Greek churches. They have two patriarchs, who have under them many archbishops and bishops, priests, and an order of recluses called the monks of St. Basil, who are the only part of their clergy that are prohibited marriage. A priest, however, is not suffered to perform divine service for the first seven days after his marriage; and if after the death of his first wife he marries again, he can never after perform that office. Their clergy are frequently ordained at eighteen years of age. But both the clergy and laity observe so many fasts, that seven months of the year is spent in abstinence from all manner of flesh and fish, and at those times they eat nothing till the evening. These fasts are not to be dispensed with on the most urgent necessity. No occasion whatever can excuse them, if they touch any thing more than mere herbs or roots, without oil and plain bread; which on these occasions is their constant diet. One of the interpreters of the English ambassador at Constantinople, was brought so low by the severity of his fasts, that his life was despaired of: yet neither his master's commands, nor the entreaties of the doctors, who declared that nothing else could save his life, were powerful enough to prevail on him to take two or three spoonfuls of broth.

Gemelli informs us, that he went to hear divine service in a great Armenian church, in which he says there was but one altar; that the choir was raised several steps above the body of the church, and the floor of both of them covered with rich carpets; for the Armenians put off their shoes when they enter into the church. The service was said by the archbishop, assisted by two bishops, and during the service a great number of lighted candles stood on the right side of the altar. After reading the Gospel, some little bells were rung, and the whole congregation, clergy and laity, sung to the music.

They do not believe in transubstantiation; but give the bread dipped in wine to all the congregation, and even to infants; nor do they mix water with their wine, because, as they alledge, our Saviour himself drank it pure and unmixed when he instituted this sacrament. The bread is without leaven, and made in little round cakes.

With respect to baptism, their first care, 'tis said, is to provide a godfather, after which some woman carries the child to church, and puts it into the hands of the priest, who plunges it three times naked into a vessel of water, pronouncing much the same words as are used among us. He then anoints the infant with holy oil on the head, the mouth, the stomach, neck, hands, and feet. This oil is made of several sweet flowers and aromatic drugs, by their patriarchs; and as no baptism can be duly performed without it, it is sold at an high price to such bishops and priests as are subordinate to them. When the child is thus anointed, it is wrapped in its cloaths and carried to the altar, where the sacrament is put into its mouth. The godfather then takes the child in his arms, covering it with a kind of mantle, which he presents it on this occasion; and then returns with the child to its father's house, preceded by several priests carrying the cross and lighted tapers in their hands, singing the Gospel to the sound of certain musical instruments, and having delivered the child to the mother, the rest of the day is spent in eating, drinking, and making merry with their relations.

The Armenian church rejects the doctrine of purgatory; but the people believe that after death the souls of the just remain in a state where they shall know neither joy nor sorrow till the resurrection, except that which proceeds from a reflection on their past lives; but they are said to believe, that the wicked are sent immediately to hell. They give great faith to some fabulous traditions; and say that the holy Virgin, being with child, was accused by her sister Salome of incontinency, when the Virgin bidding her lay her hand upon her belly, a fire issued from it, which consumed half of Salome's arm; but the Virgin bidding her lay the remainder of her arm upon it again, it was restored whole as at first. They also relate, that Judas, despairing of pardon for having sold his Lord, resolved to hang himself, because he knew he would descend into hell and deliver all the souls he found there; but that the devil, being informed of this contrivance, held Judas by the feet till our Saviour was gone, and then let him fall in. The Armenians have no idea of what is called the hypostatic union; but believe that the divine and human nature of Christ are united in his sacred person, as the soul and body are in man.

What appears most singular, is their great festival of the Baptism of the Cross, in remembrance of our Saviour's Baptism. The Armenian bishops and clergy go in procession on this occasion to some river, or other great water, with a cross carried before them; and having read prayers suitable to the occasion, and sung several anthems to the sound of the country music, the bishop plunges the cross several times into the water; after which happy is the person who is sprinkled by it. This ceremony begins before day-break, at about four in the morning, when there are scaffolds erected on the river or some large pond for that purpose. This is esteemed the best opportunity of baptizing their children, who are plunged three times into the consecrated water.

The children of the Armenians are usually married in their infancy, to prevent their being carried into the harrams of the great men: but though they are frequently contracted at four or five years of age, the marriage is seldom celebrated till they are eight or ten; and in the mean time the bridegroom sends the bride every Easter a vest suitable to her quality. Every thing relating to marriages is under the direction of the parents, and the young people are never asked for their consent till they are brought to church.

On the day appointed for this ceremony the bridegroom, richly dressed, mounts his horse, and, in company with his nearest relations, rides to the house of the bride's father, where she also mounts dressed in the finest silks, and, attended by her friends, proceeds with her face covered with a veil to the church; their friends and relations holding lighted torches in their hands. When the bridegroom and bride have dismounted, they walk up to the altar, where standing pretty close together, face to face, the bishop rests his book upon their heads, while he reads the service, and having received their consent gives them his blessing; upon which the drums and trumpets sound, and the softer music plays, while they return in the same order to the bridegroom's house; except they stay to attend divine service and receive the sacrament, as they frequently do. The guests upon these occasions are splendidly entertained; but the men and women neither eat nor drink in the same room. In the evening the new-married couple are conducted to the bridal chamber, and the company retire, after a thousand wishes for the happiness of the new-married pair.

A few days after the wedding the portion given with the bride is sent to the husband's house. It consists of fine cloaths, jewels, gold, and silver, according to the rank of the parties, to which they usually add some fruit and sweet-meats, all which are carried in fine cabinets and boxes, attended by music; but this is sometimes deferred till the birth of the first child, when a rich cradle is provided, and all necessaries proper for the new-born infant.

At the death of an Armenian, a person whose office it is, washes the body with consecrated water, and puts
up on

upon it a new white shirt and other linen; then sewing the corpse up in a linnen bag, it is carried to church on a bier, without a coffin, attended by the priests and relations, holding lighted tapers in their hands; and having placed it before the altar, a priest reads the service appointed, and then the body is left in the church all night, with candles burning about it. In the morning, after divine service, it is carried to the gate of the archbishop, or bishop, who says a prayer for the repose of the soul of the deceased; it is then taken to the burying-place, the bishop and priests singing their prayers till it is laid in the grave. The bishop then takes up a handful of earth, and throwing it upon the corpse, says three times, "From earth thou didst come, and to earth shalt thou return; remain there till the coming of our Lord." They then fill up the grave, and the relations and friends return to the house of the deceased, where they find a dinner provided; and, if the relations are people of substance, are splendidly entertained for several days successively.

S E C T. XII.

Of GEORGIA, or GURGISTAN.

Its Situation, Climate, and Produce; the Persons, Dress, Manners, and Religion of the Inhabitants; with a Description of Teflis, the Capital.

GEORGIA is a considerable province of Asia, part of which belongs to Persia, and part to the Turks. It is bounded on the north by Circassia, on the east by Shervan and the Tartars of Daghistan, on the south by Turcomania, and on the west by the Black Sea. It is said the Greeks gave the people the name of Georgoi, which in their language signifies Husbandmen; others derive the name from Kurgia, which they say the country received from the river Kur. It has many woods and mountains that inclose large and beautiful plains; but the middle part, which is watered by the river Kur, the antient Cyrus, is the most fertile.

The air of Georgia, which is very dry, is hot in summer and cold in winter; but though the fine weather does not begin till the month of May, it lasts till the end of November. Hence the inhabitants are obliged to water the earth, by which means it is rendered so fertile as to produce all sorts of grain and fruit in the greatest profusion. The bread is said to be as good as any in the world, and the fruits excellent; no part of Europe produces better apples and pears, nor any part of Asia more excellent pomegranates.

The cattle of this country are not only extremely numerous but very good, particularly the wild boars. The common people live almost entirely upon pork, swine being seen all over the country, and their flesh is said to be not only extremely palatable, but very wholesome; besides, the river Cyrus, which runs through Georgia, affords the inhabitants great plenty of fresh-water fish.

The vines of this country grow about the trees, and produce most excellent wine, of which the inhabitants drink great quantities, and also send it into Armenia, Media, and Persia; it being so cheap that a horse-load of the very best sort, which is three hundred weight, sells in the country for about the value of eight shillings. Georgia also produces a great deal of silk, which is exported to Turkey and the neighbouring countries.

The Georgians are said to be the handsomest people, not only in the East, but in the whole world. Sir John Chardin says, he never saw an ordinary person of either sex in this country, and he has observed some that have been quite angelical, nature having given most of the women such graces, that it is impossible to behold without loving them. They are tall, easy, and genteel, but injure their beauty with paint, which they use as an ornament, just as among us are worn rich cloaths and jewels.

The habit of the Georgians nearly resembles that of the Poles: they wear the same sort of bonnets. Their vests are open at the breast, and fastened with buttons and loops. Their covering for the legs and feet resem-

bles that of the Persians, and the habit of the women is entirely Persian.

The natives have naturally much wit, and, had they a proper education, might be distinguished by their learning and their skill in the arts and sciences; but the want of instruction and the force of ill example render them ignorant, dishonest, and lewd. With the greatest effrontery they will deny what they have said and done, and assert the most notorious falsehoods. They are indeed not easily displeased, and are never exasperated without just cause of anger; but then they are irreconcilable in their hatred, and never forgive. They are addicted to drunkenness and luxury, which are not esteemed crimes; the churchmen get drunk as well as the laity, and keep beautiful slaves for concubines, which is so general a custom, that it gives no offence. The above author observes, that the catholicos, or patriarch, of Georgia used to say, that he who did not get drunk at the great feasts of Christmas and Easter ought not to be esteemed a Christian, and deserved to be excommunicated.

The women are equally vicious with the men, their desires are warm, and they are at least as blameable as the other sex for the torrent of impurity that overflows the country.

The Georgians are, however, in many respects civil, friendly, and have the appearance of great gravity. Their manners and customs are a mixture of those of most of the nations by which they are surrounded, which is probably owing to the commerce they carry on with many different countries, and from the liberty every one enjoys in Georgia of living according to his own religion and customs, and of freely defending them. Here are Persians, Turks, Muscovites, Indians, Tartars, Greeks, and Armenians. The latter are even more numerous than the Georgians themselves; they are also richer, and fill most of the inferior posts in the state: but the Georgians are more powerful, vain, and ostentatious, and the difference between their dispositions, manners, and belief, has produced a reciprocal hatred.

All the public edifices and the houses of the great are erected on the same models as those in Persia. They build cheap, for they have stone, lime, and wood in abundance. They also imitate the Persians in their manner of sitting, eating, and lying.

The nobility exert the most tyrannical power over their vassals, whom they oblige to work for them as often as they please, and even whole months together, without allowing them either money or food for their labour. They think they have a right to their substance, liberty, and lives: they seize their children and sell them, or keep them as slaves; but seldom dispose of any of the fair sex who are above twenty years of age. Hence the Georgians marry their daughters as soon as possible, and even in their infancy.

Most of the Georgian lords make an outward profession of the Mahometan religion, some to gain posts or pensions from the court, and others to obtain the honour of introducing their daughters into the service of the Grand Seignior or the king of Persia.

The Georgians are extremely ignorant of the principles of religion, and the prince, though a Mahometan, commonly fills the vacant sees, and generally gives the bishopricks to his own relations. The churches in the towns are kept in decent order, but in the country they are very dirty. These people have a strange custom of building their churches on the tops of mountains, in distant and almost inaccessible places. They see and salute them, at three or four leagues distance; but seldom go near them. They build them, and then abandon them to the injuries of the weather, and to the birds. As to the religious opinions and ceremonies used by the Georgians, we have no particular account of them.

Teflis, the capital of the province, is situated at the foot of a mountain by the side of the river Kur, in the forty-third degree of north latitude. This city is surrounded by strong walls, except on the side of the river, and has a large fortress on the declivity of the mountain, which is a place of refuge for criminals and debtors, and the garrison consists of native Persians. Teflis has fourteen churches, six of which belong to the Georgians, and the

the rest to the Armenians. The cathedral, which is called Sion, is an ancient stone building situated on the bank of the river. It has four naves and a large dome in the middle, supported by four massy pillars, and the inside is filled with Greek paintings so wretchedly executed, that it is difficult to discover what they are intended to represent. The Mahometans have no mosques here, for fear of offending the people; for the Georgians being naturally brave, mutinous, and fickle, and being situated near the Turks and Persians, their masters are unwilling to come to extremities with them, and therefore allow them the free enjoyment of their religion: hence they use bells in their churches, sell pork in the market, and wine at the corners of the streets.

The public buildings of this city are of stone, and make a handsome appearance, particularly the bazars and caravanferas. The prince's palace is one of the principal ornaments of the city. It has grand saloons, which open upon the river, and face very extensive gardens. It has also aviaries filled with a great number of birds of different kinds, and a very noble falconry. Before the palace is a square, in which may be drawn up a thousand horse; it is encompassed with shops, and opposite the gate of the palace is the grand bazar, from the end of which the square and the front of the palace appear in a beautiful perspective. The inhabitants, who are chiefly Christians, amount to about twenty thousand, and are Georgians, Armenians, Papists, and a few Mahometans. In the neighbourhood of the city are many pleasant houses and fine gardens.

SECT. XIII.

Of the ancient COLCHIS, now called MINGRELIA.

Its Boundaries and Extent, Climate, Produce. The Persons, Dress, Food, Manners, Customs, and Religion of the Natives; with a concise Account of the Principality of Gurriel, and the little Kingdom of Imeretta.

COLCHIS or Mingrelia is bounded on the east by mount Caucasus, and the little kingdom of Imeretta; on the south by part of Georgia; on the west by the Black Sea; and on the north by Circassia: it is about one hundred and ten miles in length, and sixty in breadth; but the ancient Colchis was of much larger extent, it reaching on one side to the Palus Mæotis, sometimes called the sea of Afoph, and to Iberia on the other. Its principal rivers are the Corax and Phasis, now called the Codaurs and Rione; and its capital, named Colchos, was anciently situated at the mouth of the Phasis.

This country is very uneven, it being full of hills and mountains, vallies and little plains. It is covered with woods, except the manured lands, which are but few, and abounds with rivers, which descend from mount Caucasus, and fall into the Black Sea.

The air of Mingrelia is temperate with respect to heat and cold; but as it rains almost continually, the moisture and warmth of the climate breed in the summer pestilential diseases. The soil is, in general, bad, and produces little corn, and the fruits, which grow there, are tasteless and unwholesome; their vines, however, thrive well, and produce most excellent wine. The vines encompass the trunks of the trees, and rise to their very tops. In seed-time they sow their wheat and barley without plowing; and alledge, that were they to break up the earth, it would become so soft as to be unable to support the stalk. They plow their land for their other corn, with wooden plough-shares, which, in this moist soil, make as good furrows as iron.

Their common grain is gomm, which resembles millet; and of this they make a paste, which they use for bread, and is both wholesome, agreeable to the palate, cooling, and laxative. They have also great plenty of millet, and some rice; but wheat and barley being very scarce, people of quality eat wheaten bread as a rarity; but it is never tasted by the poor.

Mount Caucasus produces a multitude of beasts, as lions, tigers, leopards, jackalls, and wolves; which last enter into Mingrelia, and make great havoc among the

cattle, frequently disturbing the inhabitants in their houses with their dreadful howlings. The people have great numbers of very good horses, almost every man keeping several of them; for they cost little or nothing, as they neither shoe them, nor feed them with corn.

The men are well shaped, and the women are extremely handsome, and yet paint their faces, and particularly their eyebrows.

All the men, except the ecclesiastics, permit but little of their beard to grow. They shave the crown of the head, and leave only a little hair over the forehead and down to their ears, and even that is clipped short. They wear a bonnet of fine felt, which in winter they line with fur; but they are generally so poor, that when it rains they put it in their pocket, to prevent its being spoiled, and go bareheaded. Those in mean circumstances are almost naked, and usually wear only a covering of strong felt of a triangular form, at one end of which is a hole, through which they put the head; and this covering they turn to the side on which blows the wind or rain. Under this they have a shirt, which tucks into a straight pair of breeches: but it is usual for them to have only one shirt and one pair of breeches, which last them a year, during which they seldom wash the shirt above three times: however, they commonly shake it once or twice a week over the fire. Their sandals are made of the raw skin of a buffalo untanned, tied round the foot, and fastened with thongs of the same skin: but when the earth is covered thick with snow, they wear a kind of snow-shoes, which spreading much farther than the feet prevent their sinking into it.

The women dress themselves in as ornamental a manner as they can, wearing a Persian habit and curling their hair.

The ordinary food of the inhabitants is beef and pork. Of the last they have great plenty, and it is esteemed the best in the world. Their venison is the hart and fallow-deer. They have likewise wild boars and hares, all which are excellent food; but their goats-flesh is lean and ill-tasted. They have a great number of pheasants, partridges, and quails; with some river-fowl and wild pigeons, which are very good, and as large as crammed chickens. They take a great number of those pigeons during the summer in nets.

The whole family, both males and females, without distinction, eat together: the king with all his train to the very grooms, and the queen with her maids and servants. In fair weather they dine in the open court, and if it be cold make a large fire, for wood is so plentiful that it costs nothing. Upon working-days the servants have nothing but gomm, and the masters pulse, dried fish, or flesh; but on holidays, or when they make entertainments, if they have no venison, they kill a cow, an ox, or a hog. Both the men and women drink to excess, and at their feasts are solicitous to make all their friends drink as much as possible. Their wine is drank unmixed, and beginning with pints they proceed to greater quantities. At these merry-meetings the men discourse on their wars and robberies, and the women tell of their amours.

As to the character of people of both sexes, the women are witty, civil, and full of compliments; but are, at the same time, proud, cruel, deceitful, and libidinous. The men have qualities equally prejudicial to society, but the vice they most practise is theft and robbery, in which they even glory. They vindicate the lawfulness of having many wives, by saying they bring them many children, which they can sell for ready money, or exchange for necessary conveniences: yet when they have more than they can support, they think it a piece of charity to destroy their new-born infants, and to put a period to the lives of such persons as are sick, and, in their opinion, past recovery, because by this means they free them from misery. In Mingrelia adultery and incest are scarce considered as crimes; and when a man surprises another embracing his wife, he may oblige him to pay a hog: he seldom takes any other method of revenge, and all three commonly sit down to feast upon it.

Their nobility spend their whole time in the field in hawking, and they take particular delight in flying the falcon

falcon at the heron, which they catch only for the sake of the tuft upon his crown, in order to put it upon their bonnet; and when they have cut it off, they let him go again, that it may grow afresh.

The houses of the Mingrelians are built with timber, of which they have great plenty; but the poorer sort never raise them above one story, nor the rich above two. The lower room is always furnished with beds and couches to lie down or sit upon: but these buildings are inconvenient, from their having neither windows nor chimnies; and as they have frequently only one room for a whole family, they all lie together, and at night have also their cattle with them.

They have no cities nor towns, except two by the seaside; but their houses are so scattered over the country, that you can hardly travel a mile without seeing three or four of them. There are nine or ten castles in the country, the chief of which is that where the prince keeps his court. This castle has a stone wall, but is so small and ill built, that it might be battered down with the smallest piece of artillery. It has, however, some cannon, which the other castles have not.

These castles are built in the following manner: in the midst of a thick wood the people erect a stone tower, thirty or forty feet high, capable of containing fifty or sixty persons. This is the place of strength where all the riches of the lord, and of those who put themselves under his protection, are shut up. Near this tower are five or six others of wood, which serve as magazines for provisions, and as places of retreat for the wives and children of the people in case of an attack. There are also several huts made of wood, others of branches of trees, and others of canes and reeds. The area in which they are inclosed is encompassed by a close hedge, and by a wood so thick that it is impossible to find these retreats but by the way cut to them, which is stopped up by trees whenever there is reason to apprehend the approach of an enemy.

The gentlemen have full power over the lives and estates of the tenants, and even sell or dispose of their wives and children in what manner they please. Besides, every husbandman is obliged to furnish his lord with as many cattle, and as much corn, wine, and other provisions as is in his power. Thus the riches of the great consist in the number of their vassals. They are the judges of all the disputes that arise between them; but when they themselves are at variance, they determine their quarrels by force of arms, and therefore all of them go armed with a sword, a lance, and bow. Mingrelia is but thinly peopled, which is owing to their wars and the vast numbers sold by the nobility to the Turks and Persians.

All their trade is carried on by way of barter, for their money has no settled value. The current specie are said to be piasters, Dutch crowns, and abassis, which are coined in Georgia, and bear the Persian stamp. The revenues of the prince of Mingrelia do not exceed twenty thousand crowns a year, which are raised by customs and goods exported and imported, by selling of slaves, and by fines and impositions. But for this he has little use; for his slaves serve him without pay, and his vassals furnish his court with more provisions than he can spend. He is not able to raise more than four thousand men fit to bear arms, and those are chiefly cavalry. The soldiers are not distributed either into regiments or companies; but each lord and gentleman leads his men to battle without order, and they follow him as well in flying as in charging the enemy. Upon solemn festivals the prince's court consists of two hundred gentlemen, but upon other days it does not amount to above a hundred and twenty. The prince of Mingrelia pays a tribute to the Grand Signior of sixty thousand ells of linen cloth made in that country.

The religion of the Colchians was antiently the same with that of the Greeks and Romans; but, according to ecclesiastical historians, they were converted to Christianity by a slave, in the reign of Constantine the Great. The Mingrelians however assert, that St. Andrew preached among them at a place called Pigaitas, where a church now stands, to which the catholicos, or archbishop, goes once in his life to make the holy oil used in baptism. However, these people are utterly unworthy of the name

of Christians; for they have fallen into such an abyss of ignorance, that, according to Sir John Chardin, they look upon every thing most essential in Christianity as mere fables, and yet practise some outward forms and ceremonies of religion. Their clergy perform scarcely any duties belonging to their office; for few of them can read, and they have in a manner lost the method of performing divine service. They make a public profession of foretelling future events, and as soon as a Mingrelian is sick the priest is sent for; not to pray with him, but to look in his book to see whether he will die of that disease. The priest opens the book, which he takes care to bring with him, and having with great gravity turned over the leaves, pronounces, with the voice of an oracle, that the Cati, for thus they call their images, being offended, has inflicted upon him that disease, and if a good present be not made him the patient will die. This present usually consists of a cow, a hog, a goat, or the like, which the poor wretch, terrified at the apprehensions of death, immediately gives the priest to be offered to the image.

The catholicos of Mingrelia has a great revenue; for he has four hundred vassals who furnish his house with all the necessaries, and many of the superfluities of life. He sells the children of these people to the Turks, and when he visits the places in his diocese, it is not to reform the clergy, or instruct the people, but to enrich himself. It is said he will not consecrate a bishop for less than six hundred crowns, nor say mass under a hundred. His sanctity consists in abstinence from flesh and wine in Lent; and he is generally so ignorant, that he can hardly read his Breviary and Missal. He has six bishops under him, who pay little regard to the souls of the people, and never visit their churches and dioceses; but suffer the priests to live in ignorance, and the people to commit the greatest crimes. They are chiefly employed in feasting and getting drunk. Their principal revenues arise from the oppression of their vassals, and selling their wives and children. However, like the Greek bishops, they abstain from flesh, and seem to think that this is almost the only duty they are obliged to perform. Their cathedrals are adorned with images, which they embellish with gold and jewels, and by this means fancy they satisfy the divine justice and atone for their sins. They are clothed in scarlet and velvet, and differ from the seculars in wearing long beards, and bonnets that are black, high, and round.

The common priests are numerous, and miserably poor. They cultivate their own grounds and those of their lords, and are as great slaves as the seculars; nor have they any respect shewn them, except when they bless the food at meals or say mass. As their parish churches have no bells, they call the people together by knocking with a great stick upon a board. Their churches are commonly kept as nasty as stables; and though the images are foul, broken, and covered with dust, the worship paid them is in the highest degree idolatrous. They indeed worship those most that are finest adorned, or most famed for their cruelty; and when they swear by one of these, they never break their oath. One of their most formidable images is named St. Giobas, whom they dare not approach nearer than to the place where they can just see him, and there they leave their presents, for they imagine he kills all who venture to approach him.

For none of the Romish saints have they any value, except for St. George, to whom both they and the Georgians pay the highest reverence. Their mass resembles that of the Greeks. Their chalice is a wooden goblet, and their patten a wooden dish. They never say mass in Lent but on Saturdays and Sundays, because they think the communion spoils their fasting. They consecrate either leavened or unleavened bread, without any difference, and mix no water with the wine, except it be very strong.

Sir John Chardin says, that while he was in Mingrelia he was invited to two christenings, which were performed in the following manner: the priest being sent for at about ten in the morning, went into the buttery, where they kept the wine, and sitting on a bench began to read an half torn octavo volume, running on very fast, in a

low voice, and in the most careless manner. In about a quarter of an hour the father and godfather brought in a boy about five years old, when the godfather fixed up a small candle against the cabin door, and scattered a few grains of incense upon some hot embers. The priest still continued reading with the same inattention, breaking off to speak to every body that came in; while the father and godfather were all the time walking in and out, and the little boy did nothing but eat. In about an hour's time a bucket full of warm water was got ready, and the priest having put into it about a spoonful of the oil of walnuts, bid the godfather undress the child, which he had no sooner done than he was set on his feet in the water, and the godfather washed his whole body very well. The priest then taking a small quantity of the oil of unction out of a leather purse that hung at his girdle, gave it to the godfather who anointed the child on the crown of the head, the forehead, the ears, the nose, the cheeks, the chin, the shoulders, the elbows, the back, the belly, the knees, and feet: while the priest continued reading, till the godfather had dressed the child; when the father bringing in boiled pork and wine, they sat down to table with the family, and soon got drunk.

The same author says, that every other religious act is celebrated by the Mingrelians with the same indecent irreverence; and informs us, that one day as he was passing by a church, the priest, who was saying mass, heard him ask the way of some people who were standing at the door, and cried out from the altar, "Stay, and I'll shew you." A moment after he came to the door, muttering the mass as he walked; and having asked whence he came, and whither he was going, he very civilly shewed him the way, and then returned to the altar.

They observe nearly the same fasts as the Greeks, for they keep the four great Lents, the first before Easter, which is forty-eight days; that before Christmas, which is forty days; St. Peter's fast, which lasts near a month; and the fast observed by the Eastern Christians in honour of the Virgin Mary, which continues fifteen days. Their prayers are all addressed to their idols for temporal benefits, as for their own prosperity and the ruin of their enemies. They abstain from work only at the festivals of Christmas and Easter, which they celebrate only by eating and drinking in their houses to excess; but their greatest festivals are when the image of a saint is carried through their country; upon which occasion they dress in their best cloaths, make a great feast, and offer their presents to the idol.

These people have certain monks, of the order of St. Basil, who wear black bonnets, eat no flesh, and suffer their hair to grow; but pay no regard to religion, except observing their fasts, with great exactness. They have also nuns of the same order, who observe their fasts, and wear a black veil; but they have no nunneries, nor are under any vows, but quit the order whenever they please.

In their marriages the parents of the girl agree upon the price with the person who desires her; and here they pay less for a woman who has been divorced, more is demanded for a widow, and still more for a maid. When the agreement is made, the young man may keep company with her till the money is paid, and it is no scandal if he prove with child by him.

In mourning for the dead the women rend their garments, tear their hair, and flesh, beat their breasts, and make terrible lamentations. The men tear their cloaths, and shave their heads and faces. The mourning lasts forty days; on the ten first of which it is accompanied with the most extravagant signs of grief, which then gradually diminishes till the fortieth, when they inter the body. A feast is then made for all who come to weep, and the bishop, after having said mass, lays claim to every thing which belonged to the deceased, his horses, arms, cloaths, money, and every thing of the like kind; for, among the Mingrelians, death is the ruin of families; but when a bishop dies, the prince says the mass for the dead on the fortieth day of mourning, and takes all his moveable goods.

On the confines of Mingrelia lie the little principality of Guriel and the kingdom of Imeretta. The former borders upon Imeretta on the north, upon Mount Caucasus on the east, upon the Black Sea on the south, and upon Mingrelia on the west. The inhabitants are of the same disposition, and have the same irregularity of manners as the Mingrelians, being addicted to robbery, murder, and lewdness.

Imeretta, which is something larger than the country of Guriel, is encompassed by mount Caucasus, Mingrelia, the Black Sea, the principality of Guriel, and part of Georgia. Like Mingrelia it is covered with woods and mountains, but the vallies are more pleasant and more fertile; they producing cattle, corn, pulse, and a variety of herbs. There are some iron mines, and some money current among the people; and this is coined in the kingdom. They have likewise several towns; but their customs differ but little from those of the Mingrelians. All these nations were once subject to the emperor of Constantinople; but, after they had freed themselves, became involved in continual wars, till calling in the assistance of the Turks, they were made tributary to them.

SECT. XIV.

Of SYRIA, called by the Turks SURISTAN.

The Face of the Country, Climate, and Seasons; their Vegetables, and method of Husbandry; their Beasts, Birds, Reptiles, and Insects.

HAVING taken a view of the Turkish empire in Asia, from Arabia to its most northern extremity, we shall lay before the reader an account of the countries situated to the east of Arabia; and, beginning with Syria, Phœnicia, and Palestine, shall proceed to Natolia, or Asia Minor, and the Asiatic islands subject to the Turks.

Syria is bounded on the north by Diarbek and Natolia; on the east by Diarbek and the Desarts of Arabia; which also, together with Judea, bound it on the south; and on the east by the Mediterranean Sea.

The coast is in general bordered by very high mountains, except near Seleucia, and from Mount Pieria to Mount Cassius, which is ten or fifteen miles, where it is level, and opens a passage for the river Orontes to discharge itself in the Mediterranean. These mountains are covered with trees, shrubs, and a number of plants, which do not, like those in the plains, lose their verdure during the heat of summer. As they abound with springs, these form small rivulets, which, in some places on the side next the sea, unite into rivers, and refresh the plains between them and the sea-shore. Behind them on the land-side are generally extensive plains, that also receive great benefit from the streams that descend from the mountains, near which they are covered with myrtle, oleander, and other shrubs. But the opposite boundaries of those plains are chiefly low, rocky, barren hills; but behind them are other large plains, which, though only watered by the rains that fall in winter, are exceeding fertile. This intermixture of rocky eminences and plains extends about sixty or seventy miles within land.

The Orontes is the only river of any note in Syria. It rises on the land-side of the above high mountains, and from thence winding round falls into the sea: the rest of the rivers, which are few and inconsiderable, are absorbed by the thirsty plains through which they pass. Even the Orontes, though swelled by a number of brooks from the lofty mountains behind which it runs, and also from the lake of Antioch, seems as considerable many miles above that city, as where it discharges itself into the Mediterranean.

The seasons are here extremely regular, and the air so pure and free from damps, that, from the end of May to the middle of September, all the inhabitants, of whatever rank, sup and sleep exposed to the air in their courtyards, or upon the house-tops. The natives reckon that the severity of winter lasts only forty days, beginning from the twelfth of December, and ending at the twentieth

twentieth of January. During this time the air at Aleppo is very piercing, even to strangers who have just come from a cold climate: yet, during the thirteen years Dr. Russel resided there, the ice was not above three times of sufficient strength to bear a man, and that too with caution, and only in a situation sheltered from the beams of the sun. In ten years of that time the snow never lay on the ground above a day: even in the depth of winter, when the sun shines and there is no wind, the weather is warm, and sometimes almost hot. Hence narcissuses are in flower during all this season, and violets, at the latest, appear before it is quite over. As February advances, the fields, which were before partly green, become entirely covered with an agreeable verdure, by the springing up of the latter grain; and though the trees continue in their leafless state till about the beginning of March, yet the almond, when latest, is in blossom before the middle of February, and being quickly succeeded by the apricot, peach, &c. the gardens assume an agreeable appearance.

The spring is extremely pleasant, but is of short duration; for as March brings it on with rapidity, so April with equal haste advances towards summer; and the agreeable livery worn by the fields during these two months, and indeed through most of the winter, fades before the middle of May; and, ere that month is closed, the whole country has so parched and barren an aspect, that one would scarce think it capable of producing any thing besides the few hardy plants that are still able to resist the extreme heats. From this time no refreshing shower falls, and scarce a friendly cloud appears to shelter the inhabitants from the excessive heat of the sun, till about the middle of September, when a little rain generally falls, and greatly refreshes the air. There is an interval of between twenty and thirty days from these first rains till the second, during which the weather is serene, temperate, and extremely delightful, and if the rains have been plentiful, though but of a few hours duration, the country speedily assumes a new face. After the second rains the weather becomes variable, and winter approaches; but by such slow degrees, that the greatest part of the trees preserve their leaves till the middle of November, and people of the most delicate constitutions never have fires till about the end of that month.

The country about Aleppo has seldom any hard gales of wind; the coldest in winter blow between the east and north-west, and the nearer they approach to the former point, the colder they are during that season and part of the spring; but from the beginning of May to the close of September, the winds blowing from the very same point, resemble the air issuing from the mouth of a hot oven. The only remedy against them is to shut all the doors and windows; for though they are not fatal in Syria, as in other countries, they are extremely troublesome, affecting most people with a painful languor and a difficult respiration. However, many summers pass without them; and, during Dr. Russel's stay in the country, in no summer were there more than four or five days of them; for though the northerly and easterly winds reign most in the winter, yet Providence has wisely ordained the westerly winds to be most frequent in the summer, without which the intense heat of the rays of the sun, with their reflection from a bare rocky tract of ground, would render the country scarce habitable.

With respect to the vegetables of this country, they sow in the fields Turkey wheat, barley, beans, a green kind of kidney-beans, Turkey millet, lentils, hemp, cotton, musk-melons, water-melons, a small cucumber, bastard saffron, and several others. Near Aleppo tobacco is planted in the gardens; but in the villages, at about ten or fifteen miles distance, a large quantity is planted in the fields, and all the hills from Shogre to Latachia produce such plenty of it, that this vegetable makes no inconsiderable branch of trade, particularly with Egypt.

The harvest begins with cutting the barley about the beginning of May, and both that and the wheat are generally got in by the twentieth of the same month. As soon as it is cut down, or plucked up, (which is the more usual method), it is carried to a neighbouring spot of hard even ground, where it is separated from the husk

by a machine like a sledge, that runs upon two or three rollers, drawn by horses, oxen, or asses. In these rollers are fixed low iron wheels, notched like the teeth of a saw, which being pretty sharp, at once cut the straw and separate the grain. Their granaries are subterraneous caverns, entered by a small hole like a well, frequently in the high way; and as they are commonly left open when empty, they render riding in the night not a little dangerous near the villages.

The olives produced about Aleppo are little more than sufficient to serve the inhabitants for pickling; but at Edlib, about thirty miles to the south-west, and in the neighbouring villages, there are large plantations, which afford abundance of oil, with which, and the ashes brought by the Arabs from the Desert, a considerable quantity of soap is annually made. The vineyards round Aleppo produce pretty good grapes; but the wine made by the Christians and Jews is pressed from grapes brought from some distance. Their white wines are palatable, but thin and poor, and seldom keep sound above a year. The red wine is deep-coloured, strong, and heady, but without any flavour; and, instead of producing mirth, and elevating the spirits, bring on sleep or stupidity.

From raisins, usually mixed with a few aniseeds, they draw a strong spirit, which they call arrack, of which the Christians and Jews drink pretty freely.

Among the fruits of this country there are only two or three sorts of apples, and those very indifferent. They have apricots, peaches, indifferent good pears, quinces, pomegranates of three sorts, black and white mulberries, oranges, and lemons; figs of four sorts, walnuts, hazel nuts, pistachio nuts, &c. All these trees are standards, planted promiscuously and but little improved by culture. There are also several kinds of forest trees, as the white poplar, the plane, the hornbeam, the ash, the turpentine-tree, a few oaks, the tamarisk, and many others: there are likewise a great variety of garden plants and flowers.

As to the beasts of Syria, there are a few black cattle, which are chiefly used for the plough and in drawing water for the gardens. Most of those employed for that purpose are very large, with remarkable long legs and great bellies. In some parts of Syria are abundance of buffaloes; but near Aleppo there are very few, and those chiefly kept for their milk.

They have two sorts of sheep, the one resembling the larger kinds in Britain, only their tails are rather bigger and thicker; the others are the most numerous, and have tails that are very broad and of an extraordinary size, terminating in a small appendage that turns back, and is of a substance between fat and marrow; it is not eaten separately, but mixed with lean meat in many of their dishes, and is also often used instead of butter. These tails usually weigh upwards of fifteen pounds; but those which belong to sheep of the largest breed, and that have been fattened, sometimes weigh fifty pounds. Those in Aleppo being kept up in yards, are in no danger of injuring their tails; but in other places, where these sheep feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of the tail to prevent its being torn by the bushes, thistles, and rocks, it not being covered underneath like the upper part with thick wool; some have also wheels to facilitate the dragging of this board after them, whence they have been represented by travellers as having carts to carry their tails.

They have two kinds of goats, one that resembles those in Britain, and the other remarkable for the length of their ears. These are only a little larger than ours, and yet their ears are frequently a foot long, and broad in proportion: they are chiefly kept for their milk, which is sweet and well tasted. In the beginning of April they are brought to Aleppo, and great numbers are driven through the streets every morning, and their milk sold as they pass till September.

Syria abounds with two sorts of antelopes, of which that of the mountains is the most beautiful. Its back and neck are of a dark brown, and the antelope of the plain is neither so swift, nor so well made; yet both sorts are so extremely fleet, that the grey-hounds, though very good ones can seldom come up with them, without the assistance of a falcon, unless in soft deep ground.

There

There are plenty of hares, but none of the natives, except the Arabs, are fond of them. The method of dressing them is very extraordinary. They dig a hole in the earth, which they fill with light brushwood, and set it on fire; when thoroughly lighted, the hare, with the skin and entrails, just as it was taken, is thrown into it, and after the flame has ceased, they cover up the hole with the loose earth taken out of it, which at first had been laid round the edge to grow hot. Thus it is left till they imagine it is sufficiently roasted; when taking it out, they throw a handful of salt over it, and eat it without any other dressing.

Of the beasts of burthen here are three sorts of camels, these are the Turcoman camel, the Arab camel, and the dromedary.

The Turcoman camel is much larger, stronger, more hairy, and of a darker colour than any of the others. Their common load is eight hundred pounds; but they sometimes carry much more. These cannot bear heat, and therefore they are never worked in the months of June, July, and August.

The Arab camel is much smaller, less hairy, of a lighter colour, and seldom carries more than six hundred pounds weight; but can bear heat and thirst much better than the Turcoman. There is no need of these camels being fed with barley flour, or chopped straw; for the very thistles and other plants, which grow in the desert, are almost all the food they require. Dr. Russel says, that he remembers an instance, where, in a caravan from Bassora, the camels, which were of this sort, travelled without water for fifteen days; but the quantity they drank, as soon as they came at it, proved fatal to many of them.

The dromedary appears to be only a high breed of the Arab camel, from which they are only distinguished by their being of a lighter and handsomer make, and instead of the solemn walk to which the others are accustomed, they pace, and are generally said to go as far in one day as the others in three.

The other beasts of burthen are horses, which are here well broke, and taught to set off in full speed, and suddenly to stop. There are two sorts of asses, one very large with remarkable long ears, and the other small, and resembling those in England; there are likewise some mules.

Among the rocky hills, and in the mountains, are hyænas. Some authors have pretended, that this animal will imitate the human voice, and even learn the names of the shepherds, in order to call them out and devour them; but this is far from being true, for they are fonder of the flocks than of the shepherds, and never attack men but in their own defence, or through excess of hunger; yet they will rob the graves whenever they can come at them.

Foxes and wolves are found in the plains, but they are smaller than those in Europe, and the jackalls are so numerous, that every evening they pass in full cry, like a pack of hounds, through the gardens of Aleppo, and not only give great disturbance by their noise, but make free with the poultry.

The country affords the turkey, goose, and duck, the dunghill cock and hen, the Bagdat fowl, which is of a large breed, the rumkin, or cock and hen without rumps. Among the game are wild geese, plenty of wild ducks and mallards, several kinds of widgeon, spoon-bills, and various sorts of teal, water-hens, and water-rails. In autumn the becca-ficos and wit-walls are both in season, and the former are esteemed great delicacies. Here are also the bustard of two kinds; the red legged partridge, the frankolin, the flush of which is delicious; the common sky-lark, the wood-lark, the crested lark, and several others, particularly several species of pigeons, among which is the carrier formerly used by the Europeans, for conveying expeditiously the news of a ship's arrival at Scanderoon: but this has been disused for many years.

The pigeon employed on these occasions was one that had young at Aleppo. Dr. Russel enquiring into the method of training them was informed they were sent to Scanderoon in an open cage, and as soon as let go, would fly back to Aleppo, but others said, they were brought to this by letting them return from shorter distances on

the Scanderoon road. All agree, that if the pigeon had been a fortnight at Scanderoon, it was not afterwards to be trusted to fly back, lest forgetting its young, it should not be so eager to get home. A small piece of paper, with the ship's name, the day of its arrival, and the most material circumstances, contained in a narrow compass, was fixed under the wing, to prevent its being destroyed by wet. They also bathed the pigeon's feet in vinegar, in order to keep them cool, that it might not settle to wash itself, which would destroy the paper. An English gentleman, who remembered this practice, said he had known one of them arrive in two hours and a half, tho' the distance is no less than seventy miles.

Besides the birds used for food and sport, the country produces the black vulture, the cormorant, the stork, a few pelicans, the owl, a kind of jay, with feathers beautifully variegated with blue, green, and brown; two sorts of the crane, one a fine bird, which the natives often keep tame in their houses; the heron, the flamingo; and the black-cap, a kind of gull, of which there are a great number in Aleppo, during the winter, so tame, that the women call them from the house-tops, throwing up pieces of bread, which they catch in the air.

Among the reptiles are serpents of various kinds, and many of them extremely venomous; but as they all fly from man, and from the barren fields in summer, when alone they are abroad, there is but little danger of accidentally treading upon them. However, large white snakes are often found in the houses; but it does not appear that they do any mischief. The scorpion and scolopendra indeed often sting the natives in their houses, which causes great pain for several hours, but is attended with no other ill consequence. In the gardens are tree frogs, and over the whole country are various kinds of lizards.

Of the useful insects, there are only silk-worms, which produce a considerable quantity of silk; and bees, which make excellent honey. Among those which are prejudicial are the locusts, which sometimes appear in such incredible numbers, as to destroy all the verdure wherever they pass: but this seldom happens.

S E C T. XV.

A Description of the City of Aleppo and the neighbouring Country; of the Inhabitants, and particularly of the Customs of the Christians, with an Account of the Marriages of the Maronites, and of the Europeans in that City. The Manner in which they spend their Time, and the epidemic Diseases which prevail at Aleppo.

THE city of Aleppo, the present metropolis of Syria, called by the Turks Haleb, is situated sixty miles from the sea, in thirty-six degrees twelve minutes north latitude, and in thirty-seven degrees forty minutes east longitude from the meridian of London, and with respect to its buildings is inferior to no city in this part of the Turkish empire.

This city with its suburbs is built on eight small hills, none of which is of a considerable height, except one in the middle of the city, upon which the castle is erected. This is of a conic form, and seems in a great measure artificial, and raised with the earth thrown out of a broad deep ditch with which it is surrounded. The city is encompassed by a wall now much decayed, and a broad ditch, in most places converted into gardens. It is about three miles and a half round; but including the suburbs, which lie chiefly to the north-east, the whole is about seven miles in compass.

The houses are built of stone; but as the streets are generally narrow, and the houses have no windows that look into them, except a few in the upper rooms, nothing is to be seen but dead walls, which give them a disagreeable appearance. The streets are, however, well paved, and kept remarkably clean.

The mosques are numerous, and some of them magnificent. Before them is a square area, in the middle of which is a fountain for the appointed ablutions before prayers; and behind some of the larger mosques is a small garden.

There

There are also many large caravanseras, each consisting of a spacious square court, on all sides of which are erected on the ground-floor, a number of rooms occasionally used for stables, chambers, or ware-houses. Above stairs is a colonade on each of the four sides, to which open several small rooms, wherein the merchants, as well natives as strangers, transact most of their business.

In the city are also a number of public bagnios, which are frequented by people of all religions, and of all ranks; except those in high stations, who generally have them in their houses.

The bazars, or market-places, are here, as in other parts of the east, long, narrow, covered streets, with shops on each side, just sufficient to hold the tradesman, and perhaps one or two more, with all his commodities about him, the buyer being obliged to stand without. A particular bazar is allotted for each trade, and these and the streets are locked up an hour and a half after sunset, and many of them earlier. It is remarkable that though their doors are mostly cased with iron, yet their locks are of wood.

The natives in their common buildings make use of a white gritty stone, that is every where in plenty about the city: it is easily cut, but grows hard by being exposed to the air. But in the gates, pillars, and pavements of their noblest structures, they employ a yellow marble, capable of a tolerable polish. This is also the produce of the country, and is often intermixed, by way of ornament, with red, white, and coarse black marble, brought from other places: but when they are in want of the red, they give their own yellow marble that colour, by rubbing it over with oil, and then putting it into a moderately hot oven, in which it continues for several hours.

At about the distance of five miles are several springs that supply the city with good water, by means of an aqueduct, which is said to have been built by the empress Helena. This water is sufficient for the necessary purposes of drinking and cookery. Almost every house has also a well; but that water being brackish, is only employed for washing their yards, and filling the reservoirs for the supply of the fountains. Indeed the river Caic, the ancient Singas, which is no more than six or eight yards broad, runs by the western part of the city, within a few yards of the walls; but it barely serves to water a narrow slip of gardens on its banks, that extend from about five miles north, to about three miles south of the town. Besides these gardens, there are a few more near Bab Allah, a village about two miles to the north-west, which are supplied by the aqueduct. The rising grounds above the gardens, to which the water cannot be conveyed, are in some places laid out in vineyards, interspersed with olive, fig, and pistachio trees, as are also many spots to the eastward, where there are no gardens. But inconsiderable as this river and these gardens may appear, they contain almost the only water, and all the trees to be met with for twenty or thirty miles round; for the villages have no trees, and most of them are only supplied with the water the inhabitants save in their cisterns.

The fuel used in the houses of Aleppo is wood and charcoal; but for heating their bagnios they burn the dung of animals, the parings of fruit, and the leaves of plants, all which people are employed to gather and dry for that purpose.

The ground, at least four or five miles round Aleppo, is very stony and uneven, with a number of small eminences, most of which are as high as any part of the city; and from the west-south-west to the north-west by west, this uneven country extends at least twenty miles; but is, however, interspersed with many small fertile plains.

Plenty of lime-stone is found near the city, that affords good mortar for their buildings, which they carry on with great ease and dexterity; and at a few hours distance is found the gypsum, in small quantities, of which plaster of Paris is made. This is chiefly used in cementing the earthen pipes, used in conveying water, and for a few other purposes about their best buildings.

At the distance of about eighteen miles south-east of Aleppo is a large plain called the valley of salt, bounded by low rocky hills, which form a kind of natural basin, that retains the rain descending from the rocks, together with the water that rises from a few springs in the neighbourhood, and cause the whole to be overflowed in the winter. The extent and unevenness of the surface prevents this water from being of any great depth; so that it is soon evaporated by the sun, when it leaves a cake of salt in some places half an inch thick; and with this the whole enclosed plain is covered. The soil of this plain is a stiff clay strongly impregnated with salt. In the month of April a number of people are employed in gathering this salt, which is not only very good, but sufficient to supply all this part of the country.

The inhabitants of the city and suburbs of Aleppo are computed at about two hundred and thirty five thousand, of whom two hundred thousand are Turks, thirty thousand are Christians, and the remaining five thousand Jews. But though they are of such different religions, they seem to be nearly the same people, nor are the Christians much superior to their neighbours in virtue. The greatest number of them are Greeks, the most numerous next to them are Armenians, next to them the Syrians, and then the Maronites; each of whom have a church in a part of the suburbs, where most of them reside.

The vulgar language is Arabic; but the Turks of rank use the Turkish: most of the Armenians can speak Armenian; many of the Jews understand Hebrew; but few Syrians can speak Syriac; and scarce one of the Greeks understand a word of either ancient or modern Greek.

There are also a people named Chinganas, who, like the Arabs, wear a large silver or gold ring through the external cartilage of their right nostril. These people are esteemed the plague of Aleppo; they resemble the Arabs, and, like some tribes of them, live in tents; but are not acknowledged by them. As they are extremely poor, a few of them, who are constantly encamped round the skirts of the city, hire themselves for labourers, and other menial offices; but the greatest number come thither from all parts in the spring, to assist in reaping the corn.

We have already given a sufficient description of the manners of the Turks of this city, in describing those of Asia in general, and shall here therefore only take a view of the customs and manners of the Christians who compose so considerable a part of the city.

When the Christian women go abroad, they are as closely veiled as those of the Turks; but they are seldom allowed to go any where but to church, to their physicians, to the bagnio, or now and then to visit a relation. A few women are permitted by their husbands to go two or three times a year to their gardens; but others, though they are not a mile from their houses, never saw a garden in their lives.

The women in general have such easy labours, that those of the most delicate constitutions are seldom confined above ten or twelve days, and those of the villages are commonly able to go the next day about their usual employments. Women of all ranks suckle their own children, and seldom wean them till either the mother is again with child, or they are three or four years of age.

As to the marriages of the Christians they are generally contracted when children, by their parents, and as there is no material difference between the nuptial ceremonies of the different sects, a description of those of the Maronites may serve as a specimen of all the rest.

The bride having been demanded, the bridegroom's relations are invited by the bride's father to partake of an entertainment, in order to fix the wedding-day; for the young folks themselves have no vote in these affairs, in which they are so nearly concerned. On the afternoon of the day appointed, they again go to the bride's house, and after supper is over, return to that of the bridegroom, who has not yet appeared; for he is obliged by custom to hide himself, and is not to be found, till they have made a seemingly strict search for him. He is brought out dressed in his worst clothes, when great noise

noise and rejoicings are made on their finding him, and he and the bridegroom, after being led several times round the court in a noisy procession, are conducted into a room where their wedding clothes are laid out in form. A priest then says a long prayer over them, and being dressed, they are led back into the court with the same ceremony as before. At midnight, or a few hours after, the relations, accompanied by all of both sexes who have been invited to the wedding, return in procession to the house where the bride lives, with music playing before them, and each holding a candle. On their coming to the door, it is shut against them, and when they knock and demand the bride, they are refused admittance. Upon this a mock fight ensues; but the bridegroom's party are always conquerors. The women then conduct the bride out of her chamber covered all over with a veil, and she is carried in procession to the bridegroom's, accompanied only by one or two of her sisters, or nearest female relations, and being seated at the upper end of the room, among the women, continues veiled with red gauze, and must neither speak nor move, except rising to every person who comes into the room, of which she is informed by one of the women, who constantly sits by her; for she must not open her eyes. Few retire to rest, and the remainder of the night is spent in mirth by each sex in their separate apartments, there being no want of wine, arrack, fruit, and sweetmeats.

At about nine the next morning, the bishop or a priest comes to perform the ceremony. At his entrance all the women are veiled, and the bride stands entirely covered, supported by two women. The bridegroom dressed in a gaudy robe, entering with the bishop, is placed on the bride's left hand with his bridegroom by him, and a short service being performed, the bishop puts a crown first on the bridegroom's head, and then on the heads of the bride, the bridegroom, and bridegroom. Afterwards joining the hands of the bridegroom and bride, he continues the service, and at length puts a ring on the bridegroom's finger, and delivers another to the bridegroom to be put on that of the bride. Near the conclusion of the service he ties a piece of tape or ribbon round the bridegroom's neck, and in the afternoon a priest comes to take it off.

The ceremony being concluded, the bridegroom and all the men return to their own apartment, where they drink coffee and sit very gravely while the bishop stays, which is not long, for dinner being immediately served up for him and a few others, he dines and takes his leave, on which they instantly resume their mirth. Great quantities of provisions being dressed, several tables are covered both for dinner and supper, and there is generally plenty of arrack, wine, coffee, and tobacco.

About midnight the bridegroom is led in procession to the bride's chamber, when presenting her a glass of wine, she drinks to him, and he having returned the compliment, is conducted back with the same ceremony. The music, during the whole time, continues playing, buffoons and other of their diversions are going forwards, and the house is usually full of company till the next day in the afternoon, when all take their leave, except a few intimate friends, who sup with the bridegroom, and about midnight leave him heartily fatigued, to retire to the bride's chamber.

All who are invited to the wedding send presents, and for several days after the marriage is consummated, flowers are sent to the bride by all her female acquaintance. On that day seven-night the bride's relations come to visit her, and an entertainment is provided for them. But it is not thought decent for a bride to speak to any person for at least a month, except a few words to her husband, and this the Armenians are so unreasonable as to extend to a year. The old women generally give them a strict charge about this, and particularly enjoin them not to talk too soon even to the husband.

Few women are allowed to sit at table with their husbands, but wait upon them as servants, and though they have no guards about their apartments, yet the people of fashion are never permitted to appear unveiled before men, except they are their near relations, their servants, priests, or physicians. The Maronites are the least strict

in this respect, for some of them will appear before particular strangers, and are permitted to sit at table with their husbands. Their confinement, however, proceeds less from jealousy of their conduct, than from the fear of the bad consequences that might attend their being seen by a Turk, should he take a liking to them.

The Europeans, or Franks, who reside at Aleppo, are chiefly English and French. Of the former there were in the year 1753 the consul, the chancellor, the chaplain, the physician, ten merchants, and an officer who walks before the consul with a staff tipped with silver; he is also employed as a messenger, and takes care of letters.

The French have a consul, and the other officers, with the druggermen, or interpreters, and double the number of merchants and clerks. The French have likewise under their protection three convents in the city, and a college of Jesuits. The Dutch have a consul; but no other person of their country resides there. There are likewise a few Venetian merchants and Italian Jews. The greatest part of the European merchants live in caravanseras in the principal quarter of the city, in which the ground-floor serves for their warehouses, and the upper story is fitted up for their dwellings by buildings between the pillars of the colonnade, forming a long corridor; opening on which are a number of rooms, so that they nearly resemble cloisters; and as these merchants are unmarried, and their communication with the people of the country is almost solely on account of trade, their way of life nearly resembles that of the monastic. They formerly wore the Turkish habit, retaining only the hat and wig, by way of distinction; but of late years most of them continue in their proper dress.

The Europeans have their provisions dressed after their own manner, and the evening being the chief time of entertaining their friends, they eat more animal food for supper than is customary in England. At table they commonly drink a dry white wine and red wine brought from Provence. The English in summer generally drink before dinner and supper a draught of weak punch, which is found so very refreshing, that now most of the other Europeans, several of the Eastern Christians, and some Turks, follow their example.

All the English keep horses, and three or four times a week ride out for an hour or two in the afternoon. On Saturdays, and frequently on Wednesdays, they dine abroad under a tent, in spring, autumn, and during the fine weather in winter. In the month of April, and part of May, they generally live at the gardens near Baballah; and in the heat of summer they dine at the gardens. Those who love hunting and hawking usually go abroad twice a week after the second rains, till the weather grows too warm; besides, in the evening they usually take a walk on the house-top. The rest of the time is spent in the computing-house.

The Europeans at Aleppo have no reason to complain of the behaviour of the Turks. Their capitulations with the Porte prevent their being subject to the oppressions of the government; and the bashas and people of distinction usually treating the consuls with civility and respect, others follow their example; so that they live in great security in the city, and can even travel abroad unmolested by the Arabs and Curds, where the natives dare not venture. This is partly owing to a small present annually sent to the prince of the Arabs, and the civil treatment the Curds sometimes meet with at Scanderoon; and partly to their travelling with no more money than is absolutely necessary to defray their expences, so that they would get but little by robbing them. And, besides, an insult of this nature would be made a pretence by the Turkish government for chastising them severely.

The epidemical distempers which prevail most in Aleppo are fevers of several kinds, dysenteries, quinseys, rheumatisms, pleurisies, and peripneumonies; to which may be added the plague: they have also a cutaneous disease, by some thought peculiar to this place, whence it is called the Aleppo evil.

SECT. XVI.

Of the Cities of Alexandretta, or Scanderoon; Antioch, now called Anthakia; Laodicea, now called Latakia; with a Description of the Catacombs, and other Antiquities near that City: and also of the Cities of Jebilee, antiently called Gabala, and of Arka.

ALEXANDRETTA, or Little Alexandria, is said to have been repaired and embellished, if not built, by Alexander the Great, after a victory he obtained near it over Darius; and it received its name to distinguish it from Alexandria in Egypt. This city, which is now called Scanderoon, is situated at the extremity of the Mediterranean Sea, in thirty-six degrees thirty-five minutes north latitude, and is the sea-port town of Aleppo. It stands on a marshy ground, in so unhealthy a situation, that it is now only a confused heap of wretched houses, most of them built of wood, and others of boughs of trees interwoven, and plastered over with clay; and is inhabited chiefly by Greeks, who entertain all the sailors and ordinary travellers that come thither; while the merchants and persons of rank generally lodge with the consuls of their own nation, where they meet with better accommodations; for these have handsome houses a mile or two from the town, where the place resembles a little city. During the excessive heats, when Scanderoon is most unhealthful, many of the inhabitants retire to the neighbouring villages, particularly to Balain, which is situated at ten miles distance among very high mountains, where there is excellent water and also delicious fruit.

Scanderoon has an old castle, defended by a small garrison, under the command of the governor. The people used formerly to send pigeons with letters to inform the merchants of Aleppo of the arrival of any ship; but we have already observed, that this custom is now laid aside.

About twenty-two miles to the south of Scanderoon are the remains of the antient and celebrated city of Antioch, now called Anthakia, once the capital of Syria; but now a ruinous place, the channel where vessels used to ride being choaked up. It is situated on the river Orontes, now called Assi, and has been in the possession of the Turks ever since the year 1188. It was formerly called by the Greeks Epidaphne, from the grove and oracle of Apollo adjoining to it; and there the disciples of our Lord were first called Christians.

A little farther to the south is Laodicea, now called Latakia. This city is situated in thirty-five degrees thirty minutes north latitude, and was originally built by Seleucus Nicanor, who gave it the name of Laodicea in honour of his mother. It was antiently a place of great magnificence, but was afterwards reduced to a low condition; but being rebuilt, is now become one of the most flourishing towns on the coast.

Among the ruins of this antient city are still standing several rows of columns formed of porphyry and granite, with part of an aqueduct, the same, perhaps, which Josephus says was built by Herod; this last is a massy structure, without arches. The principal monument of the antient grandeur and magnificence of this city is a large triumphal arch; supported by pillars of the Corinthian order. The architrave is adorned with trophies, shields, battle axes, and other military weapons, while the rest of the entablature is extremely bold and noble. This structure now forms part of a mosque. A furlong to the westward of the city are the ruins of a beautiful cothon, in the form of an amphitheatre, and so capacious as to be able to contain the whole British navy. Its mouth, which is about forty feet wide, is defended by a small castle; but it is at present so choaked up with sand and pebbles, that half a dozen small vessels are all that can be conveniently admitted at one time.

About two furlongs to the northward of the city, near the shore, are the antient catacombs, in which are several stone coffins, some of which have preserved their covers, and are adorned with beautiful decorations of shells and foliage; or the busts of men and women, satyrs, and the heads of oxen; others are pannelled, and have their

covers supported by pilasters of the Ionic and Corinthian orders.

The catacombs in which these coffins are found are formed in the rocky ground, and consist of a number of sepulchral vaults, from ten to thirty feet square, and upon the front and side-walls of each stair-case are curious designs in basso relievo, answering to those of the coffins. Along the sides of these vaults are narrow cells, wide enough to receive one of these coffins, and long enough for two or three. One of these vaults is held by the Greeks in great veneration. It is called St. Teckla, in commemoration of some acts of penance and mortification said to have been performed there by the first virgin martyr. In the middle of it is a spring supposed to produce extraordinary cures and miraculous visions; and here they bring those afflicted with the jaundice and other distempers; and, after several ceremonies, they return with a steady faith in their cure. Here also the aged and decrepid pretend to receive warnings of their approaching death; while the young foresee a long train of events which, they imagine, are to happen within the future course of their lives.

Farther to the south is Jebilee, antiently called Gabala, which stands close to the sea, in a fruitful plain. It now makes but an indifferent appearance, though it was once a bishop's see. Among the ruins of the antient city are many pillars of granite, with capitals of white marble highly finished: but the greatest monument of its antient splendor is the remains of a noble theatre, by the north gate of the city. The walls are not above twenty feet high, and part of them have been blown up by the Turks, who have taken from thence a great quantity of marble, to adorn the mosque and bagnio of this city. All that is now standing is the semi-circle, which is a hundred yards in diameter. In this part is a range of seventeen round windows, just above the ground, and between these were raised large massive pillars, standing on high pedestals; but these are broken to pieces. On the west side the seats of the spectators remain entire. The outward wall is three yards and three quarters thick, and built with very large and firm stones.

Still farther to the south, near a rivulet called the Serpent Fountain, are several remarkable antiquities, particularly a large bank, with the sides sloping, and stairs formed out of the rock from the top to the bottom. This bank extends above a furlong, with stairs running in right lines all along the sides. Beyond it is a court fifty yards square, cut in the rock, the sides of which rise about three yards high, supplying the place of three walls; for it lies open to the northward. In the center of the area a part of the rock rises three yards high, and is five yards and a half square. This serves for a pedestal to a kind of throne erected upon it, composed of four large stones, two at the sides, one at the back, and another over the top, in the manner of a canopy, with a handsome cornice round it. This structure is about twenty feet high, and was perhaps an idol temple, and the pile in the middle the throne of the idol.

About a mile farther to the southward are two towers, under which are several sepulchres hewn out of the solid rock.

About five miles to the southward are other sepulchres covered with pointed cylindrical buildings, where the situation of the country has something in it so romantic and peculiar to itself, that it never fails to fill the mind with an agreeable mixture of melancholy and delight. The uncommon contrast of woods and sepulchres, rocks and grottos; the medley of sounds and echoes from the beasts, birds, cascades, and water-falls; the distant roaring of the sea, and the composed solemnity of the place, says Dr. Shaw, naturally remind us of the beautiful groves and retreats of the rural deities described by the poets.

Opposite the northern extremity of Mount Libanus are still to be seen the remains of the antient Arka, the city of the Arkites, in a most agreeable situation, having a prospect to the northward of an extensive plain, diversified by a variety of castles and villages, ponds and rivers: to the eastward the sun is seen rising over a long and distant chain of mountains, and to the westward setting in the sea. Here beautiful Thebaic columns and rich entablatures

entablatures attest the ancient splendor of this city. Arka was erected on the summit of a mount, and by its situation must have been in a manner impregnable. This mount is in the form of a cone, and seems to be the work of art. In a deep valley below the city is a swift stream, more than sufficient to supply the place; yet it was thought most proper to bring the water from Mount Libanus, which was effected by an aqueduct, whose principal arch could not be less than a hundred feet in diameter.

SECT. XVII.

Of those Cities of Syria in the Part antiently called Phœnicia, particularly Tripoly, Balbec the ancient Heliopolis, Damascus, Tyre, and Sidon.

THE antient Phœnicia, now included under the general name of Syria, was bounded on the north by Syria Proper, already described, on the east by Arabia Deserta, on the south by Palestine, and on the west by the Mediterranean Sea; and is comprehended partly under the beglerbeglic of Damascus, and partly under that of Syria. Though this is but a small territory, it has made a considerable figure in history, on account of the ingenuity of its inhabitants, to whom are generally attributed the invention of letters, the art of navigation, the making of glass and many other useful discoveries. In navigation they particularly excelled, and by their commerce not only became a wealthy people, but established colonies in Europe, Asia, and Africa. It is remarkable, that the name of Phœnicia is not to be found in the Hebrew text of the holy scriptures, though it is in the Greek version, it being always called in the sacred books, Canaan, and the inhabitants Canaanites.

The principal places in this district are Tripoly, Balbec, Damascus, Tyre and Sidon.

Tripoly, called Tripolis of Syria, to distinguish it from Tripoly in Barbary, received its name from its being antiently formed of three cities at a small distance from each other, one of which belonged to the Aradians, or antient kingdom of Arad, the second to the Sidonians, and the third to the Tyrians, perhaps as a common mart to those maritime powers. The present town of Tripoly is built at the distance of a mile and a half from the other, upon the declivity of a hill facing the sea, in thirty-four degrees fifteen minutes north latitude, and in thirty-six degrees fifteen minutes east longitude from London. It is surrounded with walls, fortified with seven high strong towers, and a castle, all of Gothic architecture; but the streets are narrow, and the houses low. The most extraordinary building in the place is an aqueduct, with its reservoirs, some of which are twenty or thirty feet high, and being placed at proper distances in the town, supply most of the houses to the second or third stories with water. A small river also runs through the town, and serves to water the gardens, few of which are without a fountain or cascade; it likewise turns several mills, and over it is a stone bridge. Here is a large and handsome mosque, which was formerly a Christian church: the Christians have some monasteries and neat chapels, among which is that of the capuchins, who are chaplains to the French, and the jesuits have likewise a handsome college. In the sea opposite the town is a sand bank, which encloses so much, that it is thought it will in time choke up the harbour, which is two miles west of the town, and formed by a round piece of land united to the continent by an isthmus. On each side is a bulwark, in which are an hundred janizaries, and some great guns to defend the entrance.

The city contains about eight thousand houses, and near sixty thousand inhabitants, consisting of Turks, Christians, and Jews. The basha, who resides in the castle, where there is a garrison of two hundred janizaries, governs the adjacent territory, in which there is plenty of fruit, and a great number of mulberry-trees, which enable the inhabitants to carry on a silk manufacture, from which they draw considerable profit.

We shall now proceed to the south-east, and view the remains of antient magnificence, visible in the ruins of

Balbec; which, like those of Palmyra already described, both astonish and humble the spectator, and shew, that, with respect to architecture, we are far from rivalling the antients.

In describing the ruins of Balbec, we shall follow the ingenious and learned Mr. Wood. The valley of Bocat, in which Balbec is situated, that author observes, might be rendered one of the richest and most beautiful spots in Syria, it being more fertile than the celebrated vale of Damascus, and better watered than the rich plains of Rama and Esdraelon. It at present produces corn and some good grapes; but though shade is an essential article of oriental luxury, there are few plantations of trees.

This valley extends in length from Balbec almost to the sea, and its breadth from Libanus to Anti-Libanus appears in few places less than six miles, or more than twelve. It is watered by the rivers Litane and Bardouni; the first rises from Anti-Libanus, a little to the north of Balbec, and is greatly increased by a fine spring close by the city walls. The Bardouni rises from the foot of Libanus, and joins the Litane in the plain. These streams, which are increased by several constant rills from the melting snow of Libanus, might be improved to all the purposes either of agriculture or pleasure. These rivers being joined, form the Casimiah, under which name they enter the sea near Tyre.

Balbec is agreeably situated upon a rising ground near the north-east extremity of this plain, between Tripoly of Syria and Damascus, in thirty-five degrees twenty-five minutes north latitude, and there is not the least doubt of its being the Heliopolis of Cœlosyria, sometimes called the Heliopolis of Phœnicia. It now contains about five thousand inhabitants, a few of which are Greek and Maronite Christians, and some Jews; but the people are poor, and without trade and manufactures.

When we compare the ruins of Balbec, says the above author, with those of many ancient cities we have visited in Greece, Egypt, and Asia, we cannot help thinking them the remains of the holdest plan that appears to have been ever attempted in architecture.

The traveller, on taking a view of this city from the south, sees the present town encompassed with its wall, and at the east end the most considerable ruins of the ancient Heliopolis, particularly the remains of its magnificent temple. The portico which formed the grand front of that structure is so noble, that no ornaments seem wanting to render it complete; but it is disfigured by two Turkish towers erected on its ruins. Behind it an hexagonal court, into which the portico leads, is adorned with the most magnificent buildings now in ruins; but enough still remains to give an idea of their ancient grandeur. The walls are adorned with pilasters of the Corinthian order with niches for statues; the doors are finely ornamented, and the entablature, which surrounds the building above the pilasters, is richly adorned with festoons; but the colonade, which surrounded these edifices, has scarce any thing remaining but the pedestals, and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This opens into a quadrangular court, in which are also the remains of magnificent buildings, much in the same taste. The portico was crowned with an Attic course, which was carried through the two courts, and seems to have been adorned with statues.

On passing through the portico and the two courts, the traveller comes to the great temple. Little more of this structure remains than nine lofty columns, which support their entablature. It is very remarkable, that the shafts of these columns consist of three pieces, exactly joined without cement, which is used in no part of these buildings; they being only strengthened with iron pins, received into a socket cut in each stone. Most of the bases have two such sockets, one square and the other circular, corresponding to two others of the same shape and dimensions in the under part of the shaft. On measuring some of the largest of those that were circular it was found, that the iron pin which they received must have been a foot long, and above a foot in diameter; and by the sockets in all the fallen fragments of this temple, it appears, that each stone was fastened in the same manner. How greatly this contributed to the strength of the building.

General View of Ballinacorney.



Shelburne & Popham

ing is seen in another temple, which is more entire, where a column has fallen against the wall with such violence, as to beat in the stone it fell against, and break part of the shaft, while the joinings in the same shaft have not been in the least opened by the shock.

The most entire temple is placed irregularly with respect to the former, and is erected upon a much lower horizontal plan. It has still a peristyle of eight columns in front, and fifteen in flank, which continue to support their entablature, though the Turks have made several attempts to destroy them, in order to get the iron used in strengthening this noble building. The arch of the portico is divided into compartments by the richest carved work and mouldings cut in the solid stone. These compartments are in an alternate succession of one hexagon, and four rhombs enclosing figures and heads in alto relievo. The rhomboid pannels contain heads of gods, heroes, and emperors; the hexagons likewise contain the heads of the same subjects, and sometimes entire figures relating to the ancient mythology, as a half length of Diana, Leda and the Swan, Ganymede riding on the back of an eagle, &c. On the inside of the temple a row of fluted Corinthian columns rise to the top of the building, and support a rich entablature. Between each column is a niche finely ornamented, and above each niche a tabernacle or opening answering to it, supported by small columns. The roof is fallen in, and many shrubs grow out of the ruins of the entablature.

To the west of these noble remains of antiquity is a magnificent circular temple. This structure is on the outside of the Corinthian order; within of both the Corinthian and Ionic; and the shafts of all the columns are of one piece. The front of this temple is disfigured by Turkish houses and modern additions erected against it, and on the inside, the lower, or the Ionic story, is converted into a Greek church, and for that purpose is separated from the Corinthian story above.

At the south-west end of the city, where a small part of the foot of Anti-Libanus is enclosed by the walls, is a single Doric column of considerable height; but nothing in its size, proportion, or workmanship appears so remarkable, as its having on the top of its capital a little basin, which has a communication with a semicircular channel cut five or six inches deep down the side of the shaft. It is said that water was formerly conveyed down from the basin by this channel; but how the basin itself was supplied is at present unknown.

The small part of the city now inhabited is near the circular temple, and to the south and south-west of it; and within this compass are several mosques with their minarets. The city walls seem like the confused patchwork of different ages. The broken entablatures, pieces of capitals, and reversed Greek inscriptions, which appear in going round them, shew that they were repaired after the decline of taste, with such materials as lay nearest at hand.

At a small distance from the walls of the city is a quarry of free-stone, from which probably the immense stones employed in the body of the great temple were taken, while the more ornamented parts of those buildings were supplied by a quarry of coarse white marble at a greater distance to the west of the city. There are still remaining in the first quarry some vast stones cut and shaped for use. One of those stones thus shaped, but not entirely detached from the quarry at the bottom, is seventy feet long, fourteen broad, and fourteen feet five inches deep, and consequently contains fourteen thousand one hundred and twenty-eight cubic feet, and, were it Portland stone, would weigh about two million two hundred and seventy thousand pounds averdupois, or about eleven hundred and thirty-five tons.

All the inhabitants of this country, both Christians, Jews, and Mahometans, confidently maintain, that both Balbec and Palmyra were built by Solomon. Indeed the ruins of both, says our ingenious author, answer our ideas of his riches and power, and it is not difficult to discover his love of pleasure in the former, and his wisdom in the latter. It is probable that his character as a wise and yet voluptuous prince, may have given rise to an opinion, which, with respect to Balbec at least, seems to have scarce any other foundation; for no where could

an eastern monarch enjoy a more luxurious retirement than amidst the streams and shades of Balbec. The natives tell many stories of the manner in which he spent his hours of dalliance in this retreat: a subject on which the warm imagination of the Arabs is apt to be too particular.

It may be more reasonably enquired, whether the Phœnicians did not erect these temples in the neighbourhood of their capital; for it is pretty certain that the sun was worshipped here in the flourishing times of that people, when this plain was probably a part of their territory. According to Macrobius, the city obtained both its name and worship from Heliopolis, in Egypt; and he observes, that the statue of Heliopolitan Jove was brought from thence to this city. "This divinity, says he, was both Jupiter and the Sun, which appears both by the rites of the worship, and by the attributes of the statue, which is of gold, representing a person without a beard, who holds in his right hand a whip, like a charioteer, and a thunderbolt with ears of corn in his left, all which point out the united powers of Jupiter and Apollo; and the temple excels in divination."

But, instead of consulting the Jewish and Phœnician history for buildings of the Corinthian and Ionic order, it may be thought more proper to search for them during the time when this country was in the possession of the Greeks: but we do not find them mentioned from the period when it was conquered by Alexander, to that when it was subdued by Pompey. Hence it is reasonable to conclude, that they were works of a later date; and indeed John of Antioch, surnamed Malala, observes, that Antonius Pius erected a temple to Jupiter at Heliopolis, near Libanus, in Phœnicia, that was one of the wonders of the world. This is the only historian who takes notice of the building of a temple in this place.

We shall now proceed to Damascus, at present called Sham, at a small distance from which the river Barrady, which supplies that city and its gardens with water, pours down in a stream near twenty yards broad from the mountains, which are cleft asunder to give it admission into the plain below. From a precipice on these mountains the traveller has a most perfect view of Damascus, and no prospect in the world can appear more delightful. It stands in a level plain of such extent, that the mountains which encompass it on the farther side can scarcely be discerned, and is only two miles distant from the place where the river Barrady breaks out from between the mountains, to which its gardens almost extend. The city is about two miles in length; it is thick set with mosques, and the gardens, by which it is on all sides encompassed, are said to be no less than thirty miles in compass: whence it resembles a noble city seated in the midst of a vast wood. These gardens are filled with fruit trees, kept fresh and verdant by the waters of the Barrady; and from amidst the trees rise many minarets, obelisks, summer-houses, and turrets.

A considerable part of the beauty of this prospect arises from the river; which, on its issuing from between the clefts of the mountain, separates into three streams: the middlemost and largest runs through the city, where it supplies all the cisterns and fountains; while the two others encircle it, one to the right, and the other to the left, dispersing a multitude of little currents through the gardens, where they are improved into fountains and other water-works, which are peculiarly charming in a country where the heat of the climate renders a profusion of water one of the greatest luxuries.

On a nearer approach, the garden-walls appear of a singular structure, they being built of bricks dried in the sun, of an extraordinary size, and being two yards long, one broad, and half a yard thick. Two rows of them placed edge-ways, one upon another, form in this dry country a durable wall expeditiously built at a small expence.

Damascus is situated in thirty-three degrees north latitude. The streets, as in other hot countries, are narrow, and all the houses built of no better materials than either sun-burnt brick, or Flemish wall coarsely daubed over; whence, upon any violent showers, the whole city is tendered by the washing of the houses an

entire

entire quagmire; yet the gates and doors of those structures are adorned with marble, carved and inlaid with great beauty and variety, and nothing can appear more surprising than to see such a mixture of mud and marble, meanness and grandeur. On the inside there is generally a large court, encompassed by splendid apartments, beautified with marble fountains, and floored with variegated marble in Mosaic work. The ceilings are, after the Turkish manner, richly painted and gilt, and the carpets and cushions are extremely beautiful.

In this city is the church of St. John Baptist, which the Turks have converted into a mosque. This is a very noble structure; the gates, which are extremely large, are covered with brass, and before it is a spacious court about a hundred and fifty yards long, and eighty or a hundred broad, paved all over. On the three sides of this court is a double cloister, supported by two rows of granite columns of the Corinthian order, which are exceeding beautiful and lofty. In this mosque the Turks pretend to have the head of St. John, and some other relics; and they here maintain, that at the day of judgment Christ will descend into this mosque, as Mahomet will into that of Jerusalem.

The castle is a good rustic building, three hundred and forty paces in length, and somewhat less in breadth. In it is deposited a great quantity of armour and arms taken from the Christians.

In this city is a large coffee-house, capable of entertaining four or five hundred people under the shade of trees. It has two quarters for the reception of guests, one fit for the summer, and the other for the winter. That designed for the summer is a small island, washed by a large swift stream, and shaded over head with trees and mats. Here a multitude of Turks resort, there being nothing which they behold with such delight as the shade of green trees and water; to which, if a beautiful face be added, they say, that all three will banish the most obstinate melancholy.

They shew here a small grotto, in which is a Christian altar, and a Turkish oratory, near each other: this grotto, according to their tradition, was the house where Ananias restored St. Paul to his sight.

The Turks will not suffer a Frank to ride on horseback when he goes to see the gardens or other curiosities without the city; but he must either walk on foot, or ride upon an ass, there being always asses standing ready in the streets equipt and ready for mounting. The rider has no occasion for either whip or spur, for the master of the ass, or his servant, follows him wherever he goes, and forces him along with a goad.

At two or three hours distance from Damascus is a high hill, which, according to tradition, is the place on which Cain and Abel offered sacrifice, and where Cain slew his brother.

Damascus is a place of great trade. One of the principal manufactures carried on there is the making of sword-blades, knives, and other utensils of iron and steel; the water here being esteemed excellent for tempering their metal. The making of damasks is another manufacture in which they excel. They also make great quantities of soap. The principal merchandizes brought from hence, besides the above, are rose-water, made of the damask-roses, which grow plentifully here, raw and wrought silks of several kinds, wine, and prunes.

Sidon, called by the Turks Sayd, is situated upon the coast to the southward of Tripoly, in thirty-three degrees thirty-three minutes north latitude. It was anciently a place of great strength, and had a very extensive trade; but though it is still populous, it has fallen from its ancient grandeur, as the many beautiful columns found in the gardens without the present walls sufficiently prove. It is still a place of some trade, and has a pretty well frequented harbour. The city is defended by an old castle, and near it is an ancient unfurnished palace, where the basha resides.

About twenty miles to the south of Sidon stands the ancient Tyre, called by the Turks Sur. This city is situated in thirty-three degrees north latitude, and was once famous for a shell-fish which produced a most beautiful purple, thence called the Tyrian-dye. This place is now nothing but a heap of venerable ruins. It has

two harbours; that on the north side is extremely good, and the other is choaked up by the ruins of the ancient city. The present inhabitants are only a few poor fishermen, who live in vaults and caves. The adjacent country is naturally fertile, being watered by a number of springs, but is now neglected.

SECT. XVIII.

Of JUDEA, or PALESTINE.

Its Situation, Names, Extent, and Climate. A remarkable Ignis Fatuus seen there by Dr. Shaw. Of the rocks of Judea, and the natural Productions given to Travellers as Petrefactions and sacred Relics. Of the River Jordan and the Dead Sea; an Account of the bituminous Matter which rises in that Lake; and of an extraordinary Kind of Pebbles found on the Shore. Several superstitious Opinions refuted. The ancient Fertility of Palestine proved even from its present State; with an Account of its Vegetables and Animals.

PALESTINE is bounded on the north by Mount Libanus, which separates it from that part of Syria antiently called Phœnicia; on the east by Mount Hermon, which separates it from Arabia Deserta; on the south by Arabia Petræa; and on the west by the Mediterranean. This country received the name of Palestine from the Philistines, who dwelled on the sea coast; it was called Judea from Judah, and is termed the Holy Land from its being the spot where the antient prophets first resided, where our Saviour himself received his birth, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. This country is only about a hundred and fifty miles in length, and generally eighty in breadth, though in some places it is wider, and in others narrower; it is situated in the fourth and fifth climate, between thirty-one and thirty three degrees thirty minutes north latitude, and the longest day is about fourteen hours and a quarter.

The climate of Palestine differs but little from that of Barbary, except in its being hotter. The easterly winds are usually dry, though they are sometimes tempestuous; and those which are westerly are attended with rain. Though the heat from the situation of the country with respect to the equator might be expected to be excessive, yet Mount Libanus, from its uncommon height, is covered all the winter with snow. The Rev. Dr. Shaw observes, that in travelling by night through the vallies of Mount Ephraim, he and his company were attended for above an hour by an ignis fatuus that assumed a variety of extraordinary appearances; it was sometimes globular, then resembled the flame of a candle; but instantly it would spread itself, and involve the whole company in its pale inoffensive light; then contracting itself, it would instantly disappear; but in less than a minute would again become visible as before; or, moving from one place to another, would expand itself, at particular intervals, over two or three acres of the adjacent mountains. It is remarkable that in the preceding evening the atmosphere had been uncommonly thick and hazy, and the dew unusually unctuous and clammy.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains sometimes in the middle, and sometimes towards the end of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to promise a fruitful year; and the inhabitants make rejoicings upon this occasion, like the Egyptians upon the cutting of the Nile: but this country is seldom refreshed with rain during the summer season.

The same learned author observes, that in Judea he saw the barley in full ear in the beginning of April, and in the middle it began to turn yellow in the southern districts. He found it as forward near Jericho at the end of March, as in the plains of Aera a fortnight after; but in either of those places there was little wheat in the ear, and the stalk was scarcely above a foot high in the fields near Jerusalem and Bethlehem.

The rocks of Judea are in many places covered with a soft chalky substance, in which is inclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are also covered with a white chalky stratum. In the former are gathered many stones, which, being in the form, as it is pretended, of olives, melons, peaches, and other fruit, are imposed upon pilgrims not only as those fruits petrefied, but as antidotes against several diseases. Indeed the olives, which are the *lapides judaici* of the shops, have been an approved medicine against the stone and gravel; however, little can be said in favour of their peaches and melons, which are only round flint stones of different sizes, beautified on the inside with sparry knobs, that are made to pass for seeds and kernels. The waters of Jordan and Siloam; the roses of Jericho; beads made of the olive stones of Gethsemane; the chalk-stone of the grotto near Bethlehem, called the Virgin's milk; the little round calculi, called her pease; and other curiosities of the like nature, are presents which the pilgrims usually receive in return for their charity.

With respect to the rivers of this country, the Jordan is not only the most considerable, but, next to the Nile, is by far the largest to be found either in the Levant or in Barbary. Dr. Shaw says, that though he could not compute it to be more than thirty yards broad, it is so deep; that even at the brink he found it to be nine feet. If we take this, says he, during the whole year, for the mean depth of the stream, which runs about two miles an hour, then Jordan will daily discharge into the Dead Sea about six millions ninety thousand tons of water. So great a quantity of water daily received, without increasing the limits of that sea, or lake, has made some conjecture, that it is carried off by subterraneous cavities, or absorbed by the burning sands; but if the Dead Sea is, according to the general computation, seventy-two miles long, and eighteen broad, by allowing, according to the observation of the great Mr. Halley, six thousand nine hundred and fourteen tons of vapour for every square mile, there will be daily drawn up in clouds, to refresh the earth with rain or dews, eight millions nine hundred and sixty thousand tons, which is almost one-third more than it receives from this river. With respect to the bitumen, for which this lake has been always remarkable, it is said to rise at certain times from the bottom in large hemispheres, which, on their touching the surface of the water, and being acted upon by the external air, burst with a great noise and smoke, and disperse themselves in a thousand pieces. This is said, however, only to happen near the shores; for in greater depths the irruptions are supposed only to discover themselves by the columns of smoke which arise from the lake. This bitumen is probably accompanied on its rising with sulphur, as both are found promiscuously on the shore. The latter exactly resembles native sulphur, and the former is brittle, and yields a fetid smell upon friction, or on its being set on fire; it is also as black as jet, which it exactly resembles in its shining appearance.

The Rev. Mr. Maundrel found on the shore a black sort of pebbles, that burn on being held to the flame of a candle, yielding a most offensive smell; but though they lose their weight in burning, they do not decrease in bulk. These stones are common on the neighbouring hills, and are capable of being carved and polished to as great a perfection as marble.

It has been commonly reported, that all the birds that attempt to fly over this lake drop down dead into it, and that neither fish nor any other animal can live within these deadly waters; but this is so far from being true, that birds fly over the lake without any visible injury, and on the shore are the shells of fish resembling those of oysters cast up by the waves. The water is very limpid, and not only salt, but very bitter and nauseous; and the last mentioned reverend gentleman being desirous of trying its strength, went into it, and found that it bore him up in swimming with uncommon force. As to the apples of Sodom, mentioned by several authors, these are also a fiction, for nothing of that kind is either seen or mentioned near this lake; nor

is there any tree from which such kind of fruit might be expected.

Our modern unbelievers have dwelt much on the rocks of Palestine, the barrenness of the country, and the disagreeableness of the climate, in order to invalidate the accounts given in Scripture of the fertility of that land of Promise, which is represented there as flowing with milk and honey; but the Rev. Dr. Shaw, who seems to have examined the country with an uncommon degree of accuracy, and was qualified by the soundest philosophy to make the most just observations, says, that was the Holy Land as well cultivated as in former times it would be more fertile than the very best parts of Syria and Phœnicia, because the soil is generally much richer, and, every thing considered, yields larger crops. Thus the cotton gathered in the plains of Zabulon, Esdraelon, and Ramah, is more esteemed than that produced near Tripoly and Sidon; and it is impossible for pulse, wheat, or any other grain, to exceed what is commonly sold at Jerusalem. Therefore, the barrenness, says he, of which some authors complain, does not proceed from the natural unfruitfulness of the country, but from the want of inhabitants, the indolence which prevails among the few who possess it, and the perpetual discords and depredations of the petty princes who share this fine country.

Indeed the inhabitants can have but little inclination to cultivate the earth. "In Palestine, says Mr. Wood, "we have often seen the husbandman sowing, accompanied by an armed friend to prevent his being robbed of the seed;" and, after all, whoever sows is uncertain whether he shall ever reap the harvest. As the parts about Jerusalem in particular have been described as rocky and mountainous, it has thence been rashly concluded, that it is barren; but this is so far from being the case at present, that, notwithstanding the want there has been for many ages of a proper culture, the plains and vallies, though as fertile as ever, are almost entirely neglected, while every little hill is crowded with inhabitants. It cannot here be urged, that the inhabitants enjoy more safety than in the plains; for they have no walls or any fortifications to secure either their villages or encampments; and as there are few places of difficult access, both lie equally exposed to the ravages of an enemy: but they find sufficient conveniences for themselves, and much greater for their cattle, which feed upon a richer herbage; and both are refreshed by springs of excellent water.

Corn, wine, and oil, with milk and honey, were both the food and the principal dainties of the early ages. These were once the produce of this country, as they might be still in the greatest plenty, only by using proper care. The plenty of wine alone is at present wanting; yet, from the goodness of the little still made at Jerusalem and Hebron, we find that these rocks, barren as they are improperly called, might yield a much greater quantity, did but the Turk and Arab encourage the cultivation of the vine. The wild-honey, once part of the food of St. John Baptist, shews there was plenty of it in the deserts of Judea; and by taking the hint from nature, and enticing the bees into hives, the quantity might be vastly increased. As in some places the mountains abound with rosemary, thyme, sage, and such aromatic plants as are chiefly sought by the bees; so others are as well stocked with shrubs, and a delicate short grass, of both which the cattle are more fond than of the plants common to meadows and fallow ground. The milk of the cattle thus fed is not only far richer, but their flesh is more sweet and nourishing.

These mountainous districts have been also valuable on other accounts; they seem to have been formerly well planted with olive-trees, one acre of which, if properly improved, is more valuable than twice the extent of arable ground; and several parts of Palestine, no less than Idumea, which lies contiguous to it, are represented by the antients as abounding in date-trees.

In the beginning of March the plains between Jaffa and Ramah, and other places in the road to Jerusalem, are particularly distinguished by beds of tulips, frutillaries, and other plants of the same class. The balsam-tree, however, is no longer found in this country, and

and the dudaim, or mandrakes, mentioned in the Scriptures, are equally wanting. What the Christian inhabitants of Jerusalem take for that fruit are the pods of the jelathon, a leguminous plant peculiar to corn-fields. The boccora, or early-fig, is not ripe before the middle or latter end of June; but no sooner does it draw near to perfection, than the kermes, or summer-fig, sold by the grocers, begins to be formed, and is seldom ripe before August, when it frequently puts forth another crop, usually of a much larger shape, and of a darker colour, that hangs ripening on the tree even after the leaves are shed, and if the winter proves mild, is gathered as a delicious morsel in the spring; and as the fruit of this plant always precedes the leaves, when our Saviour saw one of them in full vigour having leaves, he might, according to the common course of things, justly "look for fruit, and haply find some," of the former or latter kind.

Every part of the country abounds with plenty of game, as antelopes, hares, and rabbits; and of the winged kind, woodcocks, partridges, teal, snipes, and several others, which are all caught by hawking and the chase. The hawks are usually of the nature and size of our goshawks, and so strong as to bring down a bustard and stop an antelope in full career. Among the uncommon animals is the daman Israel, which signifies Israel's lamb; this is the saphan of the Scriptures, and is common both in Mount Libanus and in other places of this country. It is of the size of a rabbit, but is of a browner colour, with smaller eyes, and a more pointed head. The fore-feet are short, and those behind very long in proportion to them. These animals usually shelter themselves in holes and clefts of the rocks, but sometimes burrow in the ground.

S E C T. XIX.

Of the principal Places of Palestine, with a particular Description of Jerusalem, and of the Ceremonies performed in the Church of the Holy Sepulchre and in that City: with the most remarkable Places in the neighbouring Country usually visited by Pilgrims.

ACRA, antiently called Accho, situated in thirty-two degrees forty minutes north latitude, is one of the places from which the Israelites could not expel the antient Canaanites. In after times it being enlarged by Ptolemy I. he, from his own name, called it Ptolemais; but it has since resumed some resemblance of its antient name. This city was the scene of many obstinate disputes between the Croisaders and the Saracens. In the year 1191 it was taken by Richard I. king of England and Philip of France, and given to the knights of St. John of Jerusalem, who kept possession of it an hundred years; when the Turks, after a long siege, took and razed it to the ground, in order to prevent such slaughter for the future. Its situation is as advantageous as possible; on the north and east it is encompassed by a spacious fertile plain, on the west it is washed by the Mediterranean, and on the south by a large bay which extends from the city as far as Mount Carmel; it, however, contains little more than a few cottages, and prodigious heaps of ruins, that only serve to shew its former strength.

The remains of the following structures distinguish themselves from the general heap by evident marks of magnificence and strength: the cathedral of St. Andrew, which rises higher and is more conspicuous than the rest; the church of St. John; the convent of the knights hospitallers; the palace of the grand master of that order, and some remains of a large church, that once belonged to a convent, of which the Christians there tell the following remarkable story: the Turks, after a long siege, took the city by storm in the year 1291, when the abbess of the convent dreading lest she and her nuns should be treated, as is usual in such cases, assembled them, and exhorting them to mangle their faces, as the only means of preserving their virginity, instantly, with an heroic courage, set them the example, which the nuns boldly followed, by cutting off their

noes, and disfiguring their faces in such a manner as rendered them more adapted to excite horror than lust. Hence the soldiers soon after breaking into the convent, were so disappointed at seeing, instead of a number of blooming beauties, such dismal objects, that they cruelly put them to the sword.

The city appears to have been formerly encompassed by a double wall defended with towers: and without the walls are ditches, ramparts, and a kind of bastions faced with stone.

To the south of Acra is Sebastia, the ancient Samaria, the capital of the ten tribes after their revolt from the house of David; and it being rendered by Herod a very magnificent city, he gave it the name of Sebastia in honour of Augustus Cæsar. It is seated on a long mount, of an oval figure, which rises in a fruitful valley, surrounded by a range of hills, and is now entirely converted into gardens, having no other remains of its being once a famous city, but a large square encompassed with columns, and the ruins of a great church said to be erected over the place where John the Baptist was imprisoned and beheaded. In the body of the church is a staircase into the dungeon, where they say his blood was shed. There are here a few poor families of the Turks, who have a great veneration for this prison.

A little farther to the south is Naplosa, the ancient Sychem, which stands in a narrow valley between mount Ebal on the north, and Gerizim on the south. The Samaritans, whose chief residence is at Sychem, have a small temple upon mount Gerizim, to which they still repair at certain seasons, for religious worship, and it is said assemble once a year to offer sacrifices there. Upon one of these mountains God commanded the children of Israel to set up great stones plastered over, inscribed with the body of the law, and to erect an altar and offer sacrifices, feasting and rejoicing before the Lord, Deut. xxvii. 4. But whether Ebal or Gerizim was the place appointed for this solemnity, is not easily determined; as the Hebrew Pentateuch, and ours from it, assert, that mount Ebal was appointed for that use, while the Samaritan says that it is Gerizim.

Mr. Maundrell, who visited the chief priest of the Samaritans, discoursed with him about this and other difficulties, when the chief priest asserted, that the Jews, out of hatred to the Samaritans, had altered the text, putting Ebal for Gerizim, because the Samaritans worshipped in the latter mountain, which, for that reason, they would not have to be the true place appointed by God for his worship; to confirm which he alledged, that Ebal was the mountain of cursing and naturally unpleasant, while Gerizim was pleasant and fertile, and the mountain of blessing appointed for religious festivals. However, he acknowledged that none of the great stones, which Joshua was directed to set up, were to be found on Gerizim.

At a small distance from Naplosa is Jacob's well, most famous for our Saviour's conference with the woman of Samaria. Over this well there once stood a large church built by St. Helena, of which none but the foundation now remains. The well is at present covered with an old stone vault, into which pilgrims are let down thro' a freight hole, when removing a broad flat stone, they discover the mouth of the well, which is dug in the firm rock; it is about three yards in diameter, and thirty-five in depth, about five of which are filled with water. This, says Mr. Maundrell, proves the falshood of the story told by travellers, that it is dry all the year round, except on the anniversary of the day when Christ sat upon its side, at which time they pretend that it bubbles up plenty of water.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre; but no place affords a distant view of it: that from the mount of Olives, which is the best, and perhaps the farthest, is so near, that when our Saviour was there, Dr. Shaw observes, he might be said almost in a literal sense, to weep over it. There are, however, few remains either of that city as it appeared in our Saviour's time, or as it was afterwards built by Adrian, its very situation being changed; for mount Sion, the highest part of the ancient Jerusalem, is now almost entirely excluded; while the places adjoining

joining to mount Calvary, where Christ suffered without the gate, are at present almost in the center.

This city, which is about three miles in circumference, is situated in the thirty-first degree, fifty minutes of north latitude, and in the thirty-sixth degree of east longitude from London, on a rocky mountain, on all sides of which are steep ascents, except towards the north; and is surrounded by a deep valley, which is again encompassed with hills. The walls are not strong, nor have any bastions; but towers are erected upon them, after the old method of fortification, and on one side only it is defended by an inconsiderable ditch. The city has six gates; these are that of Bethlehem, mount Sion, Sterquilina, or the dunghill gate, St. Stephen's, Herod's, and that of Damascus, besides the golden gate, which is shut up.

The private buildings are mean, the streets are narrow, and this ancient city but thinly inhabited. The resort of pilgrims thither, and accommodating them with necessities, seems the principal business of the inhabitants. A Turkish basha resides there in order to preserve good order, and collect the grand seignior's tribute from the pilgrims and the priests who live there, and also to protect them from the Arabs, when they visit the holy places in the adjacent country.

No French or European Christian is allowed to enter the city till the governor is informed of his arrival, and he has paid the duties required, nor are any permitted to enter on horseback or with arms, except they come with some public minister or consul. The Europeans, whether papists or protestants, always go to the Latin or Popish convent, where they are entertained by the guardian and friars for their money, though some distinction is made between those who travel thither out of devotion, and those who only come out of curiosity.

The pilgrims are indeed treated with peculiar marks of respect. The druggerman, or interpreter, with some others deputed by the convent, usually meet the pilgrims without the gate of the city, where they pay the duties, and bring them to the cloister, where they are handsomely entertained, and an apartment is assigned them, where their feet are washed. Some time after they are conducted to the chapel, to which the father guardian comes with all his monks, and having made the pilgrims sit on a couch of crimson velvet, washes their feet in vessels of water mixed with roses, and kisses them; and after the guardian has done, the same ceremony is performed by all the monks, who in the mean while sing hymns and anthems. At the conclusion of this ceremony, each of the pilgrims receives a wax taper, and they all make a procession about the cloister, singing *Te Deum* for bringing them in safety to the holy city, and this they perform at three altars, that is, the high altar, dedicated to the Holy Ghost; at the altar of our Lord's last supper; and at the altar of Christ's appearing to St. Thomas after his resurrection.

One of the principal places visited by the pilgrims, is the church of the holy sepulchre upon mount Calvary, which is about one hundred paces long, and sixty wide. In order to lay the foundation of this church, the founders were obliged to reduce the top of the mount to a plain area, by cutting down several parts of the rock, and raising others; but they say that care was taken that no parts of the hill more immediately concerned in our Saviour's passion should be altered, and therefore that part of the mount, where Christ was fastened to the cross, is left entire, and at present stands so high above the common floor of the church, that there are twenty-one steps to go up to the top; and the holy sepulchre, in which our Lord's body was laid, which was originally a cave hewn in the rock, is now a grotto above ground, the rock being cut away from it.

This church, with many others throughout Palestine, is said to have been founded by the empress Helena, the mother of Constantine the Great. At the west end of it is a square tower or steeple, which appears somewhat ruinous; but the edifice in general is kept in good repair, and has a sumptuous appearance. The body of the church is round, and has two circular galleries above each other, supported by large square pillars, formerly faced with white marble; and here are several mosaic pictures in niches, representing prophets, apostles, and

among the rest, Constantine, the first Christian emperor, and his mother Helena. This part of the church is covered with a dome of a prodigious size, supported by rafters of cedar, with an opening at the top, through which it receives sufficient light. Exactly underneath this aperture is the holy sepulchre, which rises considerably above the pavement: and the rock on the outside is hewn into the form of a chapel, adorned on the outside with ten beautiful columns of white marble, adjoining to the wall, and supporting a cornice. People are obliged to stoop very low in entering the door, which does not exceed a yard in height; but within it is about eight feet square, and as much high, all cut out of the solid rock, and lined with white marble. The tomb in which they say our Lord was laid is raised in the form of an altar, almost three feet from the floor, extending the whole length, and half the breadth of this little chapel, so that there is not room for more than three persons to kneel without great inconvenience. The multitude of lamps here kept continually burning, render the place extremely hot, the smoke of which escapes through vent-holes cut through the roof, over which is a small canopy covered with lead, supported by six double Corinthian columns.

The choir has some resemblance to that of our cathedrals; and is separated from the body of the church by a wall, which has a door opposite to that of the holy sepulchre; terminating to the east in a semicircle, where the high altar stands, which is richly gilt, and hung round with the pictures of several saints, painted full-faced, after the manner of the Greeks, to whom the choir belongs.

Though the church of the sepulchre is less than one hundred paces in length, and not more than sixty in breadth, it is supposed to contain twelve or thirteen places consecrated by some action relating to our Saviour's death and resurrection. As the place where the soldiers derided him; where they divided his garment; where he was confined while they dug the hole in which they erected the cross; where he was nailed to it; where the cross was erected; where the soldiers stood who pierced his side; where his body was anointed in order for burial; where it was deposited in the sepulchre; where the angels appeared to the women after his resurrection; where Christ himself appeared to Mary Magdalen; all which, and many others, are supposed to be contained within the narrow limits of this church, and are all adorned with so many altars.

Anciently every Christian nation had a small society of monks, who resided in the galleries about the church, and the little buildings annexed to it; but the greatest part of them have forsaken these apartments on account of the heavy rents imposed upon them by the Turks, and none remain but the Latins, Greeks, Armenians, and Copts. Every fraternity had also their altars and a sanctuary for their separate use, from whence other nations were excluded. The several sects have contended to have the holy sepulchre as their own property, and in particular the Greeks and Latins have so warmly disputed the privilege of saying mass there, that they have sometimes come to blows, and wounded each other at the very door of the sepulchre: however, by the interposition of the French king, it was put into the hands of the Latins, who have the sole privilege of saying mass in it, though the Christians of all nations may enter it, and perform their private devotions there.

Ten or twelve Latins, with a president over them, always reside in the church, and are daily employed in trimming the lamps; and every day they also make a solemn procession, in which they carry tapers and crucifixes to the several sanctuaries, singing at each a little hymn, relating to the subject of the place. But in the holy week before Easter, when the pilgrims usually flock to Jerusalem, this is performed with greater solemnity than at other times. On the evening of Good-Friday, as soon as it begins to grow dark, all the friars and pilgrims assemble in the chapel of the Apparition, a small oratory on the north side of the holy grave, in order to go in procession round the church; but before this begins one of the friars preaches a sermon in Italian, on the darkness at the crucifixion, and he has no sooner begun

begun, then all the candles are put out, to give a more lively image of that darkness; and thus they continue without light, till the preacher having concluded his discourse, every person present has a large lighted taper put into his hands, and the crucifixes and other utensils are put in order for the procession. Among the rest is a large crucifix, which bears the image of our Lord, as big as the life, fastened on with great nails. This image, which is well painted, and crowned with thorns, is carried at the head of the procession, first to the pillar of Flagellation, a large piece of which they pretend to have in a little cell just by the chapel of the Apparition. They there sing an hymn, and preach in Spanish on the scourging of our Lord. From hence they proceed to the prison, where, they say, Christ was secured, while the soldiers prepared for his crucifixion: here also they sing an hymn, and a third friar preaches in French. They next proceed to the altar of the division of Christ's garments, where they only sing an hymn. From thence they go to the chapel of Derision, where they sing an hymn, and have another sermon in French. From this place they go to Calvary, leaving their shoes at the foot of the stairs. Here are two altars, one where Christ was nailed to the cross, at which they lay down the great crucifix, and act the part of the Jews in nailing our Saviour to it; and after the hymn, one of the friars preaches another sermon upon the crucifixion. At the other altar is a hole in the rock, in which they pretend the foot of the cross stood, and here they set up their cross with the bloody image upon it, and leaving it, sing an hymn, after which the father-guardian, seating himself before it in a chair, preaches a passion sermon, in Italian. In this manner Mr. Maundrell saw it performed.

About four feet from the hole in which they fix the foot of the cross, is a cleft in the rock, said to be made by the earthquake, which rent the rocks at the death of Christ. It has the appearance of a natural breach about a span wide at its upper part, and the sides of it answer each other, running in such intricate windings as seem above the power of art to imitate. The chasm is about two spans deep, after which it closes; but again opens below, as may be seen in another chapel by the side of mount Calvary, where it runs down to an unknown depth.

After this sermon, two friars representing Joseph of Arimathea and Nicodemus, go with a grave and solemn air to the cross, draw out the nails, and take down the pretended body, which is so contrived that the joints are flexible as if it was really flesh and bone, and the stranger is surpris'd to see them bend down the arms, which were before extended, and lay them upon the body, which is received in a large winding-sheet, and carried down from mount Calvary, while all the company attend it to the stone of unction, which, they say, is the place where Christ was anointed and prepared for burial; and here they cast over the fictitious corpse sweet powders and spices, and in the mean while sing an hymn, after which a friar preaches a funeral sermon in Arabic. The pretended body is then carried away, and laid in the sepulchre, where it is shut up till Easter Monday.

There is another ceremony observed in this church, which is too singular to be omitted. This is a pious fraud performed by the Greek priests, who pretend that upon every Easter-eve a miraculous flame descends into the holy sepulchre, and kindles all the lamps and candles there. The Easter of the Greeks happening a week after that of the Latins, when Mr. Maundrell was at Jerusalem, he went on the evening before their Easter Sunday to this church, which he found crowded with a distracted mob, making a hideous clamour, and with difficulty pressing through them, got into the gallery next the Latin convent, where he had a view of all that pass'd. The people ran with all their might round the holy sepulchre, crying, "Huia, huia;" "this is he, this is he." And having at length, by their running round and their vociferation, almost turned their brains, they acted the most antic tricks imaginable, sometimes dragging one another along the floor, and carrying others upon their shoulders round the sepulchre: sometimes they carried men with their heels upwards, with such indecency, as to expose their nudities; and sometimes

they tumbled round the sepulchre, like tumblers on a stage; and, in short, nothing can be more rude and extravagant than their behaviour upon this occasion. This frantic tumult lasted from twelve to four in the afternoon; and then the Greeks set out in a procession round the sepulchre, followed by the Armenians, encompassing it three times, dressed in their embroidered habits, and carrying crucifixes, standards, and streamers. Towards the end of the procession a pigeon came fluttering into the cupola over the sepulchre, at which the people redoubled their shouts and clamour. The Latins observed to the English gentlemen, that this bird was let fly by the Greeks to deceive the people into the belief that this was a visible descent of the Holy Ghost. After the procession the suffragan of the Greek patriarch, and the principal Armenian bishop, approached the door of the sepulchre, cut the string with which it was fastened, and breaking the seal, entered in, shutting the door after them, all the candles and lamps within having been before extinguished in the presence of the Turks. As the accomplishment of the miracle drew nearer, the exclamations were redoubled, and the people pressed with such violence towards the door, that it was not in the power of the janizaries who stood to guard it to keep them off with the severest blows. This crowding was occasioned by their desire to light their candles at the holy flame, as soon as it was brought out of the sepulchre.

The two bishops had not been above a minute in the sepulchre, before a glimmering of the holy fire was seen through some chinks of the door, at which the mob behaved with the most extravagant kind of phrenzy. Soon after the two bishops came out with blazing torches in their hands, which they held up at the door, while the people thronged about them to light their tapers at the divine flame, though the Turks endeavoured to keep them off with their clubs, and laid on without mercy. Those who got the fire instantly applied it to their faces and bosoms, pretending that it would not burn like an earthly flame; but none of them would try the experiment long enough to make good this pretension. However, such numbers of tapers were presently lighted, that the whole church seemed in a blaze, and this illumination concluded the ceremony.

The Latins take great pains to expose this ceremony as a shameful impolition and scandal to the Christian religion. Mr. Thevenot observes, a flint and steel would soon produce fire were there none in the sepulchre before; and, according to him, the Turks have discovered the cheat, and would have punished them for it; but the patriarch represented, he could not pay them the money required of him if they took from him the profit of the holy fire: they are therefore suffered to continue the juggle, and the priests have acted the cheat so long, that they are now in a manner compelled to stand to it, for fear of endangering the apostacy of the people.

The zealous among these bigots smear pieces of linen with the melted wax which drops from these tapers, and lay them up for winding-sheets for themselves and their friends, imagining, says the Rev. Mr. Maundrell, that nothing can be a better security against their suffering by the flames of hell.

The Armenians have a spacious convent on a pleasant spot of ground, which, with the gardens, covers all that part of Mount Sion which is at present within the city walls; and they assert, that their church is built over the place where St. James, the brother of John, was beheaded. In this structure are two altars richly adorned, and in the middle of the church stands the pulpit covered with tortoise-shell and mother of pearl, with a beautiful cupola over it of the same fabric; and, it is said, that the tortoise-shell and mother of pearl are so exquisitely mingled and inlaid, that the workmanship greatly exceeds the value of the materials.

The Armenians have a chapel in the convent where they say the house of Annas stood, and on the inside they show a hole in the wall to point out the place where one of the officers of the high priest smote our Saviour. In the court before the chapel is an olive-tree, to which they pretend that Christ was chained by order of Annas, to prevent his escape. They have also another small chapel on the spot where the house of Caiaphas stood,

and

and under the altar they pretend is the stone that lay at the door of our Saviour's sepulchre, which they say the Armenians stole from the church of the sepulchre and brought thither, though it is two yards and a quarter long, one yard broad, and a yard thick. It is plastered over; only about five or six places are left bare to receive the kisses of the pilgrims. In this chapel is also shewn a small cell, said to be our Lord's prison, till the morning when he was carried before Pilate.

Just without Sion-gate is the church of the Cænaculum, where they say Christ instituted his last supper; but this being converted into a mosque, the Christians are not permitted to enter it. Near it are the ruins of a house in which the Virgin is supposed to have died; and at some distance from it is a place where they say a Jew arrested her body as they were conveying it to the grave; but the hand with which he seized the bier was withered.

At the bottom of Mount Sion, without the city, is shewn Bathsheba's pool, where she was washing herself when David saw her from the terrace of his palace. At a small distance from thence is the Pottery-Field, afterwards called The Field of Blood, but now named *Campo Santo*: this piece of ground is only about thirty yards long and fifteen broad, one-half of which is taken up by a square building erected for a charnel house. It is twelve yards high, and bodies are let down into it from the top, where five holes are left open for that purpose, through which they may be seen under different degrees of putrefaction. A little below the Campo Santo is a cave, consisting of several rooms one within another, where the disciples are said to have hid themselves when they forsook their master.

On Mount Olivet they shew several caves cut with intricate windings, called the sepulchres of the prophets, and twelve arched vaults, where it is pretended the apostles compiled their Creed; and at the top of the Mount they shew the place of our Saviour's ascension, where there was antiently a large church, but all that remains of it is an octagonal cupola about eight yards in diameter, which is said to be over the place where our Lord set his last footsteps on earth; and upon a hard stone under a cupola is shewn the print of one of his feet. This chapel of the Ascension is in the custody of the Turks, who use it for a mosque.

On another side of the mountain they shew the place where Christ beheld the city and wept over it, and near the bottom is a great stone, upon which the blessed Virgin dropt her girdle after her assumption, in order to convince St. Thomas; and there is still to be seen a small winding channel upon the stone, which they say is the impression of the girdle when it fell. A little lower is shewn Gethsemane, an even piece of ground between the foot of mount Olivet and the brook Cedron. It does not exceed fifty-seven yards square, but is well planted with olive-trees, which the people are so credulous as to believe are the same which grew there in our Saviour's time; and the olives, stones, and oil produced from them are purchased at a high price by the Spaniards: and yet Josephus observes, that Titus cut down all the trees within a hundred furlongs of Jerusalem.

At the upper part of this garden is a flat ledge of naked rocks, said to be the place on which Peter, James, and John fell asleep during our Saviour's agony; and by it is a cave, in which, it is said, he underwent that bitter part of his passion. Near it is a narrow piece of ground, twelve yards long and one broad, said to be the path on which Judas walked up to Christ, and saying, "Hail master," kissed him. This narrow path is distinguished by a wall on each side, as a *terra damnata*, which was done by the Turks, who, as well as the Christians, detest the ground on which that infamous piece of treachery was acted. They also shew the place where the palace of Pilate stood; but upon this spot is now only an ordinary Turkish house, from the terrace of which people have a full view of the spot on which the temple stood; and, it is said, that a fitter place for an august building could not be found on the whole earth; but no Christian is permitted to enter within the borders of that ground. In the middle of the area stands a mosque of an octagonal figure, said to be erected on the

spot where formerly stood the Holy of holies. In the above pretended house of Pilate they shew the room where Christ was mocked with ensigns of royalty, and buffeted by the soldiers. On the other side of the street is a room, which belongs to a weaver's shop, where it is said our Saviour was scourged. In what is called the dolorous way, they shew the place where Pilate brought out our Lord to the people, saying, "Behold the man;" where Christ fainted twice under the cross; where the Virgin Mary swooned at this tragical sight; where St. Veronica presented him a handkerchief to wipe his bleeding brows; and where the soldiers compelled Simon to bear his cross.

They shew many other places in the city of Jerusalem, and its neighbourhood, distinguished by some action of our Saviour or his apostles; so that there is not the least circumstance relating to his behaviour either recorded in the Holy Scriptures, or believed as traditions, but they can point out the very spot where it was performed, with much greater exactness than those who lived when those events were performed. We shall now lead our reader to a few of those places at a distance from Jerusalem, celebrated on account of the events performed there.

We shall begin with Bethlehem, which is famous for being the birth-place of our Saviour. It is seated two miles to the south of Jerusalem, on the ridge of a hill, in thirty-one degrees thirty minutes north latitude; but at present is only an inconsiderable place, though it is much visited by the pilgrims. It has, however, a church erected by Helena, which is yet entire, and in the form of a cross. The roof is of cedar, supported by four rows of columns, ten in each row, made of one entire block of white marble, in many places beautifully speckled. The walls are covered with large squares of white marble almost to the top, and the rest is adorned with Mosaic painting. Over the midst of the chancel is a handsome cupola, covered with lead and adorned with figures in mosaic work. Under the church, in a cave hewn out of the rock, is the chapel of the nativity, in which they pretend to shew the manner in which Christ was laid, also cut out of the rock, and now encrusted with marble. An altar, with the representation of the nativity, is erected here, and lamps kept burning before it. Here is also the chapel of St. Joseph, the supposed father of our Lord, and of the Holy Innocents. The place is chiefly inhabited by a few poor Greeks, and at a small distance is a monastery of Franciscan friars.

Near Bethlehem they shew the place where the shepherds were watching their flocks when they received the glad tidings of Christ's birth, and at a small distance is the village where they dwelt.

The Wilderness of St. John, though very rocky, is well cultivated, and produces plenty of corn, vines, and olive-trees. In this wilderness they shew a cave and fountain, where they say the Baptist used to exercise his austerities. Between this wilderness and Jerusalem is the convent of St. John, which is a large, square, and neat modern structure; and its church is particularly beautiful. It consists of three isles, and at the upper end of that to the north is a descent of seven marble steps to a splendid altar, erected on the place where the Baptist is said to have been born. This church has a handsome cupola in the middle, under which is a pavement of mosaic work that is said to equal, if not exceed, the finest works of the kind among the antients.

Nearer to Jerusalem is a neat convent of the Greeks, that takes its name from the holy cross. It stands in a delightful situation; but what is most extraordinary, is the reason they here give for its name and foundation; for they ridiculously pretend, that here is the earth which nourished the root that bore the tree of which the cross was made. Under the high altar they shew a hole in the ground, where the stump of the tree stood, and many pilgrims are so blindly superstitious as to fall down and worship it. Here the father guardian washes the feet of all the pilgrims who come thither, while the whole society stand round singing hymns; and when the guardian has finished his office, the pilgrims feet are kissed by every friar.

Nazareth is now a small village, situated in a kind of round concave valley on the top of a high hill, in thirty-two degrees thirty minutes north latitude. The church of Nazareth is partly formed by a cave, where it is said the Virgin Mary received the message from the angel, "Hail, thou that art highly favoured, &c." This structure is in the form of a cross, and is fourteen paces long and six over, running directly into the cave, having no other arch over it but that of the natural rock. The transverse part, which is erected across the mouth of the cave, is nine paces long and four broad; and where these join are two granite pillars, one supposed to stand where the angel, and the other where the Virgin stood, at the time of the annunciation. The pillar of the Virgin has been broken, and eighteen inches in length taken away between the pillar and its pedestal, and yet it touches the roof, to which it probably hangs, though the friars maintain that it is supported by a miracle. In this village they shew the house of St. Joseph, where Christ lived near thirty years in subjection to his supposed father. Near it they point out the place where stood the synagogue, in which Jesus preached the sermon by which his countrymen were so exasperated. At each of these last places are the ruins of a handsome church erected by Helena.

The next place we shall mention is Mount Tabor, a high, round, and beautiful mountain near Jerusalem, thought to be that on which our Saviour was transfigured. People are near an hour in ascending to the top, where they find a most fruitful and delicious plain of an oval form, about two furlongs in length, and one in breadth. It is every where surrounded with trees, except towards the south, and was antiently encompassed with walls, trenches, and other fortifications, many remains of which are still visible. In several places are cisterns of good water, and near the plain are three caves, formed to represent the tabernacles Peter proposed to erect; when, beholding the glory of the transfiguration, he cried out, "Lord, it is good for us to be here, let us make three tabernacles, &c." The top of this mountain has a most delightful prospect. The north-west affords a view of the Mediterranean, and all round are the fine plains of Galilee and Esdraelon. To the eastward is Mount Hermon, and at the foot is seated Nain, famous for our Lord's restoring the widow's son to life. Due east is the sea, or rather lake of Tiberias; and close to it a steep mountain, down which the swine ran and perished in the water. Towards the north is what they call the Mount of the Beatitudes, a small rising from which Christ delivered his sermon; and near this little hill is the city of Saphet, standing upon a high mountain, which, being then in view, our Saviour may be supposed to allude to it when he says, "A city set on a hill cannot be hid;" and to the southward is a view of the mountains of Gilboa, fatal to Saul.

Mr. Maundrell observes, that it is pretty extraordinary that almost every thing represented to be done in the Gospel is said by the people who shew the places to be done in caves, even where the circumstances of the actions themselves seem to require very different places: thus those of the birth of the Virgin Mary, of the annunciation, of Mary's salutation of Elizabeth, of the nativity of Christ and John the Baptist, of the transfiguration, and of St. Peter's repentance, are represented as being done under ground.

SECT. XX.

Of NATOLIA, or ASIA MINOR.

Its Names, Situation, Extent, Climate, Soil, and Rivers; with a particular Description of the Euxine or Black Sea. The Divisions of the Country; with a concise Account of Caramania, Aladulia, and Amasia; which contain the antient Provinces of Lydia, Pamphylia, Pisidia, Lycaonia, Cilicia, Cappadocia, Pontus Cappadocius, Pontus Polemoniac, and Pontus Galaticus.

NATOLIA, or Anatolia, formerly called Asia Minor, is the most westerly part of Turkey in Asia: it received its name of Anatolia, or Natolia, from

its eastern situation with respect to Europe, and on the same account is called the Levant. This country is a very large peninsula, that extends from the river Euphrates as far as the Archipelago; which, with the sea of Marmora, the streights of Galipoli, and of Constantinople, separate it from Europe on the west; and it is bounded on the north by the Euxine or Black Sea, and by the Mediterranean and Syria on the south, extending from thirty-seven to forty-one degrees thirty minutes north latitude, and from twenty-seven to forty degrees east longitude. Its utmost length from east to west is computed to be about six hundred miles, and its breadth from north to south about three hundred and twenty. This country is usually divided into four parts, Caramania, Aladulia, Amasia, and Natolia Proper.

The air is healthy, and the whole country has a rich and fertile soil, though the tyranny of the Turkish government has almost reduced it to a desert; for, notwithstanding the fields are naturally rich and well watered, they lie for the most part uncultivated, and are over-run with brambles and weeds. The few plains improved by agriculture yield excellent corn of several sorts, and a variety of fruits, as exquisite grapes, olives, citrons, oranges, lemons, figs, and several others; besides plenty of coffee, rhubarb, galls, balsam, opium, and other valuable gums and drugs.

This country is watered by a considerable number of rivers, the principal of which are the Porteni, Zagari, or Sangarius, the Aitoesu, Ali, Hali, or Otmigiut, and the Iris, or Cafalmach, which discharge themselves in the Euxine Sea; the Jechel-Irma, or Green River, that falls into the Kara, or Black River, which discharges itself into the Euphrates; the Satalia, the Cydnus, or Carasu, and the Xanthus, or Sirbis, which runs into the Mediterranean; the Madre, antiently the Mæander, the Granicus, the Cayster, or Carasou, the Samander, or Scamandra, and the Hermus, now Sarabat, which receives the Pactolus, and the Caicus, the Castri, or Girmakli, and falls into the Archipelago.

As the Black or Euxine Sea washes the northern coast of Natolia, it is proper here to give a particular description of it. It lies between Europe and Asia, and is bounded on the north by Tartary; on the east by Mingrelia, Circassia, and Georgia; on the south by Natolia; and on the west by Romania, Bulgaria, and Bessarabia, extending from the forty-second to the forty-sixth degree of north latitude, and from the twenty-ninth to the forty-fourth degree of longitude, its form being generally compared to that of a bended bow. It is entirely surrounded by the Turkish dominions, who have the sole navigation of it. The Russians have indeed attempted to trade upon this sea; but by late treaties, they have been obliged to give up all their pretences on its coast, and consequently to abandon its navigation.

This sea has been denominated black, not from the colour of its water, or of its sand, but from the furious tempests said to rage here; though it has not more frequent nor more violent storms than other seas. But probably some particular persons being lost there, when navigation was much less understood than it is at present, the people are taught to entertain terrible apprehensions of it; which being improved by Ovid, and other poets, it is no wonder that it was at length called Black, or Terrible.

We shall begin with Caramania, which lies contiguous to the province of Syria, and is under the government of a beglerbeg. This province contains the antient Lycia, Pamphylia, Pisidia, Lycaonia, and Cilicia.

Lycias, at present called Mentifeli, is bounded on the north and east by Phrygia Major and Pamphylia; on the south by the Mediterranean, and on the west by Caria. The mountains which branch out of Taurus surround it on three sides, as does the sea on the fourth. The river Xanthus divides it into two, and several lesser streams run across it; which once rendered it very rich and fertile; but at present it is entirely neglected. It has a remarkable mountain named Chimæra, about six miles from the sea; which has been celebrated by Virgil for its volcano, near which the Lycians built a city called Hephestiæ, and dedicated it to Vulcan. From its having

having lions at the top, goats about the middle, and snakes at the bottom, it is said the poets feigned the monster Chimæra, which they represent as having the head, body, and hind parts of those animals.

This country had anciently several considerable cities, but the face of things is entirely changed, and it does not appear that any considerable remains are left to proclaim their former grandeur.

Pamphylia is bounded on the north by Pisidia; on the east by Cilicia; on the south by the Mediterranean; and on the west by Lycia. The inland country is extremely mountainous, and abounds with large flocks of goats, and the natives make excellent camblets of their hair; but towards the sea-coast the country is naturally fertile. The principal town is Attalia, now called Sattalia, which has a pretty good harbour, but the entrance is difficult, and it is defended by a castle, which is considered in that part of the world as a fortification of considerable strength. There is also the city of Perga, which was anciently famous for its temple dedicated to Diana.

Pisidia, another division of Caramania, lies to the north of Pamphylia, and consists of a fruitful plain entirely surrounded by mountains, which affords some minerals, pasture, and great quantities of wood. Antioch, called Antiochia Pisidiæ, to distinguish it from the city of the same name in Syria, was the capital of this province when it was under the Roman government, and was likewise called Cæsarea; but like the other places of Asia, it is now reduced to a very mean town.

Lycaonia, or Isauria, is situated to the eastward of Pisidia, and is a fine champaign country. Its principal town is Iconium, now Cogni, which is the capital city, not only of Lycaonia, but of all Caramania, where the beglerbeg himself resides. It is situated about an hundred miles north of the sea-coast, near a fresh water-lake. The other towns are Lystra, where the people attempted to offer sacrifices to St. Paul and Barnabas; Derbe, which is towards the south part of the country; and Isauria, which once gave name to the province, but is now entirely destroyed.

Cilicia extends near two hundred and fifty miles along the coast of the Mediterranean, having Syria on the east, and Pamphylia on the west; but does not exceed fifty miles in breadth from north to south. On the north and east the country is rocky and mountainous, and the passes between the mountains exceeding narrow; but the plain country is very fruitful. The principal towns are Issus, now called Lajazzo, or Aiazza, which is situated on a bay to which it gives its name, and is remarkable for the victory obtained by Alexander over Darius among the mountains in its neighbourhood. Tarsus, the capital of the province, at present called Therasia; Sole, or Pompeopolis; Philadelphia, Seleucia, Trachea, and Silenus.

The next grand sub-division of Natolia, called Aladulia, extends eastward to the river Euphrates, and contains all the ancient Cappadocia. This is a country of very great extent, which formerly abounded in corn, wine, and fruits, of which it is not destitute at present; but as the Turks cultivate no more land than they want for their own private use, and export nothing from hence, it is impossible that the face of the country should appear so delightful, or that it should enjoy such plenty as formerly. A large ridge of hills runs across the country, and these contain mines of silver, copper, and allum; there is here also a good breed of horses, and plenty of oxen, buffaloes, sheep, deer, and wild fowl.

The principal towns are Cæsarea, now Caifar, which was the capital of Cappadocia when it was under the dominion of the Romans. It is situated on a rock at a small distance from the river Melus, and is a pretty handsome city well peopled. Marosch, antiently called Melita, is seated near the banks of the Euphrates, and is a large town in which the beglerbeg resides.

The next division of Natolia is Amasia, which contains Pontus Cappadocius, Pontus Polemoniac, and Pontus Galaticus.

Pontus Cappadocius is bounded by Georgia on the east, by the Euxine or Black-Sea on the north, by Armenia Minor on the south, and by Pontus Polemoniac on the west. The principal town is Trebisond,

which is situated on the Black Sea, in forty degrees forty-five minutes north latitude, at the foot of a little steep hill by the sea-side. The walls, which are very lofty, are supposed to stand upon the ancient foundations, because the town is still an oblong square: they have high battlements, and are evidently built out of the ruins of ancient buildings, as appears from inscriptions found on pieces of marble in several parts of them. The town is large, but not very populous; for it has more groves and gardens than houses, and these are only one story high. The castle is large and situated on a flat rock, in which the ditches are cut. The port is at the east end of the town, and was formerly so commodious, that it occasioned a very great trade; but it is now almost destroyed, and cannot be entered by vessels larger than the Turkish faïques. The suburbs, which are much bigger than the city, are chiefly inhabited by Greeks and Armenians, who are allowed the free exercise of their religion. Neither the hills nor the vallies about the town are so fertile as in other parts of Natolia, on which account provisions are neither so cheap, nor so good as in other places: they have flesh in their markets but few months in the year, and fish is still scarcer. The country produces excellent oil, but their wine is not extraordinary.

The Greek and Roman emperors were masters of this city by turns. In 1209 the emperor Alexis Commines, surnamed the Great, usurped the sovereignty of it with the title of duke; and John Commines, his successor, is said to be the first who permitted the Greeks to stile him emperor of Trebisond; a title which its princes enjoyed till 1460, when Mahomet II. carried David Commines prisoner to Constantinople, where he was some time after put to death, and this place has ever since been under the dominion of the Turks.

Pontus Polemoniac is situated to the westward of Pontus Cappadocius. Its principal town is Neocæsarea, now Tocat, which is the capital of the province, and the seat of the beglerbeg. This is a handsome city built at the foot of a very high mountain, and encompasses a round rock, which rises in the midst of the town, and has a castle at the top of it. The streets are narrow, but the houses pretty well built, and one of the mosques is very magnificent. The city is inhabited by Mahometans, Greeks, Armenians, and Jews, and for fourteen or fifteen leagues round Tocat the country is chiefly inhabited by Armenian Christians, who work in several mechanic branches of trade, particularly in copper, all manner of vessels of that metal being made here, and exported to Constantinople and Egypt. They have also a great manufactory of Turkey leather. The wine is excellent, and they have almost all sorts of fruit in great plenty; and as this is one of the greatest thoroughfare towns of the east, they have better accommodations for merchants and travellers than in most other places. Here the caravans lodge which come from Constantinople, Smyrna, Persia, Diarbec, and Bagdat. About a mile from the city is a river over which is a beautiful stone bridge. This river waters a very large and fertile plain, that produces great quantities of saffron, which is extremely profitable, it being sent to the Indies, where it is purchased at a high price, and used by the natives in their food.

S E C T. XXI.

Of Natolia Proper, its Extent and Divisions; particularly Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Mysia, Phrygia, Bithynia; with the Cities in each, and a particular Description of Smyrna, and of the Camelcons near that City.

NATOLIA Proper extends from the Archipelago, that is, from twenty six degrees thirty minutes east longitude to almost the thirty-fifth, where it is bounded by the beglerbeglics of Amasia and Aladulia, and extends from the coast of the Black Sea on the north, to the government of Caramania on the south; that is, from thirty-seven to forty-one degrees twenty minutes north latitude, and is by far the largest division of Natolia. It

contains many fine provinces; these are, Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Mysia, Phrygia, and Bithynia.

Pontus and Paphlagonia are usually joined together, and have the Euxine Sea on the north, Cappadocia on the east, Galatia on the south, and Bithynia on the west. The name of Pontus was formerly given to the whole coast of the Euxine Sea, which from thence was called Mare Ponticum; but what we now treat of, is only a small part of it. The chief towns are,

Amastris, now Semastre, a sea-port at the mouth of the river Parthenius.

Heraclea Ponti, now Penderachi, a sea-port in the north-west part of the country.

Claudiopolis, now Castromena, an inland town.

The principal city in that part of this division named Paphlagonia is, Cinope, which is situated upon the isthmus of a peninsula about six miles in circumference. This city Mithridates, king of Pontus, made the capital of his dominions, and Lucullus added it to the Roman conquests. The whole peninsula consists of pleasant fields and gardens, and the city has a double wall, with triangular and pentagonal towers; but the castle is run to ruin, and has only a small garrison. The city is inhabited only by the Turks; for the Greeks and Jews are forced to live in the suburbs. There are some little remains of the ancient grandeur of this city to be seen in the modern buildings, particularly pieces of marble columns are interspersed among the other stones in the walls; and in the Turkish burying-place are a prodigious number of pedestals, bases, and capitals, which the Turks have carried thither to erect and adorn their tombs. The adjacent country produces good corn, wine, and oil.

Galatia is bounded by Cappadocia on the east, by Pamphylia on the south, by Phrygia on the west, and by Paphlagonia on the north.

The principal city of Galatia is Ancyra, now called Angouri, which is situated on the river Melus, and is one of the best cities of Natolia. The streets abound with old marble columns, among which some are of a kind of reddish porphyry, veined with white; and there are found some pieces of white and red jasper. Though the houses of the city are mostly built with clay, there are frequently fine pieces of marble used to adorn them; and though the city walls are low, they are composed of pieces of the shafts of columns, bases, capitals, and entablatures: but these are most frequently found in the gates and towers. The castle has a triple wall composed of large pieces of white marble, and of stones resembling porphyry, on which are several inscriptions; but at present most of these are not legible.

The inhabitants of this city are said to amount to about forty thousand Mahometans, four or five thousand Armenians, and a thousand Greeks. The Armenians have seven churches here, and the Greeks two.

In the adjacent country are said to be the finest breed of goats in the world; they are perfectly white, and their hair, which is as fine as silk, is curled, and eight or nine inches long. Of this hair they make fine stuffs, which are the chief manufactures of the country, and in which the inhabitants carry on a great trade. These goats are only to be found within four or five days journey from the city; for the breed degenerates if they are carried farther.

The next province we shall mention is Phrygia Major, now called German, formerly a fruitful and pleasant country, but now in a great measure uncultivated. It is bounded on the north by Bithynia, on the east by Galatia, on the south by Pamphylia, and on the west by Mysia. The rivers Meander, Sangarius, Hemus, and Marcius, have all their sources in this district. The principal towns are,

Cotæum, now Chintia, a considerable town, the seat of the beglerbeg, and once of the Turkish emperors, before the taking of Constantinople.

Gordium, where Gordius king of Phrygia is said to have tied the famous knot in Apollo's temple, of which it was foretold, that the person who untied it should be emperor of the world; but Alexander finding great difficulty in ac-

complishing it, cut it with his sword, and by that means performed the task.

Colossæ, now Chonos, is seated on the south side of the Mæander. To the inhabitants of this city St. Paul wrote his epistle to the Colossians.

Apamia, is situated near the conflux of the Mæander with the Marcius, and was formerly a place of good trade. Hieropolis, now Bamboukale, seated in the frontiers of Lydia, and at present famous only for its noble ruins and hot spring.

Lydia, or Mæonia, is a fruitful country watered by some considerable rivers, particularly the Pactolus, Caius, Hemus, and Caistratus, and is bounded by Phrygia Major on the east, by Caria on the south, and by Æolis and Mysia on the west. The wealthy Cræsus was formerly king of this country. The principal towns are,

Sardis, which was once its capital, but is now a poor village on the river Pactolus, about seventy miles to the eastward of Smyrna. This was one of the seven churches of Asia, but was destroyed by an earthquake; there are, however, still some noble ruins, which afford a proof of its ancient grandeur.

Laodicea, or Eskihisar, was situated on the eastern boundaries of Lydia; it was also one of the seven churches, and was a large city, as appears from its ruins, among which are three theatres of white marble almost entire, and a noble circus; but it is now uninhabited.

Philadelphia, or Alachsheyer, another of the seven churches, is situated in a fruitful plain, but is fallen much from its primitive grandeur; however, according to some travellers, it has still two thousand Christian inhabitants, who have four churches.

Thyatira, another of the seven churches, now called Akhisar, stands about thirty miles to the north-west of Philadelphia, near the south bank of the river Hemus, where are seen the ruins of several ancient marble structures, though the modern houses are only built with clay. It, however, carries on some trade for corn and cotton.

Magnesia, now Gusesthisar, situated on the river Mæander, was anciently a considerable city, as appears from its ruins, and is still a pretty large walled town, which trades to Smyrna in cotton and yarn.

Doris and Caria are usually joined together under the name of Adinelli, and are bounded by the river Mæander on the north, and by the sea on the south and west. The chief towns in Doris are,

Myndus, a sea-port situated on a small bay called Iasicus Sinus, and is the seat of a Turkish batha.

Halicarnassus, once the capital of Caria, but now a heap of ruins. It was famous for the tomb built by queen Artemisia, in honour of Mausolus, her husband, which was so superb a structure, that it was esteemed one of the wonders of the world; and from thence all magnificent tombs have obtained the name of Mausoleum.

Miletus, now Palatshia, was anciently a large city, and had a magnificent temple dedicated to Apollo; but is now only an inconsiderable village, consisting of shepherd's cottages.

Æolis and Ionia are likewise usually joined together, and form a long tract of country extending from north to south, and bounded on the west by the Archipelago or Ægean Sea. The ancient capital of Æolis was Cuma, which, with Phocæa, and some other ancient towns, lie opposite to the island of Lesbos.

Ionia lies to the southward of Æolis, and had several towns famous in history; these were,

Clazomene, a maritime town about twenty-eight miles to the south-west of Smyrna, and is now called Urla. It was a considerable city in the time of the Romans, but is now a mean village.

Colophon lies about thirty miles to the south of Smyrna, and claims the honour of being the birth-place of Homer.

The celebrated city of Ephesus was situated in a pleasant country fifty miles to the south of Smyrna, but is now only a poor village of twenty or thirty houses; though it is near a fine haven, and under the Romans was

was the metropolis of Asia Minor. This city was famous for the temple of Diana, esteemed one of the wonders of the world, it being four hundred and twenty-five feet long, two hundred and twenty broad, and supported by a hundred and twenty-seven marble columns seventy feet in height; but was destroyed by Erostratus, from no other motive but to eternize his name, who set it on fire the very night in which Alexander the Great was born. St. Timothy was the first bishop of this city, and St. Paul honoured the Ephesians with an epistle. There are still the remains of a Roman circus, a theatre, an aqueduct, and heaps of magnificent ruins.

That part which is at present inhabited is bounded on the east by a large plain that extends as far as the sea, and on the sides by high hills. The most remarkable building in this part is the old church of St. John the Evangelist, which had antiently four gates, but two of them are walled up. On the inside the roof is supported by four columns of porphyry, the shafts of which are twelve feet and a half in circumference, and thirty-six feet in height. It has two domes, and is covered with lead. As the Turks have converted it into a mosque, they have added a minaret, and adorned it after their manner; but its greatest ornaments, when it was a church, were carried to Constantinople to adorn the mosque erected there by Sultan Soliman; so that on the outside it makes but an indifferent appearance.

The largest and richest city at present in Asia Minor is Smyrna, or Ismir, which is situated in thirty-eight degrees twenty-eight minutes north-latitude, about a hundred and eighty-three miles west-by-south of Constantinople; and the goodness of its harbour has caused it to be rebuilt several times after it had been destroyed by earthquakes. This was one of the seven churches to whom St. John addressed himself in his Apocalypse. The town runs about half a mile along the shore, from whence it rises gradually on the side of a hill facing the sea. The houses of the English, French, and Dutch consuls are handsome structures; these, with most of the Christian merchants, are washed on one side by the sea, forming a street, named Frank-street, from its being solely inhabited by European Christians. The port is one of the finest of the Levant, it being able to contain the largest fleet; and indeed there are seldom fewer than an hundred ships of different nations.

A castle stands at its entrance, and commands all the shipping which sail in or out. There is likewise an old ruinous castle, near a mile in circumference, which stands in the upper part of the city, and, according to tradition, was built by the empress Helena; and near it is an antient structure said to be the remains of a palace where the Greek council was held when Smyrna was the metropolis of Asia Minor. They also shew the ruins of an amphitheatre, where it is said St. Polycarp, the first bishop, fought with lions.

The city is about four miles in circumference, and nearly of a triangular form; but the side next the mountain is much longer than the others. The houses are built low, and for the most part with clay-walls, on account of the earthquakes to which it is subject; but the caravanseras and some other of the public buildings have an air of magnificence. The streets are wide, and almost a continued bazar, in which great part of the merchandize of Europe and Asia is exposed to sale, with plenty of provisions; though these are not so cheap as in many other parts of Turkey, on account of the populousness of the place, and the great resort of foreigners. It is said to contain fifteen thousand Turks, ten thousand Greeks, eighteen hundred Jews, two hundred Armenians, and two hundred Franks. The Turks have nineteen mosques, two churches belong to the Greeks, one to the Armenians, and the Jews have eight synagogues. The Romans have three convents, one of the Jesuits, another of the Franciscans, and a third of the Recollects. There is also one of the fathers Della Terra Santa. Here resides an archbishop of the Greek church, a Latin bishop, who has a salary from Rome, with the title of bishop of Smyrna *in partibus infidelium*, and the English and Dutch factories have each their chaplain.

The walks about the town are extremely pleasant, particularly on the west side of Frank-street, where

there are several little groves of orange and lemon-trees, which being always clothed with leaves, blossoms, and fruit, regale several of the senses at the same time. The vines which cover the little hills about Smyrna afford both a delightful prospect and plenty of grapes, of which good wine is made. These hills are agreeably interspersed with fertile plains, little forests of olives and other fruit-trees, and many pleasure-houses, to which the Franks usually retire during the summer. In the neighbourhood of Smyrna is great plenty of game and wild-fowl, particularly deer and wild hogs, and the Franks frequently take the diversions of hunting and shooting. The sea also abounds with a variety of good fish. The European Christians are likewise allowed all imaginable liberties in the city, and usually clothe themselves after the European manner.

The chief commerce of this city consists in raw silk, silk stuffs, programs, and cotton yarn.

However, the unhealthfulness of the situation, and more especially the frequent earthquakes, from which 'tis said they are scarce ever free two years together, and have been felt forty days successively, are an abatement of the pleasure that might otherwise be taken here. A very dreadful one happened in June 1688, which overturned great part of the houses; and the rock opening where the castle stood, swallowed it up, and no less than five thousand persons perished on this occasion.

Near Smyrna are a great number of cameleons, an animal which has some resemblance to a lizard, but hath his back gibbous like a hog, and its feet have two claws before and three behind, which are not separated from each other till near the ends. It has a long tail like a rat, and is commonly as big, but it has very little or no motion with its head. The cameleons are in great abundance about the old walls of the castle, where they breed and lie in holes and heaps of ruins. Sir George Wheeler kept two of them twenty days, during which he made the following observations: their colour was usually green, darker towards the back, and lighter towards the belly, where it inclined to a yellow, with spots that were sometimes reddish and at others whitish; but the green often changed into a dark colour like that of earth, without any appearance of green; and the whitish spots often vanished; but sometimes turned into the same dirt colour, and at others into a dark purple. Sometimes from being green all over, they would be spotted with black; and when they slept under a white woollen cap, they would commonly, when uncovered, be of a white or cream colour; but they would also turn white under a red cap, for they never turned either red or blue, though they often lay under those colours; but being placed upon green they would become green, and upon the dark earth would change so as exactly to resemble it.

As our author was walking by the side of the hill near the old castle, he saw many that had changed themselves so as to resemble the colour of the speckled stone-wall, and were grey with spots like moss. He found one on the top of a green bush, which, when he first observed it, was of a bright green; but it no sooner perceived that he saw it, than it immediately dropped to the ground; he then lost sight of it; but searching, he observed it creeping away to a hole in the rock, it being changed to a dark brown, exactly like the earth; which was then, after a shower of rain, of that colour.

The power of thus changing its colour is given it by nature for its preservation; for it moves very slowly, lifting up its legs high, and not quick, as if it searched for hold to climb upwards, which it can do very well up a tree, a bush, or wall. When it saw itself in danger of being caught, it opened its mouth, and hissed like a snake.

The eyes of the cameleon are no less wonderful than the variation of the colours of the body: they are large in proportion to the size of its head, being generally bigger than a pea, and covered all over with a skin of the same substance with the body, the grain being in circles just to the centre, where there is an hole no bigger than a small pin's head, by which it receives light, which must make the angle of its vision very acute. The head being immoveable, it cannot immediately turn to ob-

ject; but to remedy this inconvenience it cannot only move its eyes backward and forward, upward and downward, but one forward and the other backward, or one upward and the other downward, one fixed on one object, and the other moving according to the motion of some other object.

The tongue is a kind of little trunk of a gristly substance, about half an inch long, and hollow, joined to its throat by a strong membranous and fleshy substance, in which it is sheathed when in the mouth. It will dart this above an inch out of its mouth, smeared with a glutinous substance to catch flies, which stick fast to it as to birdlime, and so are brought into the mouth. These flies are their ordinary known food, but, like many other animals of the same cold nature, as lizards and serpents, they will live a long time without sustenance.

Its tail is of very great use in climbing, for it will twine about any thing so fast, that if its feet slip, it will sustain and recover its whole body by it. Our author put one he caught into a glass so deep, that it could not reach near the brim with its fore-feet, nor could take any hold with its claws; and yet it got out, and almost escaped from him, as he afterwards saw, by standing upon its fore-feet, and raising itself up backwards, till it caught hold of the brim of the glass with its tail, by the help of which it lifted out its whole body.

Myfia and Phrygia Minor are bounded on the north by the Propontis, or Sea of Marmora; towards the east by Bithynia and Phrygia Major; on the south by Lydia; and on the west by the Egean Sea, or Archipelago. The principal river in this district is that which was antiently called the Granicus, which rises in the mountains of this country, and after running fifty or sixty miles from south to north falls into the sea of Marmora. This river is famous for the battle fought upon its banks by Alexander and Darius. In this province is also situated Mount Ida, where the poets represent Paris giving judgment between the goddesses. The chief towns were,

Troy, or Ilium, which was situated near the sea opposite the island of Tenedos, and rendered famous by Homer and Virgil for its ten years siege: but Mr. Wood observes, that there is not a single stone to shew its exact situation.

Troas Alexandria was seated to the southward of Troy, and was once the metropolis of the province, though it is now a ruinous place.

Pergamus is seated in a plain near the banks of the river Caicus. It was another of the seven churches, and was antiently a noble city. Parchment and tapestry are said to be first invented here; and here Galen received his birth; but it is now a very indifferent town, it having only one Christian church and a mosque.

Abydus, or Avido, a fortress opposite to Sestus, at the mouth of the Hellespont, is celebrated by the poets for the loves of Hero and Leander, and for the obstinate resistance made by the inhabitants against Philip of Macedon, who, when they could no longer defend the place, destroyed themselves. It is now the southern castle of the Dardanelles, thus named from Dardanus, a little town that lies to the southward of it.

Bithynia, now called by the Turks Becfangil, is separated from Europe only by the Thracian Bosphorus, and is so near Constantinople that Scutari, which stands on the Asian side, is esteemed only a suburb to that city. The principal towns are the following.

Nicomedia, or Ischmit, is situated at the bottom of a bay, in forty degrees forty-six minutes north latitude, fifty miles south-east of Constantinople. It received its name from Nicomedes, king of Bithynia, who enlarged it, and was once reckoned the capital of that kingdom. It was formerly a very large place, and the ruins of its antient buildings and fine palaces are very considerable. However, it is still a place of consequence, and contains thirty thousand inhabitants, who consist of Greeks, Armenians, Turks, and Jews. The Turks have twenty mosques; the Christians have also some churches, and it is the see of a Greek archbishop; the Jews have likewise two synagogues. Most of the ships of Constanti-

nople are built here, and the inhabitants carry on a considerable trade in silk, cotton, glass, and earthen ware.

Chalcedon, which stood two miles from the place where Scutari now stands, was once a flourishing city, but is now reduced to a poor village.

Nice, or Inic, was antiently a noble city, and is famous for the great general council assembled there in 325, who endeavoured to suppress the doctrines of Arius; and from its being the residence of the Greek emperors when Constantinople was taken by the Latins. It is situated in forty-seven degrees fifteen minutes north latitude, seventy-five miles south-east of Constantinople, in a pleasant country fertile in corn and excellent wine. The present city is large and pretty well peopled, the Jews inhabiting the greatest part of it: but there are now no remains of its antient splendor, except an aqueduct.

Piusa, by the Turks called Bursa, is the capital of Bithynia, as it was of the Ottoman empire before the taking of Constantinople. It is situated in thirty-five degrees fifty-three minutes north latitude, seventy-five miles south of Constantinople, upon several little hills at the foot of Mount Olympus, from which it is not above two or three leagues distant, and at the edge of a large and fine plain, full of mulberry and other fruit-trees. It is watered by so many springs, which descend from Mount Olympus, that almost every house has a fountain. The most considerable of these springs issues in a stream as large as a man's body, and being conveyed to the town by a marble aqueduct, is dispersed to every part of the city.

Bursa is about half a league in length, and is still surrounded by the antient wall it had when in the possession of the Christians, but is much out of repair, it being in several parts broken and ruinous. The mosques, which are very fine, are covered with lead, and adorned with domes. These structures are said to amount to above thirty. The caravanseras are magnificent and commodious. The bezzetinc, or exchange, is a large structure full of ware-houses and shops, containing all the commodities of the East, besides their own manufactures of silk. This city is in general very pleasant, and the quarter of the bazars is particularly neat and well paved. The city contains above forty thousand Turks, who alone are permitted to dwell within the walls; but the suburbs, which are vastly finer and better peopled, are filled with Jews, Armenians, and Greeks, of which there are said to be five hundred families of Armenians, four hundred of Jews, and three hundred of Greeks. The Jews came hither from Granada, in Spain, and it is said, still speak good Spanish. Here are the best workmen in all Turkey, and excellent imitators of the tapestry of France and Italy.

The grand Seignior's palace in this city is situated on a high rock, and enclosed with a double wall; but it is in a ruinous condition. Here they shew the sepulchres of the first Turkish emperors, and their sultanas, in small chapels covered with domes.

The baths of Calypso are a little more than a mile from the city, and are very handsome structures covered with domes, like those we have already described, and are so famous for the cures they have effected, that people come a hundred miles to receive the benefit of them.

Mount Olympus, which is situated in the neighbourhood of the city, is of a prodigious height, and the top of it barren and covered with snow; from thence Constantinople is supplied with it, though it is at one hundred miles distance. The middle of the mountain is planted with firs, and other trees, and the vallies beneath abound with a variety of fruits, particularly apples, grapes, mulberries, melons, and nuts. Flesh, fish, and fowl are no where more plentiful than at Bursa, and the fields around it would produce all manner of corn were they cultivated; but the tyranny of the Turkish government makes them sow little more corn than is necessary for their own immediate use.

Thus we have given a view of the whole continent of Asia, the great scene of action in the first ages of the world, and once the seat not only of the most mighty empires, but of the arts and sciences. From the ruins that

that have been described, and from the antient histories of these countries we may form some idea of the magnificence of their cities and temples, which exceeded in splendor every thing of the kind produced by the moderns in Europe; but this splendor and magnificence is no more, and while we judge of it from its ruins, we have reason to be humbled when we consider the instability of all human affairs, which involves in it not only the destruction of arts, but of cities erected with the most durable marble, that seem to have been founded with the expectation of continuing their grandeur to the latest ages, and of empires raised by valour, and supported by the utmost efforts of human policy.

The arts and sciences are now removed to Europe, and some of them are arrived to much greater perfection than ever they were known in the East. May these ever flourish! and while they are protected by moderate govern-

ments, founded on reason, and conducted by humanity and virtue, we may justly flatter ourselves they will never decay. It is not the religion of Mahomet or of Paganism that has banished the arts, depopulated countries, and converted the most fertile lands into barren deserts and uncultivated wilds; but savage ignorance, the lawless tyranny of despotic power, the lust of ambition, and those national vices, that degrade the human mind, and call down the resentment of offended heaven.

Indeed, governments founded on the mild laws of Christianity have a more solid basis; and where it shall prevail in all its purity, liberty and the arts shall go hand in hand; the thrones of princes will be as immoveable as the rocks and mountains; ambition will be confined within the bounds of equity; mankind will consider each other as brethren, and the law of nations will be the invariable law of nature and humanity.

C H A P. XXVIII.

Of the ASIATIC ISLANDS subject to the TURKS.

S E C T. I.

Of the Island of CYPRUS.

Its Situation, Extent, Climate, and Produce; with a concise Account of the Revolutions that have happened in its Government; of its most considerable Cities, and the Poverty of its Inhabitants.

THE island of Cyprus has been famous in all ages for the fertility of its soil, the excellence of its climate, and the advantages of its situation. It lies between the thirty-fourth and thirty-sixth degree of north latitude, and between the thirty-third and thirty-fifth degree eight minutes east longitude. It is sixty-nine miles south of the coast of Caramania or Cilicia, and thirty-six west of the coast of Syria. This island stretches from the south-west to the north-east, and is about one hundred and fifty miles in length, and seventy in breadth in the broadest part.

This island was in ancient times consecrated to Venus, who was stiled by the poets the Cyprian goddess, probably from the wantonness of its inhabitants. The longest day is fourteen hours and a half, and the weather in summer is extremely hot, so that sometimes their brooks and even their rivers are dried up. It is said, that in the reign of Constantine the Great, this island had no rain for thirty-six years together, on which account it was in a great measure deserted.

It abounds with corn, wine, oil, sugar, honey, cotton, allum, wool, verdigris, turpentine, all sorts of metals, and most excellent salt. They have likewise several kinds of earth fit for the use of the painters, particularly red, yellow, and black; but with these advantages they are subject to swarms of locusts, which visit them in the hot season, appearing at a distance like clouds; and were they not driven into the sea by a north wind, which happens about that time, would devour all the fruits of the earth: they have also great plenty of flesh, fish, and fowl.

This island was antiently governed by kings, and it had nine of them when it was reduced by Cyrus, who rendered them all tributary to himself. Long after this the island was conquered by Alexander the Great, and upon the division of his empire, it fell to the share of Ptolemy king of Egypt, under whose successors it remained, till the Romans, without any colour for invading it, sent Portius Cato to reduce it under their power, which he accomplished and brought back to Rome the spoils of the island, which amounted to seven thousand talents. After the division of the Roman empire, it belonged to the Greeks; from whom it was taken by the

Saracens, but was recovered from them and governed by dukes or princes. In 1191 it was conquered by Richard I. king of England, who putting in here for fresh water in his voyage to the Holy Land, met with a very hospitable reception; in return for which he subdued the island, and transferred his right to it to Guy Lusignan, the titular king of Jerusalem, whose family held it for many generations. Under these princes it was divided into twelve counties, containing forty-eight great towns, and upwards of eight hundred villages. The Venetians obtained the possession of it in 1473, and kept it almost an hundred years; but it was at last taken from them by Soliman II. emperor of the Turks, after a long and brave defence.

The capital of the island, named Nicosia, was formerly the residence of their kings, as it is now of the beglerbeg or viceroy. It stands near the middle of the country, and is about three miles in circumference; but is fallen to decay since its being in the power of the Turks. The cathedral, which was dedicated to St. Sophia, is converted into a Turkish mosque. In the city are three or four Greek churches, and it is still the see of an archbishop, who has three suffragans under him; these are the bishops of Larneza, Cerenes, and Batto. The Latins and Armenians have also several churches there.

The other towns most worthy of notice are, Famagusta, the antient Salamis, a port town on the east part of the island. It had a good harbour defended by two forts; which are opposite to each other; but it is now almost choaked up, and has consequently lost its trade. In the year 1570 it was taken from the Venetians by the Turks after a vigorous defence, and a siege which lasted six months; when, though the place surrendered on honourable conditions, the cruel conquerors, barbarously slayed the Venetian governor alive, and murdered the inhabitants in cold blood.

Paphos, now called Baffo, is situated at the west end of the island, and is a large and agreeable place. There are considerable ruins near the port, particularly some broken columns, which probably belonged to the temple of Venus.

In short, though this island has several good ports; and though it affords all the commodities that can be desired for carrying on a great trade, it is at present thinly peopled, and not half cultivated. Long ago a Turkish basha destroyed all the sugar-canes, to prevent the Cypriots growing too rich; an evil which there is now no reason to fear; for at this day it affords the clearest proof how much a bad government can defeat the kind intentions of nature; since, in spite of all the advantages that a country can possibly have, there never was a more dismal

mal or desolate place than this island is at present. From having some millions of people, it has now scarce thirty thousand : from a climate that produced a perpetual spring, it is become both unwholesome and unpleasant : from cities and towns that extended to each other, there are only villages and heaps of ruins ; and from the greatest affluence, the inhabitants are reduced to penury. Thus the face of modern Cyprus seems to refute all that the ancients have said in its favour. Such are the dire effects of an arbitrary and despotic government !

S E C T. II.

Of the Island of RHODES.

Its Situation, Extent, Climate, Soil, and Produce : with a Description of the City of Rhodes, the Capital of the Island, and of the famous Colossus.

WE shall next proceed to Rhodes, which is situated between the thirty-sixth and thirty-seventh degrees of north latitude, about two hundred and fifty miles to the westward of Cyprus, and not above twenty to the south-west of Nátolia. It is about forty miles in length, and fifteen in breadth, and has formerly had the names of *Ethraza*, *Asteria*, *Corymbia*, and some others.

The air is good, and the soil fertile ; but, as in other places subject to the Turks, is badly cultivated. The country is exceeding pleasant, and is clothed with trees and herbage always green ; a day scarce ever happens in which the sun does not shine out. Their wines are much admired, and the country affords such plenty of almost every thing that can render life agreeable, that it gave occasion to the fiction of its having golden showers. It does not indeed abound with corn, but then the inhabitants are well supplied with it from the neighbouring continent of Nátolia.

This island was subject to the Greeks, from whom it was taken by the Saracens ; but in 1309 the knights hospitallers of Jerusalem took it from them and held it above two hundred years, during which they resisted the whole Turkish power : but at last it was taken by the Turks under Soliman II. in 1522, by the treachery of *Andrea d'Amaral*, chancellor of the order ; who, being displeased at not being chosen grand-master at a late election, informed the Turks of their weakness by a letter shot to them on an arrow.

In the island is one town of the same name, and several villages that are well inhabited. The city of Rhodes is situated on the north-east part of the island, and has two harbours ; but that called the great port is not very safe when the wind is easterly. On the right at the entrance of this port is a tower, built by the Turks, in the place where the old tower of St. Nicholas stood. It is well furnished with cannon, has a curtain which reaches to the walls of the town, and a bastion behind it. Opposite to this tower is the castle of St. Angelo, which is somewhat ruinous.

This castle and tower were erected in the place where stood the feet of the great Colossus, one of the seven wonders of the world, which was so large that a ship under sail might pass between its legs. This statue, which was of such an enormous size as thus to straddle fifty fathoms, represented Apollo, and was cast entirely of brass by *Chares of Lyndus*, a town in the isle of Rhodes, who was twelve years in making it ; it was seventy cubits high, and every part being in proportion, the thumb was as thick as a man could grasp in his arms ; every finger was of the size of an ordinary statue, and, for the direction of vessels into the harbour at night, he held a light-house in his hand. This prodigious statue was thrown down by an earthquake fifty or three score years after its being erected, and is said to have lain on the ground till the Saracens made themselves masters of Rhodes, who having beaten it to pieces fourteen hundred and sixty-one years after it was made, sold it to a Jew ; who having carried it by sea to Alexandria, in 954, there loaded nine hundred camels with the metal. But after all, *Du Mont* has endeavoured to prove, that it is probable, the story of the Colossus is a fable ; some other authors have been of the same opinion, and indeed the

extravagant dimensions ascribed to it, and such a quantity of brass being suffered to lie on the ground for so many ages, would tempt the most credulous to doubt the truth of the relation.

The port of the galleys, which is covered by the castle of St. Erme, is a good harbour ; but its mouth is so narrow, that only one galley can enter at a time. On the sides of this port is a piazza, with some trees and a fountain, and at the bottom of it is the arsenal, where the galleys and saics are built. A little above the port is a burying-place, in which are fifteen or twenty domes of free-stone, well built, and most of them supported by four arches. These were the sepulchres of the beys, or other persons of distinction in Rhodes, who had been killed in the wars.

Part of the city stands on the rising of the hill, and it is three miles in circumference. It has high walls planted on the top with salions, and below are port-houses for great cannon. It has three gates ; one to the sea where corn is sold, and two on the land-side. The streets are broad, straight, and well paved with small stones, and for the most part covered on each side with penthouses ; but the largest is paved in the middle from one end to the other with marble. It has several handsome buildings, among which is St. John's church, which is turned into a mosque. There are still to be seen the apartments of the knights of St. John of Jerusalem, and the palace of the grand master ; but they are very much decayed. This palace is seated on the highest part of the hill, and is now converted into a prison.

The inhabitants consist of Turks, Jews, and Christians ; but the latter have only shops within the walls, and are obliged to have their dwellings without the city, and to retire there every night.

S E C T. III.

Of the Island of LESBOS, or MYTELENE.

Its Situation, Extent, Climate, and Produce. Of Castro, its present Capital, and of the great Men who have rendered this Island famous.

THE island of Mytelene, antiently called Lesbos, is situated in the Archipelago, and extends from thirty-seven to thirty-nine degrees fifteen minutes north latitude, and is about fifty miles in length and twenty-five in breadth. Part of it is mountainous, cool, and covered with trees ; and there are many fertile plains which produce good wheat, excellent oil, the best figs in the Archipelago, and its generous wine, which was commended by Aristotle and Horace, still preserves its reputation. The sea affords plenty of fish, especially oysters, which are sent from hence to Smyrna.

This was a very considerable island in the time of the Romans ; for Cicero and Vitruvius speak much of its magnificence ; and indeed fragments are every where to be seen of its antient grandeur, as broken columns, chapiters, bases, friezes, and the like, of the finest marble, curiously wrought, and interspersed with inscriptions.

The women of the island have always been noted for their freedom and the looseness of their manners ; but, though they are not now so bad as they were formerly, they go with their breasts quite naked.

The chief town, named Castro, and antiently Mytelene, is situated on a rocky promontory in the north part of the island, and has two ports. The town is neither large nor well built, but has a castle, with a strong garrison for the defence of the island against pirates, who are very numerous in these seas ; and there are above a hundred villages in the country.

Few islands have produced men of greater genius ; but all their lectures of philosophy, it seems, were far from reforming the morals of the people ; for it was a proverbial saying in Greece, when speaking of a profligate fellow, that he lived like a Lesbian. Theophrastus and Phanios, the disciples of Aristotle, and the famous Arion, who is said to charm the dolphins with his music, with Pittacus, one of the seven wise men of Greece, and Sappho, the celebrated poetess, were natives of this island.

The famous Epicurus read public lectures here; and Aristotle, with other great men, resided here a considerable time. It is now subject to the Turks, and a cadi, who resides at Castro, has the civil administration of the government, while an aga of the janizaries has the command of the soldiers.

SECT. IV.

Of the Island of CHIOS, or SCIO, called by the Turks SAKI SADUCI.

Its Situation, Extent, Soil, and Produce. The Persons, Dress, and Manners of the Inhabitants. Of the city of Scio, and its being taken from the Turks by the Venetians, and conquered back from them by the Turks; on which the Latins, being charged with favouring the Venetians, were deprived of their Privileges. Of the other Towns and Villages, with the Manner of extracting Mastic from the Lentisk-Tree. An Account of Neamoni, a rich Monastery of Greek Monks. Of the pretended School and House of Homer.

CHIOS, or Scio, is one of the most beautiful and pleasant islands in the Archipelago. It is situated near the coast of Natolia, to the north-east of Samos, and to the south of Mytelene, and extends from thirty-eight degrees eight minutes to thirty-eight degrees thirty-seven minutes north latitude. It is thirty-two miles in length, and fifteen in breadth.

The isle of Chios is very subject to earthquakes; it is extremely mountainous and stoney, and has so little rain, that every spring the Greeks, Latins, Jews and Turks make processions in order to obtain it: yet it has been called the Paradise of Greece; for the mountains, which are now pretty bare, were formerly covered with woods, and in some places they still abound with abundance of citron, orange, olive, mulberry, myrtle, and pomegranate trees, without reckoning mastic and turpentine.

The country produces corn, but not sufficient for the inhabitants, who therefore import it from time to time from the continent; but as for wine, Chios has enough and to spare, and therefore considerable quantities are exported to the neighbouring islands. It is pleasant and stomachic, and Athenæus says, that the wines of Scio help digestion, are wholesome, and exceed all other wines in deliciousness of taste.

The inhabitants, says Tournesfort, plant their vines on the hills: they cut their grapes in August, and having suffered them to dry for seven or eight days in the sun, they press them, and let them stand in tubs to work; the cellars being all the while close shut. In making the best wine they mix among the black grapes a sort of white one, which smells like a peach kernel; but in making nectar, which is so called even to this day, they make use of another kind of grape somewhat styptic.

In short, there is such plenty, that every thing is extremely cheap, and excellent partridges may be had for a trifle, as they keep them tame, and have keepers who drive them out in the morning, and whistle them in at night, which call they always obey.

The men are tall and well shaped, but have very disagreeable countenances: but their women are beautiful, and their faces extremely fair. Mr. Thevenot, however, observes, that their breasts are scorched with the sun; which, he says, is the more surprising, as they take as little care of the face as of the breast. They are neat in their dress, wearing very white linen, and the finest stuffs they can get; but are not permitted to wear gold, silver, or jewels.

Their vivacity, wit, and good humour, are great additions to their natural charms. They are extremely talkative, and both sexes are fond of dancing: on Sundays and holidays they dance promiscuously all night, both in the cities and villages, and freely allow strangers to join with them. They are so far from being jealous, that the women stand at the doors and talk with the men who pass by, and will be as merry and familiar with strangers as if they had been long acquainted. Even the women of distinction go to market to buy provisions, and carry them home openly through the streets.

The city of Scio is large, and the best built of any in the Levant. The houses are handsome and commodious; some of them are terraced, and others covered with tiles: for the Chiots have retained the Genoese method of building; that people having embellished all the towns of the East where they have been settled.

The castle is an old citadel, built on the edge of the sea, and is said to be garrisoned by fourteen hundred Turks. It is defended by round towers, and an indifferent ditch; and on the inside there are only some clusters of houses inhabited by the Turks, and a neat mosque.

The port of Scio is a place of rendezvous for all the ships that either sail to Constantinople, or from thence into Syria and Egypt; yet the harbour is none of the best, for at present it has only a very indifferent mole, built by the Genoese, level with the surface of the water. The entrance is narrow and dangerous on account of the rocks, which are but just covered, and could scarcely be avoided, was it not for a light-house.

Before we leave this city, it is proper to observe, that Antonio Zeno, captain-general of the Venetian army, came before the town on the twenty-eighth of April, 1694, with fourteen thousand men, and attacked the castle from the sea, the only place of strength in the island, when it held out no more than five days, though it was defended by eight hundred Turks, supported by above a thousand men well armed, who might have thrown themselves into it without the least opposition on the land-side: but the next year the Venetians lost it with as much expedition as they had before obtained it. Their terror was so great, that they left behind them their ammunition and cannon; and their troops fled in such disorder, that it is a common saying in the island, that the soldiers took every fly for a turban.

The Turks entered it as a conquered country, and the Greeks throwing all the blame on the Latins, they were from thenceforward forbid to wear hats, and obliged to quit the Genoese habits, which they had worn till that time: they were likewise ordered to alight from their horses at the city gate, and to salute with the greatest respect the meanest Mussulman. Before this event the Romish priests bore the host to the sick in full liberty at noon-day; the procession of Corpus Christi was made with all its formalities, the clergy walking in their proper habits, under canopies, and bearing censers in their hands; in short, the Turks used to call this island *Little Rome*: for, besides the churches in the country, the Latins had seven in the town: but, upon this change, the cathedral, and the church of the Dominicans were converted into mosques; the church of the Jesuits was turned into an inn: those of the Capuchins and the Recolects, the lady of Loretto, and that of St. Anne, are all pulled down. The Capuchins had also within five hundred paces of the town the church of St. Roch, and this has shared the same fate with the rest. The Latin bishop was forced to fly to the Morea, and the priests who remained behind were made subject to the capitation-tax, but were afterwards exempted on the application of the French.

The Greek bishop remains in the same circumstances as before the enterprise of the Venetians, having no less than three hundred churches under him, and the island is full of chapels; their monasteries and nunneries also enjoy large revenues. The most considerable of the former is that of Neamoni, or the New Solitude, which is situated above five miles from the city, and annually pays five hundred crowns capitation-tax to the Turks. This monastery is very spacious, and built in the form of a castle. No woman is allowed to enter it. There are commonly a hundred and fifty Greek monks under the government of an abbot, and they are never to exceed two hundred. When any places are vacant, those who are willing to supply them must pay a hundred piasters, and come with their whole estates into the convent, where they may enjoy them for life, and then the estates must be left to the convent, unless any one has a kinsman who will become a monk, in which case one-third may be given to him, on condition that at his death that must also go to the convent. They there live every day upon black bread, bad wine, and rotten cheese; and if they have any thing else, they must procure it for themselves;

elves; and indeed some live well on their estates, and keep a horse to ride out for pleasure. However, on festivals and Sundays they eat all together in their hall or refectory. This monastery is said to be endowed with an eighth part of the revenue of the whole island, and some say much more, having no less than fifty thousand crowns annually paid them in money.

This monastery stands on a little hill in a very solitary place, surrounded by rugged mountains and precipices; the Greeks always pitching upon such situations for their religious houses, quite contrary to the Catholics, who place their monasteries in the most desirable situations. The church of this convent is, however, esteemed one of the best in the Levant, and is said to be adorned with thirty-two columns, whose shafts and capitals are of jasper dug in the island. It has also many paintings; but they are badly executed, and make a very disagreeable appearance, in spite of the gilding with which they are covered.

As to their nunneries, they are very different from those of the Christians in Europe. Mr. Thevenot entered one of them, where he saw both Christians and Turks; and having entered the chamber of one of the sisters, he says he found her kind even beyond the bounds of Christian charity. These nuns purchase a chamber on their being admitted into the house: they go abroad when they please, and may leave the convent if they think fit. They are usually employed in embroidery in gold, silver, or silk, in which the Greeks are very skilful, and the flowers they work upon their handkerchiefs and purses are very beautiful.

The island of Chios, besides the capital, contains sixty towns and villages, the principal of which, named Cordomolo, has about five hundred inhabitants. The country round it is very fertile and well watered, yielding annually about a hundred and seventy tons of wine.

At five miles distance is a fine valley, half a mile long, where is a spring of water to which there was a descent of twenty-five beautiful marble steps, but these are all removed; and at the end of the valley was formerly a temple of fine ash-coloured marble, but it has been pulled down, and the stones broken, only for the sake of the iron and lead used in joining them together.

Beyond this valley is Vichi, a village inhabited by three hundred persons; and beyond it is Cambia, which has an hundred inhabitants, and is surrounded by rocks, hills, and woods of wild pine-trees, which they fell for timber to build gallies.

In a valley below this last village arises a rock that is almost inaccessible, and on the top of it is a small castle, opposite to which is the Mount of St. Elias, the highest place in the island; for it may be seen from Tenedos, which is above an hundred miles distant. On its top is a church dedicated to St. Elias, which is usually covered with mist and snow; and in the middle of the mountain is a large spring that waters the surrounding fields, which are planted with a variety of fruit-trees.

Volisso is a considerable village, seated on a hill, and contains about three hundred houses. It has a castle built by the famous Belisarius, general to the emperor Justinian, who was forced on shore by a storm. The adjacent country is very pleasant and fertile, and the inhabitants annually raise five thousand pounds weight of silk.

There are twenty-two villages in the island that cultivate lentisk trees, from whence mastic is produced. They begin to make incisions in those trees on the first of August, cutting the bark cross-ways with very large knives. Next day the nutritious juice distils in small tears, which by little and little form the mastic grains; for they harden on the ground, and are carefully picked up from under the trees. The height of their harvest is in the middle of August. They indeed make other incisions towards the end of September; but the trees then afford mastic in smaller quantities. They sift this gum, to clear it from the dust. These villages are said to produce about one hundred thousand chests of mastic, of which three hundred chests of one hundred weight each are annually paid to the Grand Signior. This mastic is allowed to be the best in the world. It is a white gum

which enters into the composition of many ointments, and is chewed by the Greeks to whiten their teeth and sweeten their breath. The sultanas consume the greatest part of that designed for the seraglio; they chew it by way of amusement, and to give an agreeable smell to their breath, especially in a morning fasting; they also put some grains of mastic in perfuming-pots, and into their bread before it goes to the oven. In short, it is esteemed beneficial in distempers of the stomach; it stops bleeding, and fortifies the gums.

The principal of these mastic towns is Callimacha, which has two gates, six Greek churches, and a nunnery. It is well peopled, and round it are said to be thirty churches belonging to the Greeks.

After mentioning the mastic, it will be proper to take notice of the turpentine tree, which grows here without culture on the borders of the vineyards, and by the highway side. It is about as tall as the lentisk tree, and has a reddish leaf. They wound the trunk with a hatchet, between the months of July and October, on which the turpentine flows down on a flat stone set under the trees to receive it. This liquor is an excellent natural balsam, and a noble stomachic.

Of their figs they make a kind of brandy, of which they export great quantities to the neighbouring islands.

The olives of Scio, when they have a very good crop; do not produce above two hundred hogheads of oil.

Their silk is a more valuable commodity, for they annually raise from the worm about thirty thousand pounds weight of silk, which is most of it used in the island in the manufactures of damask, taffety, sattin, velvet, and other silk stuffs, with some of which they mix gold and silver. With these they carry on a considerable commerce to Egypt, and the maritime cities of Natolia and Barbary: but they are said to be so very sharp and dishonest in their dealings, that a stranger ought to have all his wits about him to avoid being cheated.

This island has produced many extraordinary men, and the Chiois not only pretend that Homer was their countryman, but still shew his school; which is at the foot of mount Epos, by the sea-side, about four miles from the city of Scio: it is a flat rock, in which they have hewn a kind of round basin, twenty feet in diameter, the edge made so as to sit upon. From the middle of this basin rises a square stone about three feet in height, and two feet eight inches broad, on the sides of which were antiently carved certain animals, which are now so disfigured that it is impossible to know what they were designed to represent, though some fancy they bear the resemblance of lions. Upon this square stone the master was supposed to sit in the midst of his scholars.

Besides Homer's school they shew his dwelling-house, where he composed most of his poems, which, no doubt, must be in a very ruinous condition, as Homer lived nine hundred and sixty-one years before the birth of Christ. It stands in a place which bears that poet's name, in the north part of the island, near the fields which produce the wine called nectar. But it is very uncertain whether Homer was a native of Scio, as seven great cities contended for the honour of his birth, which he seems to have industriously concealed.

Learning is, however, now out of use, and the people in general are involved in the most profound ignorance. Those in affluent circumstance sit whole days talking under the trees. They are also fond of pleasure, and are apt to drink to excess.

In the whole island there are not above ten thousand Turks, and three thousand of the Latins: but the Greeks are said to amount to one hundred thousand.

With respect to the government of the island, it is in time of peace under a cady, or civil magistrate; but in war the forces are commanded by a basha. An aga of the janizaries, with an hundred and fifty men of that body, also resides there in time of peace, and with double that number in time of war.

There are three degrees of Greeks in this island, who are differently taxed; those of the first rank pay annually ten crowns a head, the next three crowns, and the meanest two crowns and a half a head. The Greeks are allowed to chuse twelve of their own number in the city,

city, to regulate the other taxes, and to preside over the community; and in each village there are six chosen, who decide most of their differences, so that they seldom refer their affairs to the decision of the cady.

S E C T. V.

Of the Isle of SAMOS.

Its Situation, Extent, Climate, Soil, Minerals, Vegetables, and Animals. The Number of the Inhabitants, and the Nature of their Government.

THE island of Samos is situated in the Archipelago over-against Ephesus, and not above six miles from the continent of Natolia. It extends from thirty-seven degrees forty-five minutes to thirty seven degrees fifty-seven minutes north latitude, it being about thirty-two miles in length and fifteen in breadth.

The air of this island is generally healthful, except in the low marshy grounds; and it is observed here, as in most other islands of the Levant, that they have seldom any rain, thunder, or tempestuous weather, except in the winter; while in our climate we have most thunder, and the heaviest showers in summer. A chain of mountains extends through the middle of the island from east to west. These were formerly called Amphelos, from most of the mountains being of white marble; but they are covered with a strata of earth of such depth, as to produce trees and plants, and are watered by fine springs. The most considerable of these streams is that of Metelinous, which flows southward into the sea. In the low lands are iron mines, oker, and emery.

The port of Vati on the north part of the island is so capacious as to be able to receive a large fleet, and is justly esteemed the best in the island.

The port of Scitan is on the west coast, and that of Tigani on the south. This last was the port of the ancient city of Samos.

This island is incumbered with mountains, rocks, and precipices, but the plains are fertile and pleasant; and the mountains are covered with two sorts of pines, the one a beautiful kind which rises to a great height, and is fit for masts, and yields a great quantity of turpentine. The others are of the common sort.

The country produces corn, and abundance of excellent muscadine grapes, apples, melons, pomegranates, olives, mulberry-trees, lentils, kidney-beans, and white figs, four times as large as the common sort, but not so well tasted: their silk is very fine, and their honey and wax admirable.

The horses and mules of Samos are serviceable, but are not admired for their beauty. The inhabitants have considerable herds of oxen, sheep, goats, and hogs, with hares, and other game in great plenty.

This island also abounds with wild fowl, as woodcocks, snipes, partridges, turtle-doves, wood-pigeons, wheat-eats, and thrushes; besides which their poultry are excellent.

The present inhabitants of Samos are computed to amount to twelve thousand men, almost all of whom are Greeks, except the cady, the aga, and his lieutenant, who are chiefly concerned in levying the Grand Seignior's duties; for with respect to the civil government and the administration of justice, the Greeks of the several towns and villages are allowed to choose their own magistrates. The Samians live at their ease, and enjoy greater freedom than the Christians in any other part of the Turkish dominions. There are about two hundred papas or priests in the island, and a much greater number of monks, who have three monasteries. There are also four nanneries and above three hundred private chapels. The bishop of the island resides at Cora, and has a revenue amounting to about two thousand crowns per annum.

The chief town is Cora, which is situated on the south side of the island within two miles of the sea, adjoining to the ruins of the ancient city of Samos. It stands in a fertile pleasant country, but is not very healthful, because

the waters, which formerly discharged themselves into the sea, now stagnate in the plain. This town contains about six hundred houses, but many of them are uninhabited.

The city of Samos is entirely destroyed. The north part of it stood upon a hill, and the other ran along the sea-shore from port Tigani, which is two miles from Cora, to cape Juno. Tigani was the galley port of the antients, and was built in the form of an half-moon; on the left horn of which was the famous pier, which Herodotus esteems one of the three wonders of Samos, it being twenty fathoms in height, and carried above two hundred and fifty paces into the sea. From this port begins the walls of the upper town on the declivity of a rugged mountain. The ruins of these walls shew that they were very magnificent, they being ten or twelve feet thick, with marble towers at proper distances.

The brow of the mountain next the sea was covered with buildings in the form of an amphitheatre, and a little lower may still be seen the place where the theatre stood.

On descending from the theatre towards the sea, you see a multitude of broken columns, some fluted and others plain, lying in such order as evidently shew that they once supported temples, or formed porticos.

The city appears to have taken up in breadth all the fine plain between Cora and the sea, which is upwards of two miles in length, and to have extended as far as the river which runs beyond the ruins of Juno's temple, which, according to Strabo, was filled with pictures and statues, among which were the ives of Jupiter and Juno. Water was brought to the city from the head of the river Metelinous, by a noble aqueduct cut through a mountain with great labour and art.

The most considerable town in the island next to Cora, is Vati, already mentioned, which is situated on the north side of the island, on the descent of a mountain, within a mile of the port, and contains about three hundred houses, with five or six chapels, all of which are very ill built. Besides, there are several large villages scattered through the country.

Besides these towns there are several large villages, the chief of which are Poleocastro, Maratrocampo, Carlovassio, Castania, Fourni, Pyrgos, Platano, and Comaria.

S E C T. VI.

Of NICARIA, or ICARIA, and STANCHIO, or ISOLA LONGO, formerly called Coos.

Their Situation, Extent, and the Face of the Country. Their Produce and Antiquities.

OPPOSITE to Samos is the little island of Nicaria, antiently called Icaria from Icarus, the son of Dædalus. It extends from twenty-seven degrees to twenty-eight degrees forty minutes north latitude, and is full of rocks, in which the inhabitants dwell in caverns. These, who are very poor and ill clothed, are of the Greek communion, and amount to about three thousand. They apply themselves to swimming and diving for sponges, and for such goods as are lost by shipwrecks. The richest men in the island, says Mr. Thevenot, give their daughters to the best divers, who are tried before the maid and her father, and he who remains longest under the water wins her. The Grand Seignior's tribute is paid in sponges. They have vineyards among the rocks, and of the grapes make a sort of white wine as clear as water, which passes by urine as soon as it is drunk. With this wine, and with wax and honey, they trade to Chio. The inhabitants are strong and well-shaped, but the same author adds, the women are mistresses; and as soon as the husband arrives from any place in his boat, the wife goes to the sea-side, takes the oars and carries them home, after which the husband can dispose of nothing without her leave.

The Greek emperors of Constantinople banished those persons of quality who had offended them, to this island.

Stanchio, or Isola Longo, formerly called Coos, is situated to the north-west of Rhodes about seventy miles to the south of Samos, in thirty-seven degrees twenty-seven minutes north latitude, and is about eighty miles in circumference.

This island affords an agreeable prospect on approaching it; for it is in general a fine level country, rising gradually into hills towards the east, from whence several small rivulets fall into the plain, and render it extremely fertile. The wines of this island were admired by the persons of nice taste in antient Rome. Here are also a great number of cypresses and turpentine trees, with many other beautiful and medicinal plants.

Mr. Thevenot mentions a cypress-tree in this island of such prodigious extent, that two thousand men might shelter themselves under its branches, which were supported by pillars, and under their shadow were barbers shops, and places of refreshment where people met to regale themselves in the open air.

Stanchio has one large town, which is of the same name

with the island: it has a good harbour, and is defended by a castle. Here the Turkish gallies frequently lie, and here their ships touch in their passage from Constantinople to Egypt.

In this island there antiently stood a temple dedicated to *Æsculapius*; and it was also famous for giving birth to *Hippocrates*, *Ariston*, and several other eminent physicians and philosophers; and particularly to that celebrated painter *Apelles*, who drew the famous picture of *Venus* rising naked from the sea, which being placed in one of the principal temples in the island, was from thence carried to Rome and dedicated to *Cæsar*; that goddess being esteemed the mother of the *Julian* family, and on this account, it is said, the *Coans* were freed from a great part of their annual tribute.

Most of the present inhabitants are Greeks, except the garrison of the town and castle, who are Turks.

These are all the islands worthy of notice in this part of Asia; and having now as fully considered that grand division of the earth as the nature and proposed length of this work will admit, we shall carry our readers to Africa, which will afford new subjects of useful entertainment and geographical knowledge.

S Y S T E M OF G E O G R A P H Y.

B O O K II.

Of AFRICA in general.

AFRICA, one of the four principal divisions of the earth, is a peninsula of a prodigious extent, joined to Asia only by the narrow isthmus of Suez, between the Red Sea and the Mediterranean. It is bounded on the north by the Mediterranean Sea, which separates it from Europe; on the east by the Red Sea, which, with the above isthmus, divides it from Asia, and by the Eastern Ocean; on the south by the Southern Ocean; and on the west by the great Atlantic Ocean, which separates it from America.

Africa is generally represented as bearing some resemblance to the form of a pyramid, whose base, from the isthmus of Suez to Tangier, is about two thousand miles; and its length, from the Cape of Good Hope, the top of the supposed pyramid, to the most northern part, is about three thousand six hundred miles; and in the broadest part of the base, from Cape Verd to Cap Guardafeu, it is three thousand five hundred: the whole extending in length from twenty-eight degrees south to thirty-five degrees north latitude, and in breadth from thirty-three degrees east to seventeen degrees west longitude from London.

As the equator divides this extensive country almost in the middle, and the far greatest part of it is within the tropics, the heat is in many places almost insupportable to an European; it being there greatly increased by the rays of the sun from vast sandy deserts. The coasts, however, are generally fertile, and most parts of this region are inhabited, though they are far from being so populous as either Asia or Europe. From what has been said, the reader cannot expect to find here a variety of climates. In few parts of Africa snow ever falls in the plains, and it is generally never found but on the tops of the highest mountains; and the natives would as soon expect that marble should melt, and flow in liquid streams, as that water by freezing should lose its fluidity, be arrested by the cold, and ceasing to flow, become like the solid rock.

The arts once flourished in Egypt, at Carthage, and in several other places in the north of Africa; but they are fled, and scarce in any place but Egypt is a stone left to proclaim the magnificent buildings that did honour to their skill in architecture. In the north of Africa commerce carried the blessings of nature to distant regions, and secured a friendly intercourse of arts, of manufactures, and of the superfluities of each country; but little commerce now remains, and the ships and galleys, instead of being employed in trade, are sent out in search of prey,

to strip the honest merchant of his treasures, and enslave those whom they plunder. In short, these unhappy people, instead of being humanized by Christianity, which once spread its mild influence over a considerable part of these countries, hate the name of Christian, and among them barbarity, superstition, and all the miseries that flow from tyranny and despotic power, prevail.

All this, however, only relates to the north of Africa; all the rest of that continent was long unknown to the moderns. The discoveries antiently made by the Carthaginians were forgotten, and the Portuguese, who discovered the western coast of Africa, were about sixty years employed in that task before they reached the Cape of Good Hope in 1487, before which time it was entirely unknown to the Europeans; and indeed the inland parts of Africa are still in a great measure undiscovered.

The principal rivers in this part of the earth are the Nile, which dividing Egypt into two parts, discharges itself into the Mediterranean, the Marbea, Gondet, Barodus, Taflet, Niger, Senegal, Gambia, the river of the Elephants, and several others which fall into the Atlantic Ocean; the river of St. Christopher, of the Holy Ghost, St. Jago, Zebce, Magadoxa, and some others of inferior note, which empty themselves into the Eastern Ocean; besides several inland streams. Its principal lakes are those of Dambea, Zafsan, and Zambre, or Zaire.

Africa has, however, a great scarcity of water, some large districts being entirely destitute of that necessary element; and in some parts are vast tracts of light and barren sands, which the wind sometimes blows in such prodigious quantities, as to bury whole caravans, and suffocate the unfortunate traveller.

Africa has likewise many high and extensive mountains, the most remarkable of which are, 1. The Atlas, which had its name from a king of Mauritania, a great lover of astronomy, who used to observe the stars from its summit, on which account the poets represent him as bearing the heavens on his shoulders. These mountains extend from the Western Ocean to Egypt. 2. The mountains of the Moon, called by the Spaniards Montes Claros, which are still higher than those of Atlas. 3. Those of Sierra Leona, or the mountain of the Lions, which divide Nigritia from Guinea, and extend as far as Ethiopia. These were stiled by the antients The mountains of God, on account of their being subject to thunder and lightning; and 4. The Pike of Teneriffe, which

is said to be still higher than any of the rest, and is situated on an island of the same name near the coast.

The whole continent of Africa is divided into the following states and kingdoms. On proceeding from north to south along the eastern side are,

- I. Egypt.
- II. Abyssinia, or Upper Ethiopia, comprehending Nubia.
- III. The coast of Abex and Anian.
- IV. Zanguebar and Sofala.
- V. Terra de Natal, and Caffraria, or the country of the Hottentots, which furrounds the Cape of Good Hope.

To the north of Caffraria, within land, are the countries of,

- I. Monomotopa, and
- II. Monomugi.

On doubling the Cape, from south to north, are,

- I. Mataman.
- II. Benguela.
- III. Angola.
- IV. Congo.

- V. Loango.
- VI. Benin.
- VII. Guinea.
- VIII. Nigritia, and Zaara, or the Desart.
- IX. Biledulgerid.
- X. Morocco.

On the North Coast, called the coast of Barbary, are,

- I. Algiers.
- II. Tunis.
- III. Tripoly, and
- IV. Barca.

The African Islands are divided into several classes.

On the east coast of Africa are Zocotra, Babelmandel, the Comora Islands, Madagafcar, Mauritius, and Bourbon.

The principal islands on the west of Africa, are St. Helena, the Cape Verd Islands, the Canary Islands, the Madeiras, and a few other islands of less note.

CHAP. I.

OF EGYPT.

SECT. I.

Its Name, Situation, Extent, and Divisions. Its Climate and Soil; with a particular Description of the River Nile, the Cause of its overflowing, and an Account of its Canals.

EGYPT, according to the poets, derived its name from Egyptus, the brother of Danaus, once sovereign of the country. By the Hebrews and Arabs it is called Misraim. It has also been known by the name of Coptus, the capital city of Upper Egypt; and by the Turks it is called El-kebit, or the over-flowed country.

Egypt being situated on the north-east part of Asia, is bounded on the north by the Mediterranean; on the east by the isthmus of Suez and the Red Sea, which divide it from Asia; on the south by Nubia; and on the west by the Desart of Barca and the unknown parts of Africa. It is seated between the twentieth and thirty-second degrees of north latitude, and between the thirtieth and thirty-sixth degrees of east longitude from London; and is therefore about five hundred and fifty miles in length from north to south, and a hundred and twenty-five in breadth where broadest.

Egypt is generally divided into Lower, Middle, and Upper Egypt. The greatest part of Lower Egypt is contained in a triangular island formed by the Mediterranean Sea and the two great branches of the Nile, which dividing itself five or six miles below Old Cairo, one part of it flows to the north-east and falls into the sea at Damietta, the ancient Pelusium; and the other branch runs towards the north-west, and falls into the sea at Rosetto.

We shall give a full account of these divisions when we come to treat of the principal towns and antiquities of each.

The climate is in summer very hot, from its being situated between two ranges of mountains, and from the sandy soil, on which the sun shines with almost perpendicular rays at the summer solstice; and even in winter the sun shines with great heat towards the middle of the day, though the nights and mornings are then very cold; the sharpest time is about the beginning of February. Near the sea are sometimes great rains from November to March; but at Cairo they have seldom any rain, except in December, January, and February, and then have only small showers for about a quarter of an hour. In Upper Egypt they have scarce any rain; and Dr.

Pococke says, that when he was there, he was informed that it had been known to rain but twice very hard for half an hour in eight years. But rain in Egypt is esteemed prejudicial, for the people imagine it produces scarcity, the water of the Nile being alone sufficient for all the purposes of vegetation. They have thunder in summer without rain; and though earthquakes seldom happen, three great shocks were felt in January 1740, which overthrew several mosques and houses.

The west and the north-west winds are those that bring the rain; but the most frequent winds are those from the north and south: the south-east winds are sometimes so excessively hot as to resemble the air of an oven, and when they blow, people are obliged to retire to their vaults, and to shut themselves close up. This wind generally begins about the middle of March, and continues till May. It also sometimes blows very hard from the south-west, when it raises the sand so as to darken the air and obscure the light of the sun, and the dust then enters the chambers, beds, and chests, though shut ever so close.

The north, antiently called the Etesian wind, begins to blow in May, just before the rising of the Nile, and greatly refreshes the air, rendering the heat supportable, and bringing with it health and happiness. It continues till November, and without this wind there would be no sailing up the Nile after it rises, on account of the rapidity of the currents.

Egypt has generally a sandy soil, except where covered by the adventitious earth it has received from the overflowing of the Nile. The hills which bound it on the east and west are of free-stone; but those eminences on which the pyramids of Giza stand, are full of petrified shells; and there are some low hills east of the Nile which consist of heaps of large oyster-shells, some petrified, and others in their natural state.

The soil of Egypt is full of nitre, which, Dr. Pococke observes, occasions vapours that render the evening air cold and unhealthy. On the small lakes in the low grounds a cake of salt is left on the surface after the water has evaporated, which they carry away for domestic uses. This nitre, and the sediment of the water of the Nile, renders Egypt so fruitful, that they sometimes find it necessary to temper it with common sand. For within a mile of the mountains the country is sandy, and lies upon an easy ascent, which the Nile never reaches, and on the edge of it are many villages: but where the mountains extend four or five miles from the Nile,

Nile, there are villages in the mid-way between them and the river, built on eminences raised by art; and these being surrounded by water, during the flood, resemble so many islands.

The river Nile, or Abanchi, which in the Abyssinian tongue signifies The Father of Rivers, is generally agreed to have its sources in eleven or twelve degrees of north latitude, and runs a course of about fifteen hundred miles for the most part from south to north, and a little below Cairo, as hath been already observed, divides itself into two branches, one inclining to the east, and the other to the west, and falls into the Mediterranean, the mouths being an hundred miles distant from each other. While the river is contained within the bounds of the ordinary channel, it is said to be no broader at Old Cairo than the Thames at London; and in the driest season of the year is in many places fordable.

The water is thick and muddy, especially when the river is swelled by the heavy rains which constantly fall within the tropics in the beginning of our summer, which are doubtless the principal cause of its annually overflowing the low lands of Egypt. The antients, who were unacquainted with the climates in those latitudes, were much perplexed when they endeavoured to account for this annual deluge. But this periodical inundation is far from being peculiar to the Nile, since this is the case with all the rivers which have either their rise or course within the tropics: they annually break their bounds, and overflow the lands for many miles before they reach the sea, particularly in Bengal, Tonquin, and Siam. They likewise leave a prolific mud, which, like that of the Nile, fertilizes the land; and though the waters of these rivers are also very thick, yet when they have stood for some time, they are neither unpalatable nor unwholesome. Besides, the north winds, which begin to blow about the latter end of May, drive in the water from the sea, and keep back that in the river in such a manner as to raise the waters above.

The Egyptians, and especially the Coptis, are persuaded that the Nile always begins to rise on the same day of the year, and indeed it generally begins to rise on the eighteenth or nineteenth of June. From accounts of its rise for three years, Dr. Pococke observes, that he found it rise the first six days from two to five inches every day; for the twelve next days, from five to ten inches; and it thus continues rising, till it has risen to the height of sixteen cubits, when the canal of Cairo is cut: after this it continues rising six weeks longer; but then it only rises from three to five inches a day; for spreading over the land, and entering the canals, though more water may descend than before, yet its rise is less considerable; for after the opening of that canal, the others are opened at fixed times, and those that water the lower grounds the last. These canals are carried along the highest parts of the country, that the water may be conveyed from them to all the lower parts.

This river has, however, one thing that seems peculiar to itself. Other rivers being supplied by rivulets, the ground is lowest near the banks: but as no water flows into the Nile in its passage through Egypt, and as it is necessary that this river should overflow the land, the country of Egypt is generally lower at a distance from the Nile than it is near it; and in most parts the land seems to have a gradual descent from the Nile to the foot of the hills, that may be said to begin at those sandy parts already mentioned, as being a mile or two distant from them, which, rising towards the mountains in a gentle ascent, are never overflowed.

Some of the most remarkable particulars in relation to the Nile, are its cataracts in Upper Egypt. Dr. Pococke and several other authors have visited some of them; and the last mentioned divine, on approaching the first, says, that he never saw nature discover so rough a face as appeared in the country. On the east side of the river nothing is to be seen but rocks; on the west the hills are either of sand or black rocks; above to the south there seems to be a high rocky island; higher up appear rocky cliffs on each side; and below, to the north, are so many rocks, that little of the water could be seen. The bed of the Nile is crossed by rocks of granite, which in three places, at some distance from each other, divide the

stream, and make three falls at each. The first he came to was the least, and appeared not to exceed three feet: the second, which is a little lower down the river, winds round a large rock, or island, forming two streams. This island is to the north about twelve feet high, and it is said that at high-water the Nile runs over it; but supposing the river to be then five feet higher below the rock, the fall will not exceed seven or eight feet. Farther to the west are other rocks, and a third stream, which has a greater fall than any of the others.

This account can enable us to form no idea of those cataracts described by the antients, and even by some of the moderns, who inform us, that, under the twenty-third degree of latitude, the water of the Nile issues from several huge openings of a high rock into its bed below, falling two hundred feet with such prodigious noise as to exceed that of the firing of cannon, or the loudest claps of thunder. The water in its fall resembles a large white sheet about thirty feet in breadth, which in its rapid descent forms a kind of arch, under which people may walk without being wet; and this seems, says our author, to have been formerly the amusement of the neighbouring people, there being several niches and seats in the rock for the convenience of sitting down. There is also under the arch made by the water-fall a kind of platform, and some subterraneous grottos, into which people used to retire in order to cool themselves; but these are now become inaccessible by the breaking in of the water from some fresh gaps of the rock. It is also observable, that the water in its fall below raises a thick mist, which at a distance resembles a cloud; and yet Lucas, who says he saw this cataract, tells us, that the natives shoot it with rafts. This last circumstance appears very improbable: however, the description he has given of it is conformable to the description of the antients, and particularly of Lucan.

“Who that beholds thee, Nile, thus gently flow,
“With scarce a wrinkle on thy glassy brow,
“Can guess thy rage, when rocks resist thy force,
“And hurl thee headlong in thy downward course?
“When spouting cataracts thy torrent pour,
“And nations tremble at the deafning roar;
“When thy proud waves with indignation rise,
“And dash thy foamy fury to the skies.”

The accounts of the cataracts given by the learned Dr. Shaw agree with the descriptions of the judicious Dr. Pococke and Mr. Norden, and seem to discredit every thing that is marvellous in this relation: for Dr. Shaw assures us, that they are only ordinary falls of water like those we frequently meet with in great rivers, where the stream is a little confined: but may not the cataracts farther up the Nile be much higher, and more agreeable to the descriptions of the antients than those visited by these gentlemen? This at least seems highly probable.

S E C T. II.

Of the Methods of Culture used by the Egyptians, and the Manner in which the Water of the Nile is raised up to the Land where it is higher than the Inundation. Of the Vegetables of Egypt; the Beasts, Birds, Reptiles, and Fishes; with a particular Description of the Crocodile.

MR. Norden observes, that the authors who have given descriptions of Egypt, contented with saying that its fertility is solely derived from the annual inundation of the Nile, have by their silence given occasion to think, that Egypt is a paradise on earth, where the people neither plow nor sow, but every thing is produced as it were spontaneously after the draining of the waters; though there is scarce a country where the land has greater need of culture.

Where the land lies higher than the inundation rises, the people have been taught by necessity to form various methods of raising the water. At Rosetta and Damietta, where the Nile, when at its height, is not much below the surface of the earth; this is done by means of a wheel made with boxes round its circumference, which

receive the water, and as the wheel turns round the boxes, empty themselves at the top into a trough made for that purpose. Where the water is too deep to be raised in this manner, they put a cord round the wheel that reaches down to the water, to the end of which are fastened earthen jars that fill as it goes round, and empty themselves at the top in the same manner as the other; both being turned by oxen. But where the banks are high, the most common way is to make a basin upon them, and fixing in the ground a pole forked at the top, they place another pole by an axle to the top of it. To one end of this last pole they tie a heavy stone, and at the other a rope and a leathern bucket. Two men draw down the bucket into the water, and the weight brings it up, the men directing it, and turning the water into the basin. This basin is frequently made on the side of the bank, and running into another is raised up higher with the same labour; and in Upper Egypt there are sometimes seen five of them, one higher than the other, the uppermost only serving to water the fields.

However, in Lower and Middle Egypt, where canals have been dug, they have no occasion for all this labour. The water is conveyed by opening sluices, or breaking down banks, through canals cut for that purpose, into large reservoirs, which are made to supply the lower lands as occasions require.

Egypt naturally produces few vegetables, most of the tender plants being destroyed by the heat and inundation; but where the Nile has overflowed, and the land is plowed and sown, it yields a great increase. Egypt, which was antiently the granary of the Roman empire, still produces great quantities of wheat, rice, barley, beans, and other kinds of pulse, with which the neighbouring countries are supplied; besides sugar-canes, of which some sugar is made; and likewise melons, dates, figs, cucumbers, and other vegetables, which the people eat in hot weather as a cooling food. Upper Egypt supplies most parts of Europe with fenna, and coloquintida grows wild in the sandy grounds: but as Egypt has no common grass, they supply the want of it by sowing the land with clover, without plowing.

The spring corn and vegetables are sown in November and December as soon as the Nile is fallen, and sooner where that river does not naturally overflow the ground. This corn consists of wheat, lentils, and barley that has six rows of grain in one ear; and with this they feed their horses, for they have no oats. They sow beans for their camels, and these the people also eat green both raw and boiled. They have a kind of vetch little inferior to pease, with one large grain in each pod; they also plant an herb called nill, of which they make a kind of indigo blue.

Egypt seems to have few or no trees that have not been transplanted from other countries: those in their gardens are doubtless exotics, as the coud, or cream-tree, apricots, oranges, lemons, pomegranates, cassia, mosch, a delicious fruit, and the cotton-tree.

The following are the most common trees in Egypt, the sount, which bears a key or pod used instead of bark in tanning of leather, the tamarisk, Pharaoh's fig, the sycamore of the antients, the palm, or date-tree, and another species of the palm called the dome-tree.

There is no great variety of four-footed beasts, the cows are large and red, with short horns: the natives make use of their oxen to turn the wheel with which they raise the water, and to plow the land. They have also large buffaloes, which are so impatient of heat, that they will stand in the water with only their noses out to breathe; and when this convenience is not to be had, they will lie all day like swine, wallowing in mud and water.

With respect to the beasts of burthen, they have a great number of camels and dromedaries, and the Turks eat the flesh of the young ones as a most delicate dish; but will not permit it to be eaten by the Christians, probably that the breed may not be destroyed. The horses, particularly those of Upper Egypt, are very fine ones; but their necks are too short. They never trot, but walk well, and gallop with great speed, turn short, stop in a moment, and are extremely tractable; but they cannot perform long journies, and are only fit to walk in travel-

ling. During the heat of summer, when there is no clover-grass, they are fed with chopped straw and barley. In Cairo all but the great ride on asses, of which they have a fine large breed; and there are said to be no less than forty thousand of them in that city.

About Alexandria are great numbers of antelopes, which have longer horns and are more beautiful than those in other countries. The hares and foxes are of a light colour, but the former are not very common. The tyger and the hyena are seldom seen; however, there are some near Alexandria.

Among the feathered race the ostrich deserves the preference; it is called in Arabic ter-gimel, or the camel-bird, because in its head, neck, and walk, it resembles the camel. This bird is common in the mountains south-west of Alexandria; its fat is sold by the Arabs, and used as an ointment for the rheumatism, palsy, and all cold tumours.

They have here a kind of large domestic hawk, of a brown colour, with a very fine eye. These frequent the tops of houses, where they may be seen with pigeons standing close by them; but though they are not birds of prey, they eat flesh wherever they find it: the natives never kill them, for they, as well as their ancestors, seem to entertain a veneration both for these birds and for cats.

The ter-chaous, or messenger-bird, would be thought very beautiful were it not so common. It is almost as large as a dove, and is not only finely speckled, but has on the top of its head a tuft of feathers which it spreads when it alights on the ground. They have also a beautiful white bird, called by the Europeans the field-hen; it resembles a stork, but is not half so large, and is seen about the fields like tame-fowl. They have likewise a large white bird, with black wings, shaped like a raven; but it is very ugly, and not at all shy: these last live in the same manner as the tame hawk, and are called Pharaoh's hens.

On the islands in the Nile are great numbers of the ibis which were held in great veneration by the antient Egyptians, on account of their delivering the country from the multitude of serpents that breed in the ground after the retreat of the Nile. They resemble the crane, and are of a greyish colour, with the wings and tail black.

The Mahometans have the stork in the highest esteem and veneration, it being as sacred among them as the ibis was among the Egyptians, and no less profane would that person be accounted, who should attempt to kill, or only to hurt and molest it. The great regard paid to these birds was at first, perhaps, less occasioned by the service they are of to moist fenny countries, in clearing them of a variety of reptiles and insects, than from the solemn gesticulations they are observed to make whenever they rest upon the ground, or return to their nests: for they first throw their heads backwards, as it were in a posture of adoration; then strike, as with a pair of castanets, their upper and lower bill together, and afterwards prostrate their necks in a suppliant manner quite down to the ground; constantly repeating three or four times the same gesticulations.

In Egypt are also great flocks of wild geese of several kinds, wild ducks, woodcocks, snipes, quails, and among the birds of prey are eagles and vultures.

Here are several sorts of yellow lizards, among which is the worrall, which is said to be affected by music; Dr. Shaw says he has seen several of them keep exact time and motion with the dervises in their circulatory dances, turning when they turned, and stopping when they stopped. This animal, which is of the lizard kind, is four feet long, eight inches broad, and has a forked tongue, which it puts out like a serpent, but it has no teeth, and is a harmless animal, living on lizards and flies. It frequents the grottos and caverns in the mountains on the west of the Nile, where it sleeps in winter, and is only found during the hot weather.

The vipers of Egypt, which are much esteemed in physic, are of a yellowish colour like the sand in which they live, and are of two species, one with a kind of horns, which have some resemblance to those of snails, but are of a horny substance; and the others like ours.

There

There are no shell-fish in the Nile, nor perhaps any sort of fish found in the rivers of Europe, except eels and mullets, which last, with some others, come at certain seasons from the sea. Of those most esteemed are the ray, which resembles a carp, but is said to be sometimes two hundred pounds weight. The most delicate fish is the keshier, which is only caught in Upper Egypt; it has a long narrow snout, and so small a mouth that one would imagine it can only live by sucking the juice out of the weeds or the ground. In Upper Egypt is a small fish called the gurgur, about a foot long: its head is armed with a strong bone; the fin on the back, and those on each side under the gills are also armed with bone. This fish the inhabitants imagine kills the crocodile.

The hippopotamus or river horse, seems to be a native of Ethiopia in the upper parts of the Nile, and the present race of the Egyptians are entirely unacquainted with it. Nay, the crocodile so rarely appears below the first cataracts, that the sight of it is as great an object of curiosity to the Europeans.

The crocodile was formerly thought peculiar to this country; but there does not seem to be any material difference between it and the allegators of India and America. They are both in the form of a lizard; are amphibious animals, which grow till they are about twenty feet in length, and have four short legs, with large feet armed with claws. They have a flat head; their eyes are indifferently large, and their back is covered with hard scales, impenetrable by a musket ball.

It is observed of this animal that he has no tongue; he has, however, a fleshy substance fixed all along the lower jaw, which may serve to turn his meat. He has two long teeth at the end of his under jaw, and answering to them are two holes above to receive them. It is remarkable that the upper jaw is only moveable, and the under one fixed. These animals are very quick-sighted; for our author observes, that on making a circuit to come behind them, they always began to move gently into the water, there being a kind of channel in the head behind each eye, by which the view of objects are conveyed to them from behind. When the crocodile is on land, he is always seen on the low banks of sandy islands near the water, with his head towards it, and if he is disturbed, he walks slowly in and disappears by degrees.

They make a hole about two feet deep in the sand above the water, and in it lay their eggs, and cover them over; often going into the place, and taking care of their young, which are no sooner hatched than they run immediately into the water. They lay about fifty eggs, not much larger than those of a goose, which are twenty-five or thirty days in hatching. The people search for the eggs with an iron spike, in order to destroy them.

It need scarcely be intimated, that the tears and alluring voice ascribed by the antients to the crocodile, to draw persons to him in hopes of devouring them, is a mere poetical fiction. Nor is there any foundation for the story, that the little bird trochileus lives on the meat it picks from the crocodile's teeth; or for what is said of the ichneumon's destroying the crocodile, by jumping into the crocodile's mouth, and eating his way out again through his belly. These are traditions of which the learned, who have visited Upper Egypt, can obtain no information.

If a man or beast stands by the river, the crocodiles leap out of the water and seize him with their fore paws; but if the distance be too great, they make a spring, and endeavour to beat down their prey with their tails.

The most common method of killing them is said to be by shooting them in the belly, where the skin is soft and not covered with scales like the back. The natives destroy the crocodiles by making some animal cry at a distance, and when a crocodile comes out, they thrust a spear to which a rope is tied, into his body; then letting him retire into the water to spend himself, they afterwards draw him out, run a pole into his mouth, and leaping upon his back, tie his jaws together. The people say they cannot seize a man in the water, and therefore frequently cross the Nile by swimming both by themselves and with their cattle, even above the first cataract, where the crocodiles are pretty numerous.

In that part where the people are much more savage than in Lower Egypt, Mr. Norden observed several odd methods of crossing the Nile, which they perform without the least apprehension of falling a prey to the crocodiles. Two men were set on a truss of straw, while a cow swimming before, one of them held in one hand her tail, and with the other guided the beast by a cord fastened to her horns. The other man who was behind, steered with a little oar, by means of which he kept at the same time the balance. The same day he likewise saw some loaded camels crossing the river. A man swimming before held the bridle of the first camel in his mouth; the second camel was fastened to the tail of the first, and the third to the tail of the second; while another man brought up the rear, and took care that the second and third camels should follow in a row. These simple expedients give us some idea of the manners of the most early ages, before the introduction of arts, or man had learned to form vessels to sail upon the water, and cross rivers, lakes, and seas.

SECT. III.

Of the Persons, Dress, Manners, Customs, Education, and Religion of the Inhabitants.

THE Egyptians are an ill-looking people, for though many of the young children are fair, the sun soon renders them swarthy. They are also very dirty and slovenly, especially the Coptis, who after washing their hands when they have eaten, wipe them publicly on the great sleeves of their shirts. These Coptis are the descendants of the first Christians of this country, who are said to have been called Coptis from their retiring to Coptus, and the adjacent places, during the first persecutions. The Coptic tongue is a corruption of the ancient Egyptian, and is now a dead language.

The natives are generally inclined to indolence, and take great delight in sitting still and hearing tales, and indeed appear to have been always more fit for a quiet than an active life. This probably may be owing to their being enervated by the heat of the country. They are also envious and mischievous; which prevents their uniting and setting up for themselves. The Mahometan inhabitants are either original natives, who live in the villages, or of the Arab race. The latter are divided into those who are also settled in the villages, and are generally an honest harmless people; and those who live in tents, and chiefly subsist on their cattle, which are principally camels and goats, that feed on small shrubs. The Turks, who are thus named to distinguish them from the Arabs and the original natives of the country, are those sent by the Grand Seigneur, and the slaves. These are the governing party, and are remarkable for being most avaricious, and fondest of power. These distinguish themselves from the others by wearing what is strictly the Turkish dress.

Most of the children in the country go naked in summer, and many of them do so all the year round.

The most simple dress of the natives has some resemblance to that worn by the ancient Egyptians, who were clothed in linen, and over it had a woollen garment; and it probably, says Dr. Pococke, resembles the primitive manner of cloathing. They wear a long shirt with wide sleeves, commonly tied about the middle. The common people have over it a brown woollen shirt; and those of superior rank a long cloth coat, and over that a long blue shirt; but in the dress of ceremony, they wear a white shirt instead of a blue one, which in Upper Egypt they put on upon festival days, and when they visit their superiors. In the lower parts of the country they use a garment of the same form made of black woollen, which is sometimes left open before, and the people of rank have them of cloth adorned with furs. Most of them also wear under all a pair of linen drawers; but do not put the shirt into them.

It is almost a general custom among the descendants of the Arabs, and the native Mahometans, to wear in winter a white or brown blanket, and in summer a blue
and

and white cotton sheet. This the Christians in the country also constantly use, wrapping it round their bodies over the left shoulder, and under the right arm, which is left free; and in some parts of the country young people and the poorer sort wear no other cloathing.

The Christians of the country, with the Janizaries, the Arabs, and the Egyptians, wear slippers of red leather, while those of the Jews are blue. Within doors the Turks and Christians, out of frugality, wear a kind of wooden clogs, some of which are made very fine. People, in short, are distinguished by the drefs of their head and feet; and are fined if they do not follow the custom: hence none but foreign Christians are permitted to wear yellow slippers. The drefs for the head is either the turban, or red woollen cap that fits close to the head, which is worn by the ordinary people among the Coptis and the Arabs.

The women have their drawers, and most of their other garments of silk; all but their outward drefs are shorter than the mens, and their sleeves hang down very low. They wear on their heads a white woollen skull-cap, and over it an embroidered handkerchief, round which their hair is plaited. Over all they have a large black veil. As it is esteemed indecent to shew too much of the face, they generally cover the mouth and one eye, if not the whole face. Women of ordinary rank have a large garment like a surplice, of blue linen or cotton, and before their faces hang a kind of bib joined to their head-drefs by a tape over the nose; thus hiding all the lower part of the face, and leaving the eyes uncovered, which gives them a very odd appearance. The women among the vulgar, especially the blacks, wear rings in their noses adorned with glass beads, and have ear-rings three inches in diameter, that come round their ears, and are adorned with stones: they likewise wear stone rings on their fingers, which among the ordinary people are of lead, while those in better circumstances have them of gold. The bracelets are generally of wire, but some are of plain iron or brass, but others have them of gold finely jointed. The women among the vulgar paint their lips, and the tip of their chin with blue, and those of superior rank paint their eye-lids black, and their nails and feet yellow.

Education in Egypt chiefly consists in learning to read and write, which the Coptis generally obtain, together with book keeping; but few of the Arabs and native Mahometans can read, except those bred to the law, or educated for some post. The best education is given to the slaves, who often understand Arabic and Turkish, and frequently write both. They are also well skilled in riding, shooting, and throwing the dart; which are esteemed great accomplishments.

With respect to the religion of Egypt, the Coptic is that of the native Christians. The Greeks are also very numerous at Cairo and in Dalmatia; but there are not many of them in the other parts of the country, except a few merchants in the principal towns. The Christian religion would be at a still lower ebb, did not the people find it convenient to have Coptic stewards, who are well acquainted with business and very expert at keeping accounts, which they do in a sort of Coptic characters that none but themselves understand. They are the protectors of the Christians in every village.

The Coptics, however seem extremely irreverent and careless in their devotions; yet they spend the night before Sundays and festivals in their churches, which they no sooner enter than they pull off their slippers and kiss the pavement. They pass their holidays in sauntering about, sitting under shady trees in summer, and under their walls in winter. They seem to imagine that religion consists in repeating their long services, and in the strict observance of their numerous fasts. They use the liturgies of St. Basil, St. Gregory, and St. Cyril; but the first being shortest, is oftentimes read. However, both the priests and people are extremely ignorant with respect to the doctrines of their religion; the former perform the service in the Coptic language, which they generally understand very imperfectly, but they have books of their liturgy with an Arabic interpretation.

The Coptis are said to fast seven months in the year. The children are espoused at seven or eight years of age,

and consummate at eleven or twelve; and a little before that time they are circumcised. They easily procure divorces on account of adultery, long sickness, or disagreement; and, at their desire, the patriarch, or bishop, gives them leave to marry again: but if this be refused, they go to the cady, who will do it readily, and this is practised by the Christians all over Turkey.

At baptism the child is plunged three times into the water, and then the priest dips the end of his finger into the consecrated wine, and puts it into the child's mouth; but if the child happens to be sick, instead of being immersed in water, it is laid on a cloth near the font, and the priest dipping his hands in the water, rubs it all over him; but if the infant be too ill to be brought to church, they then only anoint him, which they say is good baptism.

They administer the sacrament in both kinds on Sundays, Wednesdays, and Fridays, on all their numerous holidays, and every day in Lent; and when the priest, in reading the service, mentions Peter's cutting off the ear of the high priest's servant, the people cry out, Well done Peter. They abstain from swine's flesh, from blood, and things strangled; pray for the dead, and prostrate themselves before pictures; but have no images, except a crucifix. They administer extreme unction, and at the same time give absolution, anointing all the people present, that the evil spirit may not enter into them.

Though the religion of the Coptis in many respects resembles that of the Greeks, they bear an implacable hatred to them, and have generally as little regard for the Europeans, which proceeds in a great measure from the endeavours of those of the Romish church to make converts of them; for they seldom distinguish between those of different religions, but include all under the name of Franks.

The Jews are very numerous in Egypt, and, as in times of paganism, they were afraid of drinking wine offered to idols, they still have here all they drink made by their own people, sealed up and sent to them. This custom they observe throughout all the East. There is a particular sect among them who live by themselves, and have a separate synagogue: these are the antient Essenes, who are now called Charaims. They are distinguished by their regard to the five books of Moses, which they strictly observe according to the letter, without receiving any written traditions.

The Turks in Egypt are deeply tinged with the doctrine of predestination, which not only inspires them with courage, but makes them discover great magnanimity, when thrown from the height of power into a state of poverty and distress, saying, It is the will of God. They indeed behave better in adversity than in prosperity: for though persons in high rank assume a becoming gravity, and confer favours in a very graceful manner, they are greedy of money; for nothing is to be done with them without a bribe; and they are apt to fancy that the greatest villainies are expiated as soon as they have washed their hands and feet, which is their preparation for prayer. Religion is fashionable among them; they pray in the most public places, and when on a visit will call for water to wash, and then perform their devotions; and yet their words generally pass for nothing, either in their promises or professions of friendship. Opium is less used by them than formerly. The Arabs seldom drink wine or strong liquors, and the common people pound the leaves of green hemp, make them up into a pill and swallow it, in order to render them chearful. They have a high opinion of the magic art, and think there is great virtue in charms and talismans.

Though the poorest Mahometan thinks himself superior to the richest Christian, yet the Arabs and people of the country behave with great civility, and sitting about the stranger grow troublesome, by being too curious and inquisitive. The Turks likewise behave with great civility, either to obtain presents, or to discover your designs, in which they are very artful. They treat their superiors with the utmost decorum and the highest respect, and one of great dignity readily holds the stirrup to another who is still greater.

The way of saluting as they pass is by stretching out the right hand, bringing it to the breast, and a little inclining

inclining to the head. The extraordinary salute is kissing the hand, and putting it to the head. When they visit a superior they kiss his hand; but if he be greatly their superior, they kiss the hem of his garment. When they take any thing from a superior, or that is sent by a superior, they kiss it, and put it to their foreheads; and when they promise to serve or protect you, they put their hand to their turban.

The entertainments of the Turks and Arabs have been mentioned in treating of Turkey in Asia and of Arabia, and we shall only add here, that an Arab prince will frequently dine in the street before his door, and calling to all that pass, and even to the beggars, invite them to sit down by crying in their manner, "In the name of God." Upon this the poorest wretch sits down and dines with his prince; and when he has done retires without ceremony, saying, "God be praised."

The Mahometans have a most extraordinary veneration for idiots, whom they suppose to be actuated by a divine spirit, and consider as a kind of saints. Hence, they receive all possible marks of respect, and are received into every house and at every table. Though naked, they are every where caressed as saints of a superior order, the people flock about them with an air of reverence, and in the publick streets the women kneel before them, and, as among the Gentoos of India, kiss what other people conceal, as the most effectual means of being rendered fruitful. All these circumstances are mentioned by authors of the greatest reputation. They have a large mosque at Cairo, with buildings adjoining to it, and great revenues for their support. As these are recommended by their want of reason, so are the dervises by their want of money; for every Turk esteems poverty as a great degree of perfection in every one but himself.

Both the Turks and Egyptians are very frugal in their provisions, for the latter seldom eat meat, and the tables of the great are of little expence, considering the number of their attendants, in which they are very extravagant; for it is not uncommon for them to have fifty or sixty slaves, and many other servants and attendants. The cloathing of the slaves is, however, very expensive, as are also their horses, it being common for them to have from fifty to two hundred.

People of the middle rank usually rise at break of day, and go to the mosque, then to the coffee-house, and very late to their shops, which they shut up by four in the afternoon, and people of rank spend most part of the day in paying and receiving visits. On Sundays, Tuesdays, and Thursdays, they attend the basha's divan, or court, for these are the days of business; and on Fridays they generally go to the mosque. On other days they go to the meidans, or public places out of town, where they see their slaves ride, shoot, or throw the dart; and in the mean time regale themselves with coffee and a pipe. They are perpetually in company when they are not in the women's apartment, as they are from twelve at noon till four, and from supper-time till next morning, when no body is so rude as to disturb them.

They have public bagnios for men and women, and persons of distinction have them in their houses. None besides people of the middle rank resort to the coffee-houses. Some of them have music at certain hours of the day, and in others a man tells some history, or an Arabian tale, with a very good grace. Tradesmen often send to have their provisions brought hither, and those who have nothing to do spend whole days in these houses.

S E C T. IV.

Of the Revolutions in Egypt, and its present Government.

THE Egyptians, like the Chinese, and many other of the eastern nations, pretend that they had a race of kings, the first of whom reigned many thousand years before the flood. However, it is generally agreed, that the princes of the line of the Pharaohs sat on the throne, in an uninterrupted succession, till Cambyfes II. king of Persia, conquered Egypt five hundred and twenty-five years before the birth of Christ: and that in the reign of those princes those wonderful structures were

raised, which cannot now be viewed without astonishment. After the death of Cambyfes, Egypt continued under the Persian government. At length Alexander the Great having conquered the Persian dominions, it became subject to that prince, who soon after built the celebrated city of Alexandria.

He was succeeded by Ptolemy, the son of Lagus, three hundred and twenty-five years before the birth of Christ, who again rendered it an independent kingdom. Ptolemy Philadelphus, his son, collected the Alexandrian library, said to consist of seven hundred thousand volumes; and the same prince caused that translation of the Scriptures to be made, which is now distinguished by the name of the Septuagint. His successors ever after retained the name of Ptolemies, and in that line it continued between two and three hundred years, till Cleopatra, the wife and sister of Ptolemy Dionysius, the last king, ascended the throne, in whose reign Egypt became a Roman province, and thus remained till the reign of Omar, the second caliph of the successors of Mahomet, who expelled the Romans, after it had been in their hands seven hundred years.

The caliphs of Babylon were the sovereigns of Egypt, till about the year eight hundred and seventy, when the Egyptians set up a caliph of their own, called the caliph of Cairo, to whom the Saracens of Africa and Spain were subject; but the governors of the provinces, under the caliphs of Babylon and Cairo, soon wrested the civil power out of the hands of their caliphs, who had hitherto enjoyed an absolute power in affairs of religion and government, and left them only the shadow of sovereignty.

In short, about the year 1160 Assareddin, general of Norradin, the Saracen Sultan of Damascus, subdued the kingdom of Egypt, and was succeeded by his son the famous Saladin, who also reduced the kingdoms of Damascus, Mesopotamia, and Palestine under his dominion, and about the year 1190 took Jerusalem from the Christians. This prince established a body of troops in Egypt, which, like the present janizaries, was composed of the sons of Christians taken in war, or purchased of the Tartars, to whom he gave the name of Mamalukes. The posterity of Saladin sat on the throne till the year 1242, when the Mamalukes deposed Elmutan, and gave the crown to one of their own officers, named Turquemenius. This was the first king of the race of the Mamalukes, who engaged in continual wars with the Christians in Syria and Palestine, till sultan Araphus drove them entirely out of the Holy Land. At length Selim, a Turkish emperor, killed the sultan, and conquered Egypt in 1515; and the Turks have had the possession of it ever since.

With respect to the government of Egypt, ever since it has been subject to the Ottoman emperors, they have governed that kingdom by a viceroy, styled the basha of Grand Cairo; but as Egypt is subdivided into several inferior governments, these governors are neither sent from Constantinople, nor appointed by the viceroy; but are natives of Egypt, and appear to be vested with sovereign power in their several districts. They have the command of the militia of the several provinces, and many of them are of the race of the Mamalukes. The authority of the basha is very much limited by those beys, or governors, who are his grand council, and without whose concurrence he can transact nothing of consequence. Thus the Egyptians live under a kind of limited monarchy. All the lands in Egypt are indeed held of the Grand Signior, and still pay him both an annual rent and a fine upon every descent; but they, however, descend from father to son. Hence the basha, in order to support his authority, finds himself under the necessity of courting some of the leading beys, and frequently foments divisions among them, lest they should unite to the prejudice of himself or the grand Signior his master.

The basha has his guards, or bodies of spahis and janizaries, like the Grand Signior at Constantinople; but as many of these have estates in the country, which is under the absolute power of the beys, the basha, if he happens to be at variance with those beys, cannot depend on their protection. Indeed the beys are said to be perpetually laying plots to destroy each other; and, upon these occasions, the basha does not fail to take that side

which is most likely to promote his own interest. Dr. Pococke observes, that neither the basha nor any of the beys scruple taking off their enemies by poison or the dagger, of which he gives the following instance: A basha, knowing that a bey whom he would willingly dispatch was jealous of his designs, ordered his servants when he came to visit him to pour his own coffee and that of the bey's out of the same pot. The bey seeing this, concluded that it could not be poisoned, and drank it off; but the slave, on his giving the coffee to the basha, made a false step, as he was ordered, and spilt it on the floor; upon which the bey perceived too late the basha's treachery.

The revenues which the Grand Signior receives from Egypt arise from the annual rents, customs, and a poll-tax on Christians and Jews. The rents of the villages are fixed, and this is the treasure which is annually sent to Constantinople, and amounts in the whole to six thousand purses, each purse being eighty pounds sterling. This is a very easy rent, and when the Nile does not rise sixteen cubits, even this is not paid.

S E C T. V.

A Description of the Cities of Alexandria and Rosetto.

IN describing the cities of Egypt, we shall begin with Alexandria, which was so called from Alexander the Great, who, after his return from consulting the oracle of Jupiter Ammon, built a city in the place where Racotis stood, three hundred years before the birth of Christ. This city is called by the Turks Scanderia, as among them Alexander is called Scander. It was once an opulent and elegant city, seated near the most westerly branch of the Nile, where the sea forms a spacious haven resembling a crescent, in thirty-three degrees eleven minutes north latitude, and in thirty degrees thirty-nine minutes east longitude from London.

The port of Alexandria was formed by the isle of Pharos, which extended across the mouth of the bay, and towards the west end was joined to the continent by a causeway and two bridges, ninety paces in length. On a rock encompassed by the sea at the east end of the island was the ancient Pharos, or light-house, so famous in antiquity, that it was esteemed one of the seven wonders of the world; and on the place where it stood is a castle called Pharillon. Nothing can be more beautiful, says the ingenious Mr. Norden, than to view from hence the mixture of antique and modern monuments in this city. On passing the smallest castle, called the Little Pharillon, you see a row of great towers joined together by the ruins of a thick wall. A single obelisk is of a sufficient height to make itself remarked where the wall has fallen down. On turning a little farther you perceive the towers appear again, but only in a distant view. New Alexandria afterwards makes a figure with its minarets, and at a distance rises Pompey's column, a most majestic monument; and the view is terminated by hills, towers, and a large square building that serves for a magazine of powder.

The outer walls round the old city are beautifully built of hewn-stone, strengthened by semi-circular towers twenty feet in diameter, and about a hundred and thirty feet distant from each other. At each of them are steps to ascend up to the battlements, there being on the top of the walls a walk built on arches. The inner walls of the old city, which appear to be built in the middle ages, are much stronger and higher than the others, and are defended by large high towers.

The palace, with the buildings belonging to it, took up a fourth part of the city, and within was the museum, or academy, and the burial-place of the kings, where the body of Alexander was deposited in a gold coffin; but that being taken away, it was put into one of glass, and was probably in that condition when Augustus, taking a view of the corps, scattered flowers over it, and adorned it with a golden crown.

The street, which extended the whole length of the city, is said to have been a hundred feet wide, and had undoubtedly many magnificent buildings, as appears from

the granite columns still remaining in several places: Among these was the Gymnasium, or public schools, to which were porticos that extended above half a quarter of a mile. These may have been where there are great ruins to the west of that street, and some large columns of red granite still standing. In this magnificent street was also probably the Forum, or court of justice, which was perhaps erected where some pillars remain nearer the sea.

The most extraordinary remains of the ancient city are the cisterns built under the houses for receiving the water of the Nile, as they do at present. The canal of Canopus comes to the walls near Pompey's pillar, and has a passage under them. But the water is not only conveyed to the cisterns from the canal on its entering the city, but from several distant parts of the canal, by passages under ground, to the higher parts of Alexandria.

The materials of the old city have been carried away to build the new, so that there are only a few houses, some mosques, and three convents within the old walls. Among these is a mosque, called The mosque of a thousand and one pillars. Dr. Pococke observed that it had four rows of pillars to the south and west, and one row on the other sides. This, it is said, was a church dedicated to St. Mark, at which the patriarch resided, it being near the gate without which the Evangelist is said to have suffered martyrdom. There is another great mosque, named St. Athanasius, which was also doubtless a Christian church. The Greeks, Latins, and Coptics have each a monastery in the old city; but some poor Arabs being always encamped within the walls, it is dangerous being abroad after sun-set. All over the city are fragments of columns of beautiful marble, the remains of its ancient grandeur and magnificence. Among the rest an obelisk, formed of one single piece of granite, rises sixty-three feet high; but two of its four faces are so disfigured by time, that the hieroglyphics with which they were anciently covered can scarcely be seen. This is still called the obelisk of Cleopatra. Another lies near it broken.

About a quarter of a mile to the south of the walls stands Pompey's pillar on a small eminence. As this is not mentioned by Strabo, it was probably erected after his time, and perhaps in honour of Titus or Adrian. Near it are some fragments of granite columns four feet in diameter; and it appears that some magnificent building was erected there, and that this noble pillar was placed in the area before it. Indeed some Arabian historians say, that here was the palace of Julius Cæsar. This pillar is of granite, and, besides the foundation, consists of only three stones: the capital is supposed to be eight or nine feet deep, and is of the Corinthian order, the leaf appearing to be the plain laurel or bay-leaf, and a hole being on the top, it has been thought that a statue was erected upon it: the shaft, including the upper torus of the base, is of one piece of granite marble, eighty-eight feet nine inches high, and nine feet in diameter: the pedestal, with part of the base, which are of a greyish stone resembling flint, are twelve feet and a half high, and the foundation, which consists of two tier of stones, is four feet nine inches; so that the whole height amounts to a hundred and fourteen feet.

About three leagues from Alexandria are the ruins of an ancient temple in the water, with broken statues of sphynxes, and pieces of columns of yellow marble; and near it are the remains of other buildings, part of which appear to have been a grand portico, from there being many pieces of columns of grey and red granite, and from the order in which they lie, they seem to have belonged to a round temple. Most of them are fluted, and three feet three inches in diameter.

These ruins are situated in a wide bay, in which is a little island joined to the continent by a chain of rocks; and on the shore of this bay are cavities in the rocks, used as agreeable retreats, where people may enjoy the cool air, and, without being seen, see every thing that passes in the port. The natural grottos in these rocks gave the ancients the opportunity of forming them, by the assistance of the chisel, into places of pleasure. Entire apartments are thus formed, and benches are cut for seats, where you may be secured from the wet, or bath-

in a part of the grottos, which are entered by the sea; and on the outside were formed little harbours, sheltered from all the winds. Opposite the point of the peninsula that forms the port is a cavern, generally termed a temple. The only entrance is a little opening through which you pass, lighted by flambeaus, and stooping for twenty paces, when you enter a pretty large square hall. The ceiling is smooth, but the bottom and sides are covered with sand, and with the excrements of the bats and other animals that harbour there. A passage leads from hence into a round cavern, the top of which is cut in the form of an arch. Here four gates are opposite to each other, each adorned with an architrave, a cornice, and a pediment, with a crescent on the top. One of these gates serves for an entrance; the others form each a niche, that only contains a kind of chest, saved out of the rock in hollowing it, and large enough to contain a dead body. Thus it appears, that what is in that country esteemed a temple, was probably the tomb of some great man, or perhaps of a sovereign prince. A gallery, which continues beyond this supposed temple, seems to shew, that farther on there are other structures of the same kind.

With respect to New Alexandria, Mr. Norden observes, that it may be justly said to be a poor orphan, who had no other inheritance but the venerable name of its father. The great extent of the ancient city is in the new contracted to a small neck of land, which divides the two ports. The most superb temples are converted into plain mosques; the most magnificent palaces into houses of bad structure; an opulent and numerous people have given way to a few foreign traders, and to a multitude of wretches, who are the slaves of those on whom they depend. This place, once celebrated for its commerce, is no longer any thing more than a place of embarking: it is not a phoenix that revives from its own ashes; but a reptile sprung from the dust and corruption with which the Koran hath infected the whole country: yet, notwithstanding the meanness of the buildings in general, in several houses built round courts on porticos, they have placed a great variety of columns, mostly of granite, with which the ancient city was adorned.

The great occasion of the decay of this city, was the discovery of the new way to the East Indies, by doubling the Cape of Good Hope; for till then it was one of the principal marts, to which the spices and valuable commodities of the East were brought, and from thence dispersed into all the countries of Europe.

The inhabitants consist of Jews, Turks, Coptics, Greeks, and Armenian Christians, and a few European merchants, the principal of which are the French and English; the former, 'tis said, flatter themselves with being treated with more respect, but the latter have, perhaps, a better trade. The French maintain a consul dependent on the consul of Grand Cairo, and enjoy considerable trade. The English have also a consul, and every year there arrives a good number of English vessels at Alexandria; but they are not always laden on the account of this nation. The Jews, and even the Turks, often freight them, and carry on a considerable trade on board these vessels.

Rosetto, called by the Egyptians Raschid, is situated twenty-five miles to the north-west of Alexandria in thirty-one degrees five minutes north latitude, and in thirty-one degrees ten minutes east longitude from London, and stands on the west side of the branch of the Nile, antiently called Bolbetinum, about four miles from its mouth. It is esteemed one of the pleasanter places in Egypt, and, being refreshed by the winds that blow from the sea, is extremely healthy. It is near two miles in length, but only consists of two or three long streets; however, the buildings are stately, and the houses commodious. It is defended by two castles, one upon each side of the branch of the Nile, by which merchandize is brought hither from Cairo. The fine country of Delta on the other side of the Nile, and two beautiful islands a little below the town, afford a delightful prospect; and to the north the country is agreeably improved by pleasant gardens of citrons, oranges, lemons, and almost all kinds of fruit, and is variegated by groves of palm-trees, small lakes, and fields of rice.

The inhabitants carry on a considerable manufacture of striped and coarse linen; but the principal business of the place is the carriage of goods between this town and Cairo; for all European merchandizes are brought from Alexandria hither by sea, and sent from thence in other boats to Cairo; and also those brought down the Nile from Cairo are here put into large boats to be sent to Alexandria. Hence the Europeans have their vice-consuls and factors in this place to transact their business, and letters are regularly brought from Alexandria to be sent by the boats from Cairo: however, those of great consequence that requires dispatch are sent across the desert, which lies betwixt Alexandria and Rosetto, by foot messengers.

S E C T. VI.

A Description of Grand Cairo. Of the Ceremonies observed at opening the Canal; the Egyptian Manner of hatching Chickens in Ovens; the Inhabitants and their Trade.

THE city of Grand Cairo is situated about a mile from the eastern bank of the river Nile, and extends eastward near two miles to the neighbouring mountain. It stands in Middle Egypt in thirty degrees fifteen minutes north latitude, and in thirty two degrees twelve minutes east longitude from London. It is about seven miles in compass, and was much larger before the discovery of the East Indies by the way of the cape of Good Hope, it being then the center of trade, all the spices of the east being brought to this city, and from thence sent to Europe. Grand Cairo at present consists of Old and New Cairo, which are a mile distant from each other.

Old Cairo is now reduced to a small compass, it not being more than two miles round; this is the port for the boats that come from Upper Egypt, and some of the beys and European merchants have houses there, to which they retire at the rising of the Nile. The Jews have a synagogue, said to have been built in its present form sixteen hundred years ago, and it nearly resembles our churches. They pretend that Jeremiah the prophet was on the very spot where they usually read the law, and that they have a manuscript of the Bible written by Ezra, which they esteem so sacred, that none are allowed to touch it, and it is kept in a niche in the wall about ten feet high, before which a curtain is drawn, and lamps kept continually burning.

The Coptics have twelve churches and a convent, and pretend that the holy family were in a cave in the church dedicated to St. Sergius. These churches are commonly adorned with columns in the front; they have two isles with galleries over them supported by pillars, and the part for the altar is separated by a partition, that in some of them is finely ornamented with carving and inlaid work of tortoise-shell and ivory. The Romans have an hospital belonging to the fathers of the Holy Land.

There are also here about half a dozen mosques, among which one named Amarah is said to have been a church, and is remarkable for having near four hundred columns, which, with their capitals, seem to have been collected from several ancient buildings.

In Old Cairo are what are usually called Joseph's granaries; these are square courts encompassed by walls about fifteen feet high, built chiefly with brick, and strengthened by semicircular buttresses. The houses are filled with corn, and room only left to enter at the door. The grain is covered with mats, and the door fastened only with wooden locks; but the inspectors of the granaries putting a handful of clay on the locks, fix their seal to it. Here is deposited the corn paid as a tax to the Grand Seigneur, which is brought from Upper Egypt, and distributed among the soldiers as a part of their pay. This granary, notwithstanding its name, is not very ancient, for it seems to have been built during the time of the Saracens. At the north end of the city is a plain building for raising the water of the Nile to an aqueduct. This structure is an hexagon, each side of which is between eighty and ninety feet in length, and about as many in height. The water flows into a reservoir below, and is drawn up by five oxen, which turn so many Per-
sian

sian wheels, that empty the water into the aqueduct. These wheels are turned at the top of the building, to which is an ascent on the outside for the oxen to go up. Both this edifice and the aqueduct are built with free-stone, in order to convey water to the castle. The aqueduct is supported by about two hundred and eighty-nine arches and piers of different dimensions, the former being only from ten to fifteen feet wide. These arches are low towards the castle-hill, where the water runs into a reservoir, whence it is raised up to the castle by several wheels one over another.

Opposite to Old Cairo is a pleasant island named Roida, situated in the midst of the Nile, and extending near a mile in length. Towards the north end is a village of the same name, and at the south end is the Mikias, or house in which is the famous pillar for measuring the rise of the Nile. This is fixed in a deep basin, the bottom of which is on a level with the bed of the river, and the water passes through it. The pillar, which is placed under a dome supported by Corinthian columns, is divided into measures for observing the rise of the waters, and is crowned with a Corinthian capital, and from the court that leads to the house, is a descent to the Nile by steps, on which the common people believe that Moses was found after his being exposed on the bank of the river.

A canal cut from the Nile runs through the city of New Cairo, but is only to be seen from the back of the houses built on its banks, and though several bridges are erected over it, yet houses being built on each side of them, the view of the water is intercepted; but when it is dry, it appears like a street, the common people passing along it. However, from the time when it begins to dry, the smell of the mud and stagnated water is very offensive.

If we form an idea of several squares or places about the city from a quarter to three quarters of a mile in compass, contrived so as to receive and retain the water of the Nile conveyed to them by the canal, as the river rises, we shall have a pretty just notion of the several lakes that are about the city during great part of the year, when nothing can be imagined more beautiful; for they are surrounded by the best houses in the city, and in the summer when the Nile is high, are covered with fine boats and barges belonging to persons of distinction, who spend the evenings with their ladies on the water, where concerts of music are never wanting, and sometimes fireworks are added. All the houses round are in a manner illuminated, and the windows filled with spectators. This pleasing scene is, however, entirely vanished when the waters are gone off, and nothing but mud appears. Yet this is soon succeeded by the agreeable view of green corn, and afterwards of harvest in the midst of a great city, and in the very places where the boats were sailing but a few months before.

Some of the most remarkable customs observed at Cairo are the ceremonies practised at opening the canal. When the Nile begins to rise, they cast up a bank of earth across the end of the canal near the river, and about the middle of August, when the water is risen to a proper height, it is broke down with great rejoicings. Mr. Thevenot, who gives the most particular account of these ceremonies, went to Boulac, the port of all the boats that come up the river, and which some reckon a part of Grand Cairo, to see the preparations, when he observed several gallies lying in the river, in the sterns of which were noble rooms, some of which were twelve or fourteen paces square, and surrounded with rails and ballusters gilt and painted, and the floors covered with rich carpets and cushions. About seven in the morning the basha arrived in great state; as he passed a sheep was killed in several places, and three or four more on the bank of the river. All the beys and great men of Cairo accompanied the basha in his galley, and having sailed as high as Old Cairo, he was saluted by the guns of the other vessels, which followed in order. The sails of the basha's galley were of several colours, and worked with large red roses, and the flags and streamers in this and the other gallies made a very pretty appearance on the water: the trumpets and other music played as they passed, while the guns fired, and the people shouted, to express the general joy. In this manner they moved gently along, till they came to the place where the bank was

to be opened to let the water into the canal. Here the mob were waiting in crowds, and there being two passer-board towers filled with fireworks, these were let off as the basha passed; in the mean time the people broke down the bank to give the water a passage into the canal, and boat-loads of sweetmeats were thrown into the river, for which they jumped in and scrambled. The viceroy moved forward to his palace in the island of Roida, opposite to Cairo; and bonfires, illuminations, and fireworks were continued for three nights successively. There were particularly two vast machines representing a man and woman of gigantic stature placed on the river before the basha's palace, which took up no less than two thousand lamps to illuminate them; besides all the gallies, barges, and other vessels were hung full of lamps, and in them the music played, and fireworks, with great and small guns, were continually let off.

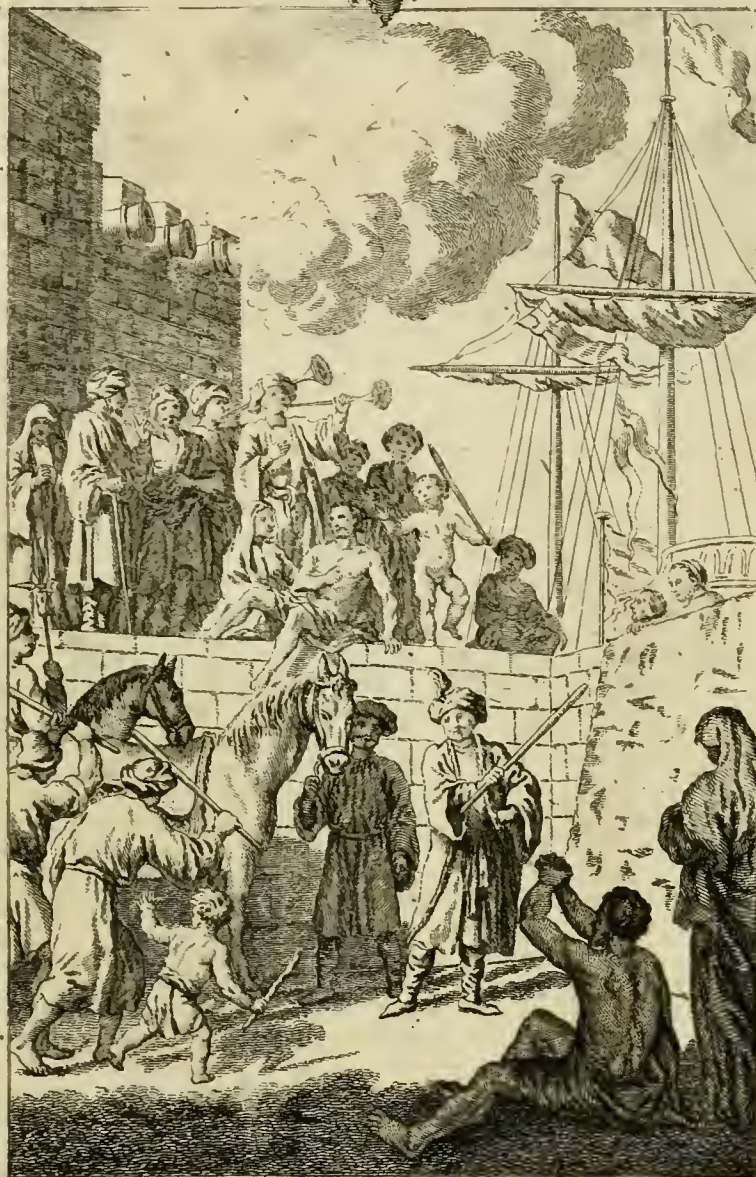
But the ceremonies are more usually performed by land, when the basha, attended by his guards, proceeds on horseback along the canal, and coming to the end of it, dismounts, strikes the bank, takes horse, and riding back, leaves several persons to break it down, while great crowds follow him, singing and striking each other with cudgels. The water at length flows in, accompanied by a number of men and boys swimming. Fireworks are played off, and all the while the canal is filling, it is covered with boats filled with young men, singing and playing on musical instruments, to express their joy for the fertility produced by this river.

The streets of New Cairo, as in all other Turkish cities, are very narrow, and the widest extends the whole length of the place; but in Europe it would only be considered as a lane, and the others are so narrow, that the people frequently spread a slight stuff across the houses, from one side to the other, to defend them from the sun. Most of the streets, or at least each end of every ward, is shut up as soon as it grows dark with gates, guarded by two or three janizaries, so that no idle people can lurk about them without being discovered. Several streets only consist of shops, without any houses, and are also locked up at night, when the tradesmen return home; and the shops of the same trade are generally together.

The houses, like those of Turkey, have very little beauty on the outside, being built below of stone, and above of a sort of cage-work, sometimes filled up with unburnt brick, and few or no windows on the outside. Within they, however, appear with sufficient magnificence. Dr. Pococke visited the house of the bey, where he entered a fine saloon, with a lobby before it. The grand room, he says, is an oblong square, with an octagon marble pillar in the middle, inlaid on two sides about eight feet high with pannels of grey marble, each bordered with Mosaic work. The sopha extends all round the room, and has rich velvet cushions, and the floor is covered with fine carpets.

Here is an antient palace built by the seventh king of Egypt of the race of the Mamalukes, who lived about the year 1279. The entrance to the grand apartment is by a fine door somewhat in the Gothic taste. In this room is a noble saloon in the form of a Greek cross, with a cupola in the middle, and it is wainscotted, or rather inlaid, ten feet high, in a very expensive manner. Round the top, about two feet deep, are Arabic inscriptions; then for two feet more it is covered with mother of pearl, and different kinds of fine marble, in the form of small arches. Below this the wall is covered with pannels, some of the most beautiful kinds of marble, and others of mother of pearl; while all the pannels are surrounded with a border of Mosaic work, in mother of pearl and azure.

This city contains several magnificent mosques, particularly one on the north-east of the town called Kubbel-Azab, which is about sixty feet square, and has a very beautiful dome raised on a base of sixteen sides, in each of which is a window. It is cased round with all the most beautiful kinds of marble, among which are several fine slabs of red and green porphyry. These are all placed in pannels finely carved and gilt, and above is a sort of frieze covered with sentences cut in large gilt characters, called the Couphe, in which they here antiently wrote the Arabic tongue. The walls above have Arabic inscriptions



J. H. de la.

J. H. de la.

Ceremony upon the overflowing of the Nile at Cairo

inscriptions in letters of gold, and the whole cupola is painted and gilt in the most splendid manner. All over the mosque are hung glass lamps and ostrich's eggs. Adjoining to this edifice are apartments built for the priests, and some very fine ones for the persons of rank who sometimes choose to reside here.

But a mosque at the foot of the castle-hill exceeds all the rest, both in the solidity of the building and in its grandeur and magnificence, which strike the beholder in a surprising manner. It is very lofty, and erected in the form of an oblong-square, crowned with a cornice all round that projects a great way, and is adorned, after the Turkish manner, with a kind of grotesque carving. The entrance is inlaid with several kinds of marble, carved at the top. The ascent to it was by several steps, but these have been broken down, and the door walled up, because the rebels have often taken shelter there when there have been public insurrections.

The castle of Cairo is said to have been built by Saladin. It is seated on a rocky hill, and is walled round; but, though it is of very difficult access, it is so commanded by a hill to the east, as to be of no strength since the invention of cannon. At the west end are the remains of very noble apartments, some of which are covered with domes, and adorned with pictures in Mosaic work; but these apartments are now only used for weaving, embroidery, and preparing the hangings and coverings annually sent to Mecca.

Above the castle is a higher ground, near a grand saloon called Joseph's-hall, from which is a fine prospect of the city, the pyramids, and all the neighbouring country. This was probably a terrace to the saloon, which is open on every side, except to the south, and is adorned with large and beautiful columns of red granite, some of which have capitals of the Corinthian order; some are only marked out in lines like leaves, and many are only plain stones that have but little resemblance of capitals.

In the west part of the castle is the jail, which the common people think to be the prison in which Joseph was confined.

About the middle of the castle is a large court, on the south side of which are the basha's apartments, and the great divan, where the beys assemble three times a week under the kaia, or prime minister of the basha; and the latter sometimes sits in a room behind, that has a communication by some lattice windows. A stranger may enter with the consul's interpreter, and being afterwards conducted to the basha's coffee-room, will be entertained by his servants with sweetmeats and coffee.

At a small distance stands the mint, where they coin their gold and small pieces of iron washed over with silver. These last are called medines, and are of the value of three farthings.

There is a well in the castle much admired on account of its great depth; it is cut through the rock, and the water brought up by several Persian wheels placed one over another, and turned by oxen. This is called Joseph's-well, not from the patriarch of that name, but from a grand vizier, who about seven hundred years ago had the care of the work under Sultan Mahomet. This castle is, in short, about a mile in circumference, and resembles a little town; but most part of it is now very ruinous.

In the rock upon which the castle is built are grottos all up the side, in many stories; but several of them are now inaccessible, while there is a way to others by a narrow terrace. These are generally lofty rooms, eight or ten feet square. On the top towards the brow of the hill are two rooms, with holes on the top to let in light, over which is a raised place to which the great often go to enjoy one of the finest prospects in Egypt, it commanding a view of Cairo and of all the country as far as the eye can reach. Over the south cliff is a mosque, in which was interred the Sheik Duise, whose name is given both to the hill and the mosque. The inside of this structure is painted all over with flowers on a red ground.

Among the curiosities at Cairo we ought not to omit that of their manner of hatching of chickens, by putting the eggs in ovens, which are heated with so temperate

a warmth, and so well imitates the natural heat of the hen, that they produce living chickens. These ovens are under ground, and the bottom covered with cotton, or flax, to lay the eggs upon. There are twelve of these ovens together, that is, six on a side, in two stories on each side the passage. They begin to heat them about the middle of February, with the hot ashes of the dung of camels or oxen, which affords a smothering heat without any visible fire. This they lay at the mouth and farther end of the oven, daily changing it and putting in fresh dung for ten days, and then lay in the eggs, which sometimes amount to eight thousand in an oven. After eight or ten days they pick out the good from the bad, which they discover by holding them to a lamp, and then putting out the fire, lay one-half of the eggs in the upper oven, and shutting them up close, let them lie about ten days longer; and then opening the ovens they find the chickens hatched. If it has happened to thunder, great numbers miscarry; and in common they often want a claw, a rump, or are some other way imperfect. It is said that the people of only one village are masters of the art, and that at the proper time of the year they spread themselves all over Egypt. Extraordinary as this method of hatching chickens may appear, it is practicable in other countries. The duke of Florence sent for some of the Copts employed in thus producing chickens, who hatched them in Italy in the same manner; and, since that time, the late learned and ingenious M. Reaumur, after many experiments, found it practicable in France, and has shewn the manner of doing it in a work on that subject, which has been translated into English.

Few arts in Egypt are carried to any perfection higher up the Nile; and this, with the convenience of water-carriage, renders Cairo a place of great trade, and brings a prodigious concourse of people to that city.

As to the inhabitants of Cairo, most of them seem descended from the Mamalukes; but there are also many Jews, some Greeks, and a few Armenians; but there are no other Europeans settled in the city but the English, French, and some Italians from Leghorn and Venice. And here it may be proper to observe, whenever any of the English die in any part of the Levant, where there is no English chaplain, they are interred with the Greeks, and according to the ceremonies of that church.

The European merchants, considering how much they are confined, live agreeably among themselves. They are sociable with those of their own nation: and, as the country is so plentiful, they possess whatever is capable of making life pass cheerfully. They spend the morning in business, and often pass the remainder of the day in the fields and gardens to the north of Cairo; and great part of their affairs being transacted by the Jews, they have a relaxation from business both on the Jewish and Christian sabbath. When the Nile has overflowed its banks, and they have little business to do, they retire to their houses at Old Cairo and Gize, which is situated on the opposite bank of the river, and there they pass their time as agreeably as the circumstances of the place will admit.

The trade of Cairo chiefly consists in the importation of broad-cloth, lead, and tin; and the exportation of flax, senna, coffee, and several drugs, chiefly brought from Persia. The natives likewise import raw-silk from Asia, which they manufacture into sattins and other silks, in imitation of those of India. Sugar of the growth of this country is also made here; but it is neither cheap nor fine: furniture for horses, and lattices for windows, of turned wood, brass, and iron, are made in great perfection; and they also export fine matting made of dried rushes, which are not only sent over the Turkish empire, but to most parts of Europe.

SECT. VII.

Of the Pyramids of Memphis and Saccotra.

THE most extraordinary monuments near Cairo are the pyramids, which were formerly ranked among the seven wonders of the world, and cannot now be viewed

viewed without admiration. These are situated upon the solid rock, at the foot of the high mountains that accompany the Nile in its course, and separate Egypt from Libya. Their architecture, both on the inside and without, is extremely different with respect to distribution, materials, and grandeur. Some of these are open, others are ruined, and most of them are closed; but all have been injured by time. The immense quantity of materials used in constructing them renders it impossible for them all to have been built at the same time, and those that were last erected greatly exceed the first in magnificence and grandeur. They are the works, says Mr. Norden, of the remotest antiquity, and even more early than the times of the most ancient historians whose writings have been transmitted to us, the very epocha of their beginning being lost at the time when the first Greek philosophers travelled into Egypt. It is not improbable, the above gentleman adds, that the invention of pyramids was owing to the ignorance of the people in having no other method of covering a great circumference, before the art of arching and employing columns to support a roof were invented. It is indeed a mortifying consideration, that the most durable works in architecture have been owing to ignorance. Thus the famous aqueducts of the antients, the remains of which are the wonder and admiration of the present times, were owing to their not knowing that water would rise up nearly to the same height as that from which it falls.

The common people are persuaded that the pyramids, the vast palaces and the temples, whose remains fill the spectators with amazement, were built by giants; and, indeed, it has been supposed, that men some thousand years ago were much larger than at present; but these opinions are fully confuted by the height of the entrances of the caves from whence they have taken stones for these purposes, by the narrowness of the passages of the pyramids, and by the height of the doors of the most antient buildings.

The principal pyramids being situated three or four leagues to the west of Cairo, near the place where the city of Memphis is supposed to have stood, they are commonly called The pyramids of Memphis. They stand on a rocky plain, eighty feet perpendicular above the level of the ground overflowed by the Nile; and it appears that this rock, not being every-where level, has been smoothed by the chissel. It is remarkable that this rock is almost covered by the flying sand brought by the wind from the adjacent mountains; and that in this sand are a great number of shells, and those of oysters petrified, which is the more surprising, as this plain of solid rock is never overflowed by the Nile, which, besides, has no shell-fish throughout its whole course. Here are also found the beautiful flint-stones which, on account of the singularity of their colours, are thought much more valuable than agate, and of which the people of Cairo make snuff-boxes and handles for knives.

There are four of the pyramids that deserve the attention of the curious; besides these, there are seven or eight others, but these last are not to be compared with the former, especially as they are in a very ruinous condition. The four principal are nearly upon the same diagonal line, at about four hundred paces distant from each other; and their four faces exactly correspond to the four cardinal points. The two most northerly are the largest; and Mr. Graves, who measured the bottom of the first, found that it was exactly six hundred and ninety-three English feet square, and that its perpendicular height is five hundred feet; but if it be taken as the pyramid ascends inclining, then the height is equal to the breadth of the base. It cannot be improper here to observe, that the square of Lincoln's-inn-fields is said to have been formed by Inigo Jones of the size of this pyramid, which if placed in that square would on all sides reach to the houses.

This pyramid is ascended on the outside by steps, which run round the pyramid: the number of them has, however, been very differently related; but they are between two hundred and seven and two hundred and twelve in number, and from two feet and a half to four feet high, and are broad in proportion to their height.

The external part is chiefly built of great square stones cut from the rock which extends along the Nile, where to this day may be seen the caves from whence they were taken. The size of the stones is unequal; but they have all the figure of a prism, that they may lie perfectly close. The architect has only observed the pyramidal figure, without troubling himself about the regularity of the steps; and it appears that the inequality of the stones, which differ four, five, and even ten inches, is the reason why so many travellers, who have counted them, always differ with respect to number. These kinds of steps, says Mr. Norden, were not designed for ascending and descending, and therefore regularity was no farther sought than was necessary for the general shape of the pyramid and the facility of the work. It appears that the external lays are solely compacted by the weight of the stones, without mortar, lead, or cramps of any metal; but in the body of the pyramid they have used a mortar composed of lime, earth, and clay. At its four corners it is easily perceived that the lower stones are placed on the rock, without any other foundation; but beyond them, quite to the middle of each face, the wind has formed a slope of sand, which on the north side rises so high as to afford a commodious ascent to the entrance of the pyramid, which is about forty-eight feet high.

On ascending to the entrance, you discharge a pistol to frighten away the bats, and then two Arabs, whom you are obliged to have for your attendants, enter and remove the sand, which almost stops up the passage. You then strip yourself to your shirt, on account of the excessive heat constantly felt in the pyramid, and in this condition enter the passage, each of the company having a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of causing too much smoke. This passage runs downward ninety-two feet and a half, and is very steep; but at the farther end of it is an opening so small, that it is barely a foot and a half high, and two feet in breadth; yet through this hole you are obliged to pass, but the traveller, instead of creeping, commonly lays himself down, and each of the two Arabs that went before take one of his legs, and thus drag him over the sand and dust.

On having passed this streight, which is luckily no more than two ells long, you enter a pretty large place, where travellers commonly take some refreshment to give them courage to proceed.

It ought not to be omitted that all these passages, except the fourth, are three feet and a half square, and lined on the four sides by great blocks of white marble, so polished, that this, with the acclivity of the way, would render them impassable, were it not for little holes cut for resting the feet in. It costs great trouble to advance forward, and if you make a false step, you will slide backwards to the place from whence you set out; but by observing these holes you proceed commodiously enough, though you must stoop till you come to the end of the second passage, which is a hundred and ten feet in length: you then come to a resting-place, on the right hand of which is an opening into a kind of well, in which nothing is to be found but bats of so prodigious a size, that they exceed a foot in length.

At this resting-place begins the third passage, which is a hundred and twenty-four feet in length, and runs horizontally in a straight line to the inferior chamber. The height of this gallery is twenty-six feet, and the breadth six, with benches on each side of polished stone. Before the chamber are some stones, with which the way is embarrassed; but having surmounted this difficulty, you enter a chamber which is also covered with stones. This chamber is lined with granite, finely polished: but at present extremely black with the smoke of the torches used in examining it.

Having visited the lower chamber, you return to the resting-place, and ascend upwards by fastening your feet as before, till coming to the end of the fourth gallery you meet with a little platform. You must then begin to climb again, but soon finding a new opening, where you may stand upright, you contemplate a little room, which is at first no more than a palm's breadth larger than the galleries, but afterwards enlarges itself on both sides;

and

and at length, stooping for the last time, you pass the remainder of the fifth gallery, that leads in a horizontal line to the upper chamber. This is a very noble room in the center of the pyramid, at an equal distance from all the sides, and almost in the midst between the basis and the top. The floor, sides, and roof, are all formed of vast blocks of granite marble. From the bottom to the top are but six ranges of stone, and those which cover it of a stupendous length, like so many huge beams lying flat and traversing the room, nine of them forming the ceiling. This hall is something more than thirty-four feet in length; it is seventeen feet broad, and the height is nineteen feet and a half. On the left side is what is generally supposed to be a coffin, formed of one entire piece of granite marble, and uncovered at the top; and on being struck with a key, sounds like a bell. This is said to be the tomb of Cheops, king of Egypt. Its form is like that of an altar, hollowed within, and the stone is smooth and plain without any relief. The exterior superficies contains seven feet three inches and a half in length, three feet three inches and three quarters in depth, and as much in breadth. The hollow part within is little more than six feet in length, and two feet in breadth. People in this room commonly discharge a pistol, which makes a noise resembling thunder. You then return in the same manner you came.

The traveller is no sooner out of the pyramid, than he dresses, wraps himself up warm, and drinks a glass of some spirituous liquor, to preserve himself from a pleurisy, occasioned by the sudden transition from an extremely hot to a temperate air. Having at length regained his natural heat he ascends the pyramid, in order to enjoy a delightful prospect of the surrounding country. The method of ascending it is by the north-east corner, and when the steps are high, or one broken, it is necessary to search for a convenient place where the steps are entire, or a high step is mouldered, so as to render the ascent more easy.

The top does not end in a point, but in a little flat or square, consisting of nine stones, besides two that are wanted at the angles. Both on the top, in the entrance, and in the chambers, are the names of abundance of people who at different times have visited this pyramid, and were willing to transmit the memory of their being there to posterity.

Many travellers have asserted, that a man standing on the top of this pyramid could not shoot an arrow beyond the bottom, but it must necessarily fall upon the steps; however, it is very certain that a good bow and a strong arm will send an arrow as far. There is as little justice in the remark, that these pyramids cast no shadows. Indeed in summer-time, and for near three quarters of the year, the pyramids cast no shadow at noon; but every morning and evening in the year, and at noon in winter, they certainly cast a shadow proportionable to their bulk; and according to Pliny and Laertius, Thales Milesius, about two thousand years ago, took the height of these pyramids by their shadows.

On approaching the second pyramid it appears even higher than the first, which is owing to its being placed in a more elevated situation; for, in other respects, they are both of the same size, only the second is so well closed, that there is not the least mark to show that it has been opened; and it is coated on the four sides with granite, so well joined and polished, that the boldest man would scarcely attempt to ascend it.

On the eastern side of this pyramid are the ruins of a temple, the stones of which are six feet broad, as many deep, and most of them sixteen or seventeen feet long, and some of them twenty-two feet in length. The whole building was a hundred and eighty feet in front, and a hundred and sixty in depth.

At some distance is a sphynx, whose enormous bulk attracts the admiration of every beholder. It is cut out of the solid rock; and Dr. Pococke observes, that what some have thought joinings of the stones are only veins in the rock. This extraordinary monument, which is said to have been the sepulchre of Amasis, is about twenty-seven feet high. The lower part of the neck, or beginning of the breast, is thirty-three feet wide, and it is about a hundred and thirteen feet from the fore-part of

the neck to the tail; but the sand is raised about it to such a height, that the top of the back can only be seen. This monument of antiquity is very much disfigured by the pains some people have taken to break off part of its nose.

The third pyramid is less than the two former by a hundred feet in height; but in other respects resembles them. It is closed like the second, and is without any coating. On the east-side of this pyramid was also a temple, which is more distinguishable in its ruins than the other, and was likewise composed of stones of a prodigious size.

The fourth pyramid, which is an hundred feet less than the third, is also without coating; it is closed, and resembles the others, but had no temple. However, it has one singularity, which is, its summit being terminated by a single stone that is very large, and seems to have served as a pedestal. It is situated a little more to the west, and out of the line of the others. These four great pyramids are surrounded by others that are smaller, and which have been for the most part opened, and are in a very ruinous condition.

At near ten miles distance from these pyramids are those of Socotra, so called from a mean village of that name. These pyramids extend from north to south, and are situated at the foot of the mountains in a plain that seems formed by nature for the use to which it is applied, it not being of great extent, but so high that it is never overflowed by the Nile; and there is reason to believe, that the celebrated city of Memphis extended almost thither.

One of the pyramids which rises above the rest is called the Great pyramid to the north. Mr. Norden measuring this structure found that the east side extended six hundred and ninety-feet, and the north-side seven hundred and ten. The perpendicular height is three hundred and forty-five feet. It has a hundred and fifty-six steps, from two to three feet in height, and is built of the same kind of free-stone as the others, but was cased with a fine hard stone, which is still remaining in several parts of the structure, though a great deal has fallen down. About one-third of the way up is an entrance three feet five inches wide, and four feet two inches deep. The stones within are of the height and breadth of the entrance, and about five feet in length. Our author and his companions entered this passage, which is steep, and has also holes cut as rests for the feet. Having passed through it they entered a room twenty-two feet and a half long, and eleven feet ten inches wide. At the height of ten feet six inches a range of stones projects five inches inwards on each side, and in the same manner twelve tiers project one farther than the other till they meet at the top. To the west of this room is another that resembles it: these rooms are formed of smooth white stones so large that there are only seven of them in length, and three or four in breadth.

At the distance of a mile to the south-east is another, called the Great pyramid to the south, which is about six hundred feet square at the bottom. It seems to have been cased all the way up, and is built within of good hewn stone.

On a lower ground, about two miles to the east of the last great pyramid, is one built of unburned brick, which seems to have been made of the mud of the Nile, it being a sandy black clay, with some pebbles and shells in it, and mixed up with chopped straw, in order to bind the clay together, as unburned bricks are at present usually made in Egypt and other parts of the East. Some of these bricks are thirteen inches and a half long, six inches and a half broad, and four inches thick; but others were sixteen inches long, seven broad, and four inches three quarters in thickness, but were not laid so as to bind each other. This pyramid is much crumbled, and very ruinous. It extends two hundred and ten feet on the west side, and is a hundred and fifty feet high; and at the top is forty-three feet by thirty-five. It seems to have been built with five degrees, each being ten feet broad and thirty deep, yet the ascent is easy on account of the bricks having crumbled away.

It seems not improbable that this pyramid was built by the Israelites, and that they also made the bricks of which

it is formed; for Josephus says, that when time had extinguished the memory of the benefits performed by Joseph, and the kingdom was transferred to another family, the Israelites were used with great rigour; they were ordered to cut canals for the Nile, to raise walls, and erect the pyramids.

It has been generally thought that the pyramids were erected as sepulchres for the kings of Egypt; but if this was the case, they would surely have provided a better entrance, and not made it necessary to drag the corpse through long, narrow, and intricate passages before it could be placed in its tomb: and it seems improbable that in the first pyramid eleven acres of ground should be covered with blocks of solid stone for so great a height, merely for the sake of a room or two of no extraordinary size, in which a coffin was to stand. Dr. Shaw is of the same opinion, and observes, that the great chest of granite marble found in the upper chamber of the pyramid, was probably intended for some religious use, it being of a different form from the stone-coffins found in Egypt, which are constantly adorned with sacred characters, and made with a kind of pedestal at the feet; for the mummies always stand upright, where time or accident have not disturbed them; but this chest lies flat upon the floor, and consequently wants that dignity of posture, which, says Dr. Shaw, we may suppose this wise nation knew to be peculiar, and therefore would be very scrupulous of denying, to the human body.

In so symbolical a religion as that of the ancient Egyptians, it is not improbable that the pyramidal form might convey some sacred meaning; and perhaps the pyramids themselves might be objects representing the Deity, and to which they offered their adorations; just as the Paphian Venus was, according to Tacitus, not of a human, but of a pyramidal form; as is also the black stone worshipped by the Gentoos of India, under the name of Jaggernaut, of which we have given some account in treating of the religion of the Gentoos of Indostan.

8 E C T. VIII.

Of the Catacombs and Egyptian Mummies.

IN the same plain in which these last pyramids are placed are the catacombs, the entrance into which are by a kind of wells, about four feet square, and twenty feet deep, cut through a stony rock, covered with sand, which being moved by the wind, sometimes fills up these entrances. However, some of them are cased as far as the depth of the sand with large unburnt bricks. People are usually let down with ropes, when being got to the bottom, they find a passage five feet wide, and about fifty feet in length, filled up very high with sand, and having got to the end of it turn down another passage to the left hand about six feet high, on one side of which are little rooms, with benches about two feet above the floor, and on the other side are narrow cells just big enough to receive a large coffin. At the end of this alley is another, which is narrower, and on each side are niches that seem designed for coffins placed upright. This passage leads to rooms in the form of an oblong-square, filled with the remains of mummies. Our author observes, that here the inferior persons of a family were probably deposited, while the heads of the families were placed in the niches. Each family had originally, perhaps, its burial-place; and as the family increased they branched out these sepulchral grottos, that every descendant might have a separate place for his family.

In these catacombs are found the remains of embalmed bodies swathed scattered up and down, and sometimes, coffins standing upright and entire, made of sycamore or Pharaoh's fig-tree, that have continued in these subterraneous apartments above three thousand years, though the wood is to appearance spongy and porous. The upper part of the coffin is commonly shaped like a head, with a face painted upon it; the rest is a continued trunk, and the end for the feet is made broad and flat for it to stand upright in the repository. Other coffins are made

of stone, and they are generally adorned with carved work representing hieroglyphical figures.

Upon opening the coffins the bodies appear wrapped up in a linen shroud, upon which are fastened several linen scrolls painted with hieroglyphic characters. These scrolls commonly run down the belly and sides, or are fixed on the knees and legs. On a kind of linen headpiece which covers the face, the countenance of the person is represented in gold, or painted; but these paintings are very much decayed by time. The whole body is swathed by fillets or narrow bandages of linen wrapped round in so curious a manner, with so many windings and so often upon each other, that it is supposed a corpse has seldom less than a thousand ells of filletting. Those especially about the head and face are laid on with such surprising neatness, that some appearance of the shape of the eyes, nose, and mouth may be plainly perceived.

Dr. Pococke brought a mummy to England, which was in a coffin made of wood, the seams of which were filled up with linen and fine plaster. Four folds of cloth were over the head, and the upper one painted blue. Beneath these was a composition about half an inch thick of gum and cloth burnt by the heat of the things applied to it, and over the skin was a coat of gum, or bitumen, of the thickness of a wafer. The back part of the head was filled with bitumen, which had been poured in at the nose, and had penetrated even into the bone of the skull. The body was bound round with a bandage of linen tape about three quarters of an inch broad, under which were four folds of cloth, then a swathe two inches broad, and under that eight different bandages of the same breadth laid across from the shoulders to the hips on the other side: under this was a crust of linen about an inch thick, burnt almost to ashes, but sticking together by means of the gums with which it had been smeared. The arms were laid across the breast, the right hand over the left, and both lying towards the face. From the hips to the feet were eight bandages twelve inches broad, and under these were bandages an inch thick consumed by time and the heat of the drugs; but the outer bandages did not appear to have been smeared with gums. The coffin in which the body was put was formed of two pieces of wood hollowed so as to receive it, and being put together were fastened with broad pegs in the top fixed in holes in the lower part. This coffin was in the shape of an human body, as bound up after its being embalmed; and both the coffin and body wrapped up in linen, were covered with a thin plaster and painted.

Among the catacombs is one for the birds and other animals worshipped by the ancient Egyptians; for when they happened to find them dead they embalmed them, and wrapped them up with the same care as the human bodies. The catacomb is about thirty feet deep, and has the same kind of entrance, only the passage from it is about eight feet wide, and almost filled with sand. It is also much more magnificent than the others. The birds are deposited in earthen vases, covered over and stopped close with mortar. In one of the irregular apartments are large jars that might be for bigger animals. In short, the birds were embalmed by dipping them in gums and aromatic drugs, and bound up, like the human bodies, with many folds of linen.

S E C T. IX.

Of the Ruins of Busiris, Heliopolis, the celebrated Labyrinth, Antinopolis, Hermopolis. Some remarkable Antiquities on the Side of a Mountain: Those at Gaua Kiebra; with a particular Account of the miraculous Serpent Heredy.

WE shall now describe the ruins still to be seen of several cities famous in antiquity. Some of the ruins of the cities and temples of Egypt, like those of Palmyra and Balbec, raise our ideas of their ancient magnificence and grandeur; while others only shew the places where the most splendid cities once stood; the vast length of time since they were built, having levelled them with the dust, and only left a few scattered monuments of the most superb structures,

structures, as testimonials of the truth of history, and as specimens of the architecture of the early ages, before it was improved and carried to perfection by the Greeks. Those of which we shall treat in this section are of the last kind, and the most imperfect.

A little to the northward of Cairo is the village of Baalbeit, situated on one of those artificial eminences on which probably stood Busiris, a city celebrated for its temple dedicated to Isis; there being the remains of a temple, the most costly in its materials of any in Egypt. From these ruins the temple appears to have been about two hundred feet long and an hundred broad, and at about a hundred feet distance it is encompassed by a mound raised to keep out the Nile. The outside of this structure was of grey granite, and the inside and columns of red, the capitals being the head of Isis. There seems to have been four rows of twelve columns each in the temple; but what most commands the attention of the curious, is, the exquisite beauty of the sculpture; for though the figures are only about four feet high, there is something so fine and so divine in the mien of the deities and priests, that exceeds imagination. But the natives are constantly employed in destroying these fragments of antiquity, and frequently cut the columns in order to make them into mill-stones.

At a small distance near Cairo are the remains of the antient city of Heliopolis, the Or of the Scriptures, a city of great antiquity, famous for the worship of the sun. A large mound encompasses the whole, and at the entrance on the west are the ruins of a sphynx of a bright shining yellow marble, and almost opposite to the gate is an obelisk sixty-seven feet and a half high. The priests of Heliopolis were the most famous of all Egypt for their skill in philosophy and astronomy, and were the first who computed time by years of three hundred and sixty-five days. Herodotus came to this city to be instructed in all the learning of the Egyptians; and when Strabo came here, he was shewn the apartments of Plato and Eudoxus.

At a small distance to the south of the above obelisk is the village of Matarea, where it is said the Holy Family lay for some time concealed when they came into Egypt; and they add, that being in danger from some bad people, a tree opened and became hollow to receive and shelter them. The Coptics even pretend to shew the very tree, which is hollow and of the sort called Pharaoh's fig, and take away pieces of it as sacred relics; but the Romans say, that the tree fell down, and was carried away by the monks of Jerusalem.

At a place called the town of Caroon, is the spot on which stood the famous labyrinth, which, according to Herodotus, was built by the twelve kings of Egypt, when the government was divided into twelve parts, as so many palaces for them to meet in, and transact the affairs of state and religion. This was so extraordinary a building, that Dædalus came to Egypt on purpose to see it, and formed the labyrinth in Crete for king Minos on the model of this.

"This labyrinth, says Herodotus, has twelve saloons
"or covered courts, with gates opposite to each other,
"six towards the south, and six towards the north in
"continued lines. They are surrounded by the same
"outward wall. The apartments are on two floors, the
"one under ground, and the other over them, and are three
"thousand in all, each floor consisting of fifteen hundred.
"Those above ground I myself have seen and gone
"through, so that I speak from my own knowledge;
"but those beneath being the sepulchres of the kings,
"and of the sacred crocodiles, the rulers of the Egyptians
"were by no means willing to shew them. The upper
"apartments are greater than any other human
"works: for the outlets at the top, and the various wind-
"ings through the saloons, gave me infinite surprize as
"I passed from a saloon into apartments, and from apart-
"ments into bed-chambers, and into other rooms out of
"the bed-chambers, and from apartments into saloons.
"The roof of the whole is stone as well as the walls.
"The latter are adorned with sculpture: each saloon
"has a peristyle of white stones admirably joined to-
"gether. Quite close to the line where the labyrinth
"terminates, is a pyramid of two hundred and forty feet,

"on which large animals are engraven; and the en-
"trance into it is under ground."

Little, however, is now to be seen of these boasted pieces of art, but heaps of ruins, broken columns, shattered walls and entablatures. Among the rest is the foundation of an oblong square building formed of a reddish stone or marble. Some semicircular pilasters are placed upon it, and the remains of the edifice above are of brick plastered over. Whatever this building was, it appears to have been repaired in this rough manner. More to the east are the remains of an oblong square edifice of white hewn stone plastered over, with a kind of base and plinth ranging round. Near it is a kind of rustic building that seems to have been a gate. At length appears some remains of the grand structure itself, which is now called the castle of Caroon. It had a portico of rustic work, which is now no where above six feet high, and the front is more ruinous than any other part. On the other sides are forty-four tiers of stone, each nine inches deep, and consequently it is there thirty-three feet high; it has signs of a cornice ranging round with ornaments of sculpture. There are four rooms in the length of this building with the doors crowned with double cornices, and over each a kind of false door ornamented in the same manner; on the sides of the walls are several niches, and many stones are scattered about the plain, some of which appear to have composed the shafts of columns.

A little farther to the south are the ruins of the city of Antinopolis, built by Hadrian in honour of Antinous his favourite, who was drowned there; but now named Enfinch. Among these ruins are still standing a large pillar, with a Corinthian capital, on the top of which was a square stone, whereon a statue was probably placed. There is also a fine gate of the Corinthian order, and of excellent workmanship.

A little farther up the river is the village of Archomountain, which Dr. Pococke supposes to be situated on the ruins of the antient city of Hermopolis. Little appears of the old city, but extensive heaps of rubbish, except a grand portico of an antient temple, consisting of twelve pillars, six in a row. These pillars are six feet in diameter, and on every part both of them, and of the stones laid upon them, are hieroglyphics; on the pillars are also some remains of paint, and the ceiling is adorned with stars. Some pieces of columns of granite marble are also to be seen among the ruins.

Farther to the south is a mountain called Shebat el Kof-feri, on the side of which are some remarkable antiquities. After ascending the mountain for about two hours, you arrive at a gate which leads into a great saloon, supported by hexagonal pillars cut out of the solid rock. The walls are adorned with paintings, which are still plainly to be distinguished, and the gold that was employed glitters on all sides. There are openings leading to other apartments; but those are filled up with rubbish. There is another apartment above to which you may arrive, though with great difficulty, by climbing up on the outside. It is smaller than the first, and has no pillars, but is painted like the other. On each side of this second grotto is a tomb of the same stone with the mountain, with which they both form a continued body. One is open and the other is closed, but almost buried in the sand. This upper cavern had also a communication with other apartments; but these are also closed up.

A little farther to the south is Gava-Kiebra, where still remains a beautiful portico of a temple, containing eighteen pillars in three rows: these have a singular kind of capital, and their shafts are enriched with hieroglyphics, executed in a most masterly manner. This temple appears to have been extremely magnificent, not only from the grandeur of the portico, but from the vast stones which formed the walls, one of which Dr. Pococke found to be twenty-one feet long, eight broad, and four deep; and another thirty feet long, and five broad. At some distance behind the portico is a stone shaped like the top of an obelisk, which has on one side of it a niche as if for a statue, and is adorned with hieroglyphics.

At some distance to the south is the grotto of the famous serpent called Heredy, where is the tomb of a pretended Turkish saint, adorned with a cupola raised above the mountain.

mountain. The Arabs affirm, that this saint, who was named Heredy, dying in this place, was buried here; and that, by a particular favour of the Almighty, he was transformed into a serpent that never dies, but heals diseases, and bestows favours on all who implore his aid. Of this serpent both Dr. Pococke and Mr. Norden have given a very particular account, and perfectly agree in the particulars they relate of it; and therefore we shall give an account of it here, as this can hardly fail of being acceptable to the curious reader, who will doubtless be inclined to entertain a very mean opinion of the people who could be deceived by this pious fraud: but absurd as it is, it is not more so than the vulgar belief among the antient Romans, attested by very credible authors, of *Æsculapius* entering into a serpent, and under that form being brought to Rome and curing a pestilence.

This miraculous serpent it seems pays great respect to persons, and is more propitious to the great lords than to the poor: for if a governor be attacked with any disorder, the serpent has the complaisance to suffer himself to be carried to his house; but a person of the common rank must not only make a vow to recompense him for his trouble, but send a spotless virgin on the important embassy: for the fair alone can have any influence on him; and if her virtue should be the least sullied, he would be inexorable. On her entering into his presence, she makes him a compliment, and, with the most humble submission, intreats him to suffer himself to be carried to the person who wants his assistance. The serpent, who can refuse nothing to female virtue, begins at first with moving its tail: the virgin redoubles her intreaties, and at length the reptile springs up to her neck, places itself in her bosom, and there remains quiet, while it is carried in state, in the midst of loud acclamations; to the house of the person who dispatched the ambassadors. No sooner is it brought into the room, than the patient begins to find himself relieved. Yet this miraculous physician does not withdraw; for he is very willing to remain some hours with the patient, if during the whole time they take care to regale his priests, who never leave him. All this is performed to admiration, provided no Christian or other unbeliever comes in, whose presence, 'tis pretended, would disturb the feast; for this sagacious serpent, on perceiving him, would immediately disappear. The priests would search for him in vain, and it would be impossible to find him: for was he carried to the other side of the Nile, he would return invisibly to his dwelling in the tomb. The Arabs even boldly assert, that were he cut in pieces, the parts would instantly join again; and that being destined to be immortal, nothing can put a period to his life.

Even the Christians, who ought to claim a degree of wisdom superior to the Arabs, have the folly to believe that this pretended saint is the devil himself, whom God has permitted to mislead these blind and ignorant people; and in this belief they are confirmed by a tradition, that to this place the angel *Raphael* banished the devil *Asmodi*, whom, in *Tobit* viii. 3. he is said to send into Egypt.

"But I am persuaded, says Mr. Norden, that both the Arabs and these Christians offend against the rules of reason. Before we consider a thing as miraculous or superstitious, it is necessary to examine whether the fact itself be true; whether the circumstances are such as are pretended, and whether no fraud is used. I agree that the serpent is there, but it cannot be immortal; he undoubtedly dies like other serpents, and the priests who draw a profit from him substitute another of the same kind in his room. Were they indeed to cut the serpent in pieces, and were the parts seen to join again, it might be esteemed a proof of its immortality; but they can never be brought to this: and when the emir of Akmim ordered them to make this trial in his presence, the priests excused themselves from the experiment. Is there any thing easier than to make a tame serpent obey certain signs? The virginity of the ambassadors is secured by her being so young as to be free from suspicion; and serpents are known to be attracted by certain odours and herbs, with which the girl may be rubbed; at least she is adorned with chaplets and garlands of flowers, in which they take care not to forget such as are agreeable

to the serpent. In short, if it be asked how it is possible that it should disappear from the sight of so many people, I answer, that it is sufficient to conceive that these priests are excellent jugglers, and there will be no difficulty in imagining them capable of conveying away the serpent in the presence of a great number of spectators, without the most attentive and quick-sighted being able to perceive it: whoever has seen the tricks daily played by the mountebanks in the great square before the castle of Cairo, must have been struck with feats much more remarkable than this." If to all this be added the account given in this work of the dancing-serpents, and other particulars relating to those reptiles, in treating of Indostan, the fraud must appear extremely evident, and every thing mysterious in the affair will vanish.

SECT. X.

Of the Ruins of Tentyra and Thebes.

STILL farther up the Nile was situated the city of Tentyra, the inhabitants of which paid extraordinary adorations to Venus and Isis, to each of whom they built a temple. From the many heaps of ruins seen here, the city appears to have been of great extent, and to have been much frequented since it was in its antient splendor. People seem to have lived even in the temples, and several houses have been built of unburnt brick on the top of the great temple, which is two hundred feet long, and forty-five broad. The principal remains of the antient buildings are near each other; these are two gates and four temples. The grand temple already mentioned appears to be that of Isis, and seems entire, only the apartments which appear to have been built at the top are destroyed, and six or seven of the rooms which have been formed below are filled up.

There is an ascent to the top by ten flights of steps. The pillars are adorned with large capitals of the head of Isis, each capital having four faces, one on each side, and over them are compartments in basso relievo, finely executed, and in a noble taste. At the end of the grand room are four stories of hieroglyphics in seven compartments, each of which has two or three human figures, but some of them are defaced. There are likewise four stories of hieroglyphics on the outside, and it is not improbable that before the ground was raised there were five both within and without. On the outside of the south end are five colossal figures, and two more beautiful than the rest stand at each corner. Round the top of the edifice are several spouts, with an ornament over them representing the head and shoulders of the sphynx.

We shall now give a particular description of the ruins of the antient city of Thebes, which are the most considerable in Egypt, and are generally known by the name of The antiquities of Carnack and Luxerein, two villages situated among those ruins.

The great and celebrated city of Thebes was extended on both sides the river, and, according to some authors, was built by Osiris, and according to others by Busiris II. who appointed its circuit, adorned it with magnificent buildings, and rendered it the most opulent city upon earth. It was originally called Diospolis, or the city of Jupiter, and afterwards obtained the name of Thebes. *Diodorus Siculus* observes, "that not only this king, but many of his successors, improved the city with presents of gold and silver, with ivory, and a multitude of colossal statues; and that no city under the sun was so adorned with obelisks of one entire stone. There were four temples of amazing size and beauty. The most antient of these was thirteen stadia in circumference, its height forty-five cubits, and the thickness of its walls twenty-four feet. The buildings have remained to modern times; but the gold and silver, the ivory, and precious stones, were carried away by the Persians when Cambyfes set fire to the temples of Egypt. It is said that the Persians having transferred this opulence to Asia, and having carried artists with them from Egypt, built the magnificent palaces

" of

“ of Persepolis, Susa, and others in Media. It is added
 “ that the riches of Egypt were at that time so great,
 “ that from the ruins, after plundering and burning,
 “ were taken above three hundred talents of gold, and
 “ two thousand three hundred talents of silver.”

Of the four remarkable temples mentioned by Diodorus; Dr. Pococke, bishop of Ossory, imagines, that which he viewed was the same which that ancient historian mentions as of a most extraordinary size, since the ruins of this stupendous building extended near half a mile in length. The description Diodorus has given of the height and thickness of the walls has been thought extravagant, and beyond all the rules of probability; but, on examining the remains of this temple, it will appear that in both these respects they in some places exceed the account he has given of them.

This temple has eight grand entrances, to three of which were avenues of a great length between sphynxes, two of them having sixty of these statues on each side. Having passed between these at one of the entrances, you come to four grand gates at a considerable distance behind each other, in a direct line to the temple; they are about thirty-five feet deep, a hundred and fifty in length, and before the ground was raised, must have been from fifty to sixty feet high. These structures lessen every way like a pyramid, from the bottom to the top: the first is of red granite finely polished, and in a beautiful manner adorned on the outside with hieroglyphics, in four series from the top downwards, and three on the inside, in each of which are the figures of two men finely executed, and bigger than the life. Farther on each side are colossal figures, about fifteen feet high, with hieroglyphics under them; and in this last manner the other gates are adorned, but without the compartments. On each side of these gates there also seem to have been colossal statues.

On the outside of the first is on one side a statue of red granite, and on the other a statue of a kind of granite that seems composed of small pebbles. Our author measuring the head of one of them found it five feet six inches long. The next gate is much ruined, and has only two stories of colossal figures to the south, and one to the north. The third gate is covered all round with hieroglyphics and colossal figures of men, and here are the remains of a statue of white marble, the head of which has a serpent on its casque. This head is four feet and a half from the top to the lower part of the neck. The fourth gate is a heap of ruins, and before the main building is a large pond, that was probably a reservoir of the water of the Nile for the use of the temple. From these gates walls had been built, that not only extended to the other gates, to form the entire inclosure of the temple, but to inclose particular courts between the gates and that edifice.

About a hundred and fifty paces to the west is another superb entrance, with the same kind of avenue of sphynxes; and all the rest have the appearance of extraordinary magnificence.

The grand entrance to the west, which may be termed either a gate or a front to the great court before the temple, is extremely noble, and yet has the greatest plainness and simplicity, without any ornaments, and nearly resembles what among us is termed the rustic; it is forty feet broad, and the bottom is a solid wall of that thickness. In the front are two stories of small windows; but the upper story is in many parts so ruined, that at a distance it has the appearance of battlements.

On the inside of this gate is a large open court, which has a terrace eighty feet broad, and six feet above the ground, as it is now raised, to which there were probably steps to ascend from a colonade on each side of this anti-temple. The pillars of these colonades have square capitals, and on each side of the middle walk, to the inner part of the temple, was a very grand colonade of pillars above forty feet high, and eight feet in diameter, with large capitals like vases worked with figures in lines. At the farther end of this colonade are two colossal statues of red granite, much mutilated, and with the heads broken off.

Though the wall of the inner temple is greatly ruined, Dr. Pococke says it has more grandeur and magnificence

than is to be found in any other building he ever saw. The door is very high, and yet in a just proportion; and the walls on each side are beautifully adorned with hieroglyphics and the figures of men in six compartments, above nine feet high, and twelve wide, every compartment having the figures of three men.

On entering the inner temple there appears sixteen rows of pillars one way, and eighteen another: those in the two middle rows are eleven feet in diameter, and the others eight, with capitals of square stone. The temple was higher above the middle rows than in the other parts, and had a kind of windows over the space between every two pillars, with twelve lattices of stone in each. Every part of the temple, both within and without, is covered with hieroglyphics, and on the outside to the north are carved representations of battles, with horses and chariots, one of which is drawn by stags.

On each side of the entrance into the east end of the temple is an obelisk sixty-three feet four inches high, and six feet square. Farther to the east are two other obelisks seventy-three feet high, and seven feet six inches square; but one of them is fallen down. These obelisks are all of red granite, and covered with hieroglyphics. At a little distance from these obelisks are two walls, separated by an entrance in the middle, and on the west side of them are colossal busts. Continuing along the middle to the east you come to a small room of red granite, and all along are apartments that were perhaps appropriated to the use of the priests.

These ruins are scattered several miles round, and there are the remains of several other temples; and among the rest one which appeared to have been round, and a hundred and seventy-five feet in diameter.

That part of Thebes on the west side of the river is now called Gournou, from a village of that name situated near the ruins. There is in this place a very singular street, for the rocky ground rising on each side of it about ten feet high, has on each hand a row of rooms, some of which are supported by pillars; and as there is not here the least sign of raised buildings, Dr. Pococke remarks, that he could not help imagining that in the earliest times these caverns might serve as houses, and be the first invention after that of tents, when they might be contrived as a better shelter from the weather and the coldness of the nights: but it seems more natural to suppose, that the use of caverns preceded that of tents, and that the latter were chosen only by those who removed with their flocks from place to place for the sake of pasture.

Here the traveller passing through some other vallies, where the mountains rise to a great height, comes to a round opening like an amphitheatre, and ascending it by a narrow steep passage, arrives at the sepulchres of the kings of Thebes, which are formed in the rocks. The vale in which are these grottos, is covered with rough stones that have probably rolled from above. It is about a hundred feet wide, between high steep precipices, in which grottos are cut in a most beautiful manner. Long galleries, or passages, are formed under the mountains out of a close white free-stone that cuts like chalk, and is as smooth as the finest stucco-work. Generally there are four or five of these galleries, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, leading to a spacious room, in which is the king's tomb, or coffin, with his figure cut in relief, or painted upon it, at full length. Both the ceiling and sides of the rooms are cut with hieroglyphics of birds and beasts; some of them painted, and almost as fresh as if they were but just finished, though they cannot be less than upwards of two thousand years old.

One of these sepulchres is most beautifully adorned with hieroglyphics cut in the stone and painted. The entrance, which has a descent, is cut through the rock, and for thirteen feet is open at the top; then for eight feet more the ceiling inclines, answering to the descent under it. The galleries have hieroglyphics carved on each side, first on a kind of compartments next to the ceiling, in the manner of a frieze. Below them are carved figures representing mummies, and under these are hieroglyphics all down the sides, divided by lines into different columns. In the middle of the ceiling are the

the figures of men, with stars on each side. The king's tomb is of one stone of red granite, seven feet nine inches high, eleven feet eight inches long, and above six feet broad, the cover being made to shut into it. The figure of the king is cut in mezzo-relievo, with an hieroglyphical inscription. The room is adorned with different columns of hieroglyphics.

In a large room belonging to another of the grottos is the statue of a man holding a sceptre in his hand, and on the ceiling is painted a large figure of a man holding a particular kind of sceptre, with wings hanging lower than his feet, and covering his whole body. On each side of the entrance are four men cut in the stone above the natural size, with the heads of hawks and other animals.

On the south side of these mountains are two very extensive apartments: to one of them is a descent of ten steps to a spacious area cut in the rock, which leads to a room supported by square pillars, also cut out of the solid rock; and beyond it is a long room supported by pillars on each side. All the apartments are adorned with hieroglyphics; but they are in some places black and scaled as if damaged by fire. Beyond these rooms are apartments, to which there is a descent of several steps to the right; and one part leads to a gallery cut round the rock, which has apartments on one side, and in them are holes cut perpendicularly down to other apartments below, where there are doors and openings, and probably as many rooms as above. One would imagine, says the right reverend Dr. Pococke, that these were the habitations of the living, and that they were cut under those of the kings of Thebes, if they were not themselves palaces, to which those princes retired to avoid the heat.

The other apartments are cut in a small hill near the appearance of a grand entrance under the mountains: the way to which is through a valley, that seems to have been divided by walls or mounds into four parts; one of them is dug much deeper than the rest, and was probably a reservoir of the water of the Nile, and the others extend towards some remains of old buildings. To the west is a room that has a well-turned arch, and appears to have been used as a Christian church; for the hieroglyphics, which are in small columns, and extremely well cut, have been covered with plaister, on which is painted Christ encompassed with a glory.

A little to the south-east are the ruins of a large temple, and at a distance from it the ruins of a pyramidal gate, and of a very large colossal statue, broke off about the middle of the trunk. It is twenty-one feet broad at the shoulders; the ear is three feet long, and from the top of the head to the bottom of the neck is eleven feet.

In the first court of the temple are two rows of square pillars, on each side of which is a statue, but their heads are broke off. Each of these statues has the lituus in one hand, and the flagellum or whip in the other, as is commonly seen in the statues of Osiris. In the second court are the remains of two colossal statues sitting; they are of black granite, and the head of one of them, which lies on the ground, is three feet five inches long.

A great number of pillars belonging to the temple are still standing, and many others are destroyed. Two sorts of pillars are observed in this edifice, one more beautiful than the other. Their thickness and solidity give them at a distance a noble appearance, and on approaching them the eye is entertained with the hieroglyphics; and when you are near them their colours have a fine effect. This sort of painting has neither shade nor degradation. The figures are encrusted with it like painting in enamel; and Mr. Norden observes, that it surpasses in strength every thing he had seen of the kind, it being superior in beauty to the al-fresco and Mosaic work, with the advantage of being more durable. It is surprising to see, says he, how the gold, ultra-marine, and other colours have preserved their lustre to the present age.

At a considerable distance from the temple are what is called the colossal statues of Memnon, which front the Nile. The first appears to represent a man sitting, and the other a woman in the same posture; and they are both

fifty feet high from the bases of the pedestals to the top of their heads. They are seated upon stones fifteen feet in height, and as many in breadth; but the back part of each stone is higher than the fore part by a foot and a half, and they are placed on plain pedestals five feet high. The statue to the north has been broken off at the middle, and has been built up with five tiers of stones; but the other is of one single stone: the feet have the toes broken off, and the features are moulded away by time. The sides of their seats are covered with hieroglyphics; on the pedestal of the statue, which has been broken, is a Greek epigram; and on their insteps and legs are several Greek and Latin inscriptions, some of them epigrams in honour of Memnon; but most of them are the testimonies of those who have heard his sound; for one of them has been thought the famous statue of Memnon, which at the first and second hour, it is pretended, uttered a sound occasioned by the rays of the sun striking upon it.

At a little distance from these statues are the ruins of several others, particularly one of yellow granite almost entire, and twelve feet long from the top of the head to the thigh.

At Luxerein are the remains of a large and magnificent temple, which was also a part of the ancient Thebes, and is called by Diodorus the sepulchre of Osymandus: it is situated on the east side of the river, to the south of the antiquities just described. On approaching it you come to two obelisks, which are probably the finest in the world; they are at present sixty feet high, and might be seventy or eighty, according as the ground has risen, which is certainly a great deal: they are seven feet and a half square, and at bottom might be eight feet. The hieroglyphics extend in three columns down each side, and are cut with a flat bottom an inch and a half deep, and the granite has perfectly retained its polish, which is as fine as can be imagined. On the top of each side a person sits on a throne, and another offers him something on his knees. These figures are likewise below. Lower down are three hawks, then three bulls, and at the distance of about every foot is an owl. There are also monkeys, heads of camels, hares, dogs, serpents, birds, and insects.

At a small distance is a pyramidal gate, two hundred feet long, and at present fifty-four above the ground. On each side of the entrance is a colossal statue, which rises thirteen feet and a half above the surface of the earth, though the shoulders are only three feet and a half above the ground. In the front of the pyramidal gate are windows and sculpture, particularly a person seated on a throne, holding out one hand, in which he has a sceptre or a staff, and is surrounded by others in postures of adoration. On the other side a man is represented in a car, galloping and shooting with a bow, and followed by many chariots. This may have a relation to the wars of this king against the Bactrians. Within this gate is a court almost filled with cottages, with some pillars that once formed part of a colonnade, beyond which was another gate now in ruins, and beyond that another court, which had a large and beautiful altar in the middle, and the history of the king was cut all round on the walls. The pillars in this court are forty feet high; but the work in the capitals instead of being in relief, is only cut out in lines. The walls of the rooms are adorned with sculpture, among which a Deity is represented carried by eighteen men in a kind of boat, preceded and followed by a person holding a particular ensign. Here are also a person sitting, and another kneeling to him, with instruments of music, and men kneeling who have the heads of hawks; and also a man leading four bulls with a string.

S E C T. XI.

Of the Ruins of Esne, or Essnay; of the Temple of Pallas, at Latopolis; of one at the ancient City of Appollinopolis; with the Ruins of Comambo, Elephantine, and Philæ.

AT Esne, a considerable town farther up the river, are the remains of a magnificent temple, that is clothed on three sides, and has in the front twenty-four pillars

pillars that seem well preserved. A channelled border runs all round the top of the edifice, and in the middle of the front is a cartouch, or ornament like those seen on all the principal gates of Egypt. A semi-corona borders the whole edifice, the sides of which are filled with hieroglyphical figures that appear of the most ancient kind, and seem to have been executed in haste. The pillars support stones placed cross-ways, on which rest great tables that form a roof, that is also adorned with hieroglyphics. The figures of the inside are easily perceived to be done by another hand, and executed with more care than those without; but none of the hieroglyphics are incrustated with colours. The pillars are likewise covered with hieroglyphics, which in some places are small and much crowded. It is remarkable, that among all the pillars of this temple there is not one capital that resembles another; for though the proportions are the same, the ornaments are different. The inside of the edifice is blackened by the smoke of the fires formerly made there: however, every part of it is well preserved, except the gate, and the intermediate spaces between the front columns, which the Arabs have filled up, in order to shut up their cattle in the temple, which is at present applied to no other use.

At about three miles from this temple is another, which Dr. Pococke supposes to be the Temple of Pallas at Lato-pylis, where both that goddess and the fifth Latus were worshipped. There are here also several different kinds of capitals, some of which resemble the Corinthian, but have a very flat relief. The inside has three stories of hieroglyphics of men about three feet high, and at one end the lowest figures are as large as the life: one of them has the head of the Ibis, and the figure of a woman sitting appears in several parts of the wall. The ceiling is adorned with a variety of animals, which are painted in very beautiful colours; and among them is a man sitting in a kind of boat, with a circle round him. This temple seems to have been used as a church, there being some Coptic inscriptions on the walls.

At Etfoi, where was once situated the city of Apollinopolis, is a noble temple and a grand pyramidal gate, which the Turks have converted into a citadel. There runs all round it a semi-circular corona, but no cornice is to be seen: upon its faces are three rows of hieroglyphical figures, which appear designed to represent infants, though their stature exceeds that of men. The temple, which was dedicated to Apollo, is in a manner buried under ground; and the Arabs have made no scruple of employing what they have been able to take away in erecting some pigeon-houses.

Still farther to the south is the village of Comombo, where are some beautiful ruins, which it is impossible for a curious traveller to view without great satisfaction. A noble building rests upon twenty-three well wrought pillars adorned with hieroglyphics: the stones that cover the top are of a prodigious size, and the architrave, which is at present split, was anciently a single stone. The pillars are above twenty-four feet in circumference: part of the building is covered with earth, and three quarters of the pillars are under ground.

At about fifty paces distance on the declivity of a mountain is another antique monument, about eighteen feet in height. The sides are thick set with hieroglyphics, which are much decayed towards the ground, and the back part is almost buried under the sand. This edifice is entirely built of large square blocks of a whitish stone that nearly resembles marble.

Farther up the Nile is the island Elephantine, in which was a city of the same name, though it is only about a mile in length, and at the south end about a quarter of a mile in breadth. In this island was a temple to Cnuphis, and a nilometer to measure the rise of the Nile. In the midst of the island are the remains of one side of a magnificent gate of red granite, finely adorned with hieroglyphics. Its southern part is mountainous and covered with ruins, most of which are buried under the earth. Among others is an ancient edifice still standing, though covered with earth at the top, as well as on the sides, and this is still called the temple of the serpent Cnuphis. It is inclosed by a kind of cloyster supported by columns. At the four corners and in its breadth it has walls, but

only a single column is to be seen in the middle. This inclosure contains a grand apartment that has two large gates, one to the north, and the other to the south; but the inside is almost entirely filled with stones and earth. The walls are covered with hieroglyphics, but are bedaubed with dirt, and blackened by the smoke of the fires made there by the shepherds.

Farther to the south is the island of Philæ, which is high and very small, it not exceeding a quarter of a mile in length, and half a quarter in breadth; and it appears that there were no other buildings in the island, but what had a relation to the temples; for Diodorus seems to insinuate, that none but the priests were permitted to land, on account of the sacredness of the place; accordingly the whole island seems to have been walled round, somewhat in the manner of a modern fortification, and a great part of that wall still remains. The particular kind of Ethiopian hawk worshipped here is cut among the hieroglyphics in several parts, and represented with a long neck, extended wings, and a serpent coming out of it.

The temple of the hawk is built with free-stone on the west side of the island. In the court of the temple, which is of great length, is a row of pillars on each side, adorned with a variety of capitals. Beyond this is an inner court, in which are very beautiful pillars with capitals wrought in basso relievo, in something like leaves and branches, above which is the head of Isis on each of the four sides. On the outside of this inner court are large colossal figures, cut on the south side of a great pyramidal gate. At the entrance to the east is an obelisk of red granite on each side, and near each of them a lion. Between the west side of the grand area and the water is only a narrow terrace, with doors to it from the portico; and the whole ends at the water to the south with a parapet wall, at which are two obelisks about two feet and a half square raised on their pedestals. Here the island rises twenty or thirty feet above the water, affording a prospect above a mile south to the rocks of granite, where the Nile turning, the view is terminated by those rocks in a most agreeable and romantic manner, all together having a noble and beautiful appearance.

To the east of this structure is, according to Mr. Norden, the temple of Isis, which is an oblong-square building, open on all sides. The capitals of the pillars which have some resemblance to those of the Corinthian order, may be reckoned among the most beautiful in Egypt, and were probably of the last invention.

SECTION XII.

Of the Manufactures, Arts, and Commerce of Egypt.

THE manufactures of Egypt consist of woollen, linen, and silk. Their flax, of which great quantities grow in the Delta, or that part of Egypt which is enclosed between the two branches of the Nile, is spun with a spindle, and the thread drawn out from the distaff without the use of a wheel. They are not now, as formerly, remarkable for their fine linen, for the people of rank commonly wear muslins: however, the Egyptian linen is exceeding white and cheap; it is chiefly manufactured at Rosetta, where they also make striped linens for curtains to defend themselves against the gnats, which are very troublesome in Lower Egypt. In other parts, they make a strong coarse linen for sheets, and great quantities of sack-cloth.

The woollen of this country chiefly consists of unnapped carpets used in their sophas.

Their raw-silk is brought from Syria, and manufactured by them into large handkerchiefs for women's veils: they also make very rich handkerchiefs worked with gold and flowers of various colours, and sometimes make coverings of this sort for their sophas; they likewise manufacture a great variety of taffetas and sattinets.

The Christians are the persons chiefly employed in their manufactures and mechanic arts: they are in particular the jewellers and silver-smiths of Egypt. There is a very great demand for these sort of goods; for tho' the people are prohibited the use of plate in their houses,

or the wearing of gold rings, a great deal of jewellers-work is used as ornaments in the dresses of their women, and plate in the furniture of their houses.

The Egyptian pebbles are wrought and polished in great perfection, for the making snuff-boxes and the handles of knives, which is done with a wheel as they cut and polish precious stones. They also make red leather; but it is not equal to that of Morocco or Constantinople.

As Lower Egypt furnishes the rest of the country with rice, so Upper Egypt supplies the Lower with wheat and other grain. Since the Europeans found way to the Indies by encompassing the coast of Africa, the foreign trade of Egypt has so declined, that Indian calicoes, muslins, and China-ware, are at present dearer in that country than they are in England.

The exportation of rice and coffee from Egypt to any place out of the dominions of the Turks is prohibited; but several drugs are sent from thence to Europe, as coloquintida, fenna, and the red dye called saffranon. Flax is also exported to other parts of Turkey, and likewise to Leghorn, and cottons to Marseilles.

Their importations are silk from Venice and Leghorn; English, French, and Venetian cloth, drugs, dyes, and English tin, lead, and marble blocks from Leghorn; furs, copper-vessels and plates from Constantinople; small-wares from France, Venice, and also Constantinople. They likewise bring iron from Salonichi, carpets from Asia Minor, silks from Syria, woollen manufactures from Barbary; coral and amber they also import in order to send it to Mecca.

CHAP. II.

OF NUBIA and ABYSSINIA, or UPPER ETHIOPIA.

SECT. I.

Of NUBIA.

Its Situation, Extent, Climate, Vegetables, and Animals. The Persons, Dress, Customs, and Manners of the Inhabitants. With a concise Account of the Cities of Dangala and Sennar, and the Articles of their Commerce.

WE shall now proceed up the Nile to Nubia, which is also called Sennar, and is bounded on the north by Egypt; on the east by the red sea; on the south by Abyssinia; and on the west by the kingdoms of Tagua, Caoga, and the desert of Gorham. It is situated between the thirteenth and twenty-fourth degrees of north latitude, and between the twenty-fifth and thirty-eighth degrees of east longitude, extending in an irregular oblong-square. Its principal rivers are the Nile, the Nubia, and the Sira.

Though this country is entirely under the torrid zone, it is in many places very fruitful, especially on the banks of the Nile, where the inhabitants, as in Upper Egypt, raise the water up to the high banks by art and labour. Hence it produces some very fine fruits, with plenty of sugar-canes; but the natives are unacquainted with the method of making good sugar. They have also a great variety of medicinal plants, roots, and drugs; with others that are extremely obnoxious, particularly a most dreadful poison, so quick and fatal in its operations, that, it is said, a single seed taken inwardly gives almost instant death. These seeds grow on the top of a plant that resembles our nettles, and it is said that considerable quantities of it are exported to the neighbouring countries. Nubia also affords gold, ivory, sanders, and other medicinal woods.

In Nubia are likewise great numbers of dromedaries, camels, horses, and various kinds of wild beasts, as lions, tygers, leopards, crocodiles, vipers, and several kinds of serpents, particularly one of a colour which so nearly resembles that of the dust, or sand, in which it lurks, that it is not easily avoided, and its bite is commonly attended with almost immediate death, and that of the most painful and dreadful kind.

The generality of the inhabitants are Mahometans; they are much given to cheating; are a stupid debauched people, and are said to have neither modesty, civility, nor religion. Those that live in villages chiefly apply themselves to agriculture, except those who inhabit the more desert parts, who live upon plunder. Mr. Norden, who proceeded up the Nile, a considerable way into Nubia, found them base, treacherous, mean, and avaricious; especially some of the great, who scruple neither threats nor entreaties to obtain the treasures of those whom they dare not to plunder by open violence.

They are swarthy, and small of stature. Those of superior rank in the heart of the country wear a vest without sleeves; but the common people only wrap a piece of linen cloth about them, and the children go quite naked. However, persons of quality wear fine loose long robes of silk or cotton, and those of the women reach to the ground; these last also adorn their hair with rings and other trinkets of gold, silver, and brass; yet have nothing on their legs or feet but a kind of sandal, or leather sole. As for the women of lower rank, they only wear a short kind of petticoat.

In war they fight to greater advantage on horseback than on foot, for they are very expert horsemen; but, as they poison their weapons, the Turks seldom care to attack them; they are, however, almost perpetually at war either with the inhabitants of Gorham, the desert tracts on the south-west, or making excursions into the eastern parts as far as the Red Sea.

Poncet, a French physician, who passed through this country in his way to Ethiopia, says, they are subject to a prince, who wears a long robe, embroidered with gold and silver, fastened with a girdle of the finest cotton. On his head he has a turban of the same, and never appears in public without having his face veiled with a silk-gauze of various colours. Strangers who are permitted to pay their homage to him, are obliged to pull off their shoes, and kneeling to kiss the ground two or three times; nor do his subjects ever appear before him without being bare-footed.

The royal palace is a large confused pile of buildings, without any regularity, and surrounded with a high brick wall; it is, however, furnished with every thing esteemed curious, rich, and costly; and the floors after the manner of the Eastern nations, are covered with the finest silk carpets. The same author observes, that this prince applies himself five days in the week to affairs of state, and the administration of justice, at which times he sits at the head of his council, and decides causes with the utmost expedition. When sentence of death is passed on the criminal, it is immediately executed by laying him flat on his back, and beating him on the breast with a stick till he expires. It is also said, that on the death of the king the grand council assemble, and have the inhumanity to cause all the brothers of their new sovereign to be put to death. However, the accounts we have both of this country and Abyssinia are not entirely to be depended upon; though the author last mentioned seems to have as much veracity as those writers among the Jesuits, who have described the country of Abyssinia, and have endeavoured, with the utmost malignity, to destroy his character.

The principal cities of Nubia are Dangala or Dongola, and Sennar.

Dangala,

Dangala, the present metropolis of Nubia, is situated on the eastern bank of the Nile, on the declivity of a dry sandy hill, in fifteen degrees fifteen minutes north latitude. It is said to be very populous, and to contain near ten thousand houses, though most of them are mean, and built only of wood daubed over with mud; but the streets are filled with heaps of sand brought down by the waters from the mountains. The castle, which is in the center of the town, is large and spacious, but not very strong.

Sennar, which is another of the capital cities, stands on the western bank of the Nile, near the frontiers of Abyssinia, which lies to the south, and of Gaoga which lies to the west, and is about two hundred and fifty miles to the south of Dangala. It is situated on a fine eminence, from which is a delightful prospect of a fertile plain covered with variety of fruit-trees. It is five miles in circumference, and is very populous, it containing near one hundred thousand inhabitants; but the houses, which are flat roofed, are only one story high, and very ill built: those in the suburbs are much worse, they consisting only of poor small cottages formed of wood and mud, and covered with reeds. Every thing here is in the greatest plenty, so that a camel may be bought for the value of eight or ten shillings; an ox for three or four, a sheep for about one, and a fowl for a penny. But in this city the heats are so insupportable, that in the day-time, from January till the end of April, a man can hardly breathe; but then the rainy season begins, and continues three months, at which time the air is extremely unhealthy, and often produces a great mortality among both the men and cattle.

Their commodities are elephants teeth, gold dust, tamarins, civet, and tobacco. There is in this city a market every day in the middle of the town, where all sorts of provisions and goods are sold. It is said, that the females sit on one side, and the males on another, and that the Egyptian merchants buy great quantities of the above goods every year. The merchandizes required at Sennar, are spices, paper, hard-ware, brass, glass beads, and a black drug with which they colour their eye-lids and eye-brows. There are here a few merchants, who travel to Suaquen on the Red Sea, from whence they go with their commodities into Arabia Felix, and there exchange them for those of the East Indies, which they bring back.

S E C T. II.

Of ABYSSINIA, or UPPER ÆTHIOPIA.

Its Name, Situation, and Extent, Face of the Country, Climate, Mountains, Salt-pits, Rivers, and Lakes.

THE empire of Abyssinia is indifferently called Abyssinia, Abissinia, Abassia, or Habessinia, from the Arabic Herbesth, which signifies a mixture, the country being peopled by various nations; but the inhabitants themselves call it Itjopia or Ethiopia. It has also been known, though absurdly, by the name of Prester John's country. It extends from twenty-six to forty-five degrees of east longitude, and from six degrees thirty minutes, to almost twenty degrees north latitude. It is bounded on the north by the kingdom of Nubia: on the east it had formerly the coast of Abex on the Red Sea; but this is dismembered from it, and makes a separate province under the dominion of the Turks; and partly by the kingdom of Dancala: on the south it is bounded by Alaba, and Ommo Zaidi, and on the west by Gorham and Gingiro.

As Abyssinia is situated between the tropic and equator, it may reasonably be supposed to be in a very hot climate, but the extreme heat is only felt in the campaign country, the villages, and low-lands; for the tops of the mountains, most of which are of a great height, enjoy a delightful coolness. Hence this country is very healthful, but is subject to terrible thunder and lightning.

Most of the mountains are said to exceed Olympus, in height; yet their steep, and to appearance inaccessible

rocks, are inhabited. They are surrounded with deep and extensive valleys, which, with the flat lands, are dry in winter, and commonly overflowed in summer by the rains, which instead of falling by drops, pour with such vehemence, that the torrents from the mountains sweep away trees, houses, and sometimes rocks, while all the rivers, overflowing their banks, lay the country under water; which, on its retiring, leaves the land covered with a thick slime or mud. This overflowing of the rivers of Abyssinia is an advantage not confined to that empire, but spreads its happy influences over all Egypt, and extends the blessing of plenty from Abyssinia to the Mediterranean,

Some of their winds appear no less dreadful than their thunder and lightning, particularly one called in their language sengo or the serpent, which sometimes blows down the houses, trees, and rocks, and even snaps the masts of ships in the harbours. But these periodical rains and these storms are not peculiar to Abyssinia; in almost all countries within the tropics, the former pour in torrents, overflow the land, and the rivers swelling above their banks, fertilize the land. The reader has seen too that these storms are also periodical; but in China and the East Indies they are called by our mariners typhoons or typhons.

Some of the mountains have large plains on their tops, covered with trees and other verdure, and afford excellent springs. Some are well cultivated, though the access to them is extremely difficult and dangerous; sometimes through a craggy way incumbered with huge stones, which must be climbed up with ladders, and the cattle drawn up with ropes. Many of the mountains abound in gold, as plainly appears from the dust found upon them, or washed down by the torrents, some pieces of that metal being of the size of a pea. But no mines of silver have yet been discovered.

However, the salt-pits of Abyssinia are as valuable as mines of gold and silver, since these not only supply the inhabitants of that extensive country with this necessary commodity, but salt there answers all the purposes of money, and they exchange it with other nations for whatever commodities they desire to purchase. The principal place where salt is procured is on the confines of Dancala and Tigra, where there is a large plain, four days journey in extent; one side of which is incrustrated all over with a pure white salt, in such quantities, that some hundred of camels, mules, and asses, are constantly employed in fetching it from thence.

There are several considerable rivers, the most famous of which is, 1. The Nile. 2. The Niger, which Mr. Ludolph assure us is no more than the left channel of the Nile. 3. Tacazee rises in the kingdom of Angola, and after considerable windings falls into the Nile. 4. The Maleg, which, after a long course, falls into the White River. 5. The Howash, which after running through several kingdoms, loses itself in the sandy desert in the kingdom of Adel. 6. The Zebec, which rises in the kingdom of Nerea, and, after a long course, flows into the Indian ocean. 7. The White River, which receives several smaller streams, and after surrounding the kingdom of Changaia, which lies to the west, falls into the Nile, sixty leagues below Sennar in Nubia.

Here are few considerable lakes, except that of Dambea, called by the natives the sea of Tzana, from the chief island in it. This lake is situated in thirteen degrees north latitude, and may properly be considered as the source of the Nile, which flows out of it. It is computed to be about ninety miles long, and thirty-six broad; its water is clear, sweet, and wholesome; it abounds in fish, and the natives sail upon it in flat-bottomed boats, made of the bamboos which grow along the banks. It contains about twenty-one islands, some of which are very fertile, and are covered with groves of orange and citron trees, and in seven or eight of them are old monasteries, which appear to have been elegant structures.

S E C T. III.

Of the Fertility of the Soil of Abyssinia. The Corn produced in the Country; with the Trees, Plants, Beasts, Birds, Reptiles, amphibious Animals, and Fishes, among which is a particular Account of the Camelopardus, Hippopotamus, and other extraordinary Animals.

SOME of the lands in Abyssinia are so fertile as to yield two or three harvests of very good millet, barley, and wheat. They have no rye, instead of which they make use of a small grain called teff, which is of much the same taste and flavour, and yields very good nourishment. It is smaller than our poppy-seed, and a little oblong; but at the same time the people in general live very poorly, and even nastily, and their cattle seem to fare much better than they do themselves. As they have no oats, they feed their horses, camels, dromedaries, and other large beasts with barley; for though their low lands produce plenty of grass sufficient to feed a prodigious number of cattle, yet they never make any hay, which is here the more necessary, as it must be frequently scorched up by the heat of the sun, and even when it is most plentiful, it is liable to be destroyed by the vast flights of locusts, with which they are sometimes infested, which cover the surface of the earth, and soon devour every blade of grass.

The trees of this country are said to be crowned with a constant verdure, and if the inhabitants have a scarcity of fruit, it is rather owing to their negligence than to any fault of the soil, which is capable of producing as great a plenty and variety of them as any country in Africa. They cultivate the black grape, peach, sour pomegranate, sugar-canes, and some citrons and oranges: they have also several kinds of figs, and among others one called ensette, which grows to a prodigious size, and which Ludolph has endeavoured to prove to be the dudaim of Moses, which ours and other versions rendered mandrakes.

There are here not only the same variety of medicinal and odoriferous plants, herbs, and roots that are to be met with in Europe, and which here grow without cultivation, but many more unknown to us. The country produces great quantities of senna, and there are plains covered with cardamoms, and a kind of ginger that has a most agreeable scent, and is four times as large as that of India.

We ought not to omit the assazo, which has such an effect, that it stupifies the serpents and venomous reptiles that approach it, and its root is a certain cure for those who are bitten by them.

The cotton shrub is extremely plentiful, and produces a great quantity of cotton.

The banks of the rivers are, during the greatest part of the year, adorned with jessamines, roses, lilies, jonquils, and a prodigious number of flowers unknown in Europe.

Scarce any country produces a greater variety of both domestic and wild animals: among the former are camels, dromedaries, horses, asses, mules, cows, sheep with great tails, and goats, which are bred in vast numbers, they being the principal wealth of the inhabitants. Their fat oxen are said to be of so monstrous a size, that at a distance they have been mistaken for elephants; whence it has been said, that horned elephants were common in Abyssinia, and these horns travellers have represented as being so large, that one of them will contain above ten quarts of liquor, and say they are used by the people instead of pitchers and other vessels to carry water, wine, milk, or other liquids. But besides these large oxen, which are fatted for slaughter, they have an ordinary sort designed for labour and carriage, whose horns are said to be so soft and flexible, that they hang down like a dead weight.

They have here a very fine breed of horses, which, like those of Europe, are of various colours, but the black are the most numerous and in the greatest esteem. These are only used for war and for travelling. In long journeys they make use of mules, which are commonly very gentle, sure-footed, and fit for the craggy mountains; they have a quick easy pace, and are com-

monly preferred by the Abyssinians to their best horses in travelling.

Among the animal of the camel kind is the camelopardus, which is said to be much taller than an elephant, but as slenderly made as that is clumsy and unwieldy; its fore legs are represented as of an amazing length, and tho' the hinder are somewhat shorter, its belly is so far from the ground, that a tall man may easily pass under it without stooping. The neck is of a proportionable length, to enable it to reach the ground, and feed upon the grass, which is its proper food.

The elephant ought here to be placed among the wild beasts, as they are extremely numerous, and none were ever known to be brought up tame in this empire. They make dreadful havock among the corn and other grain, destroying much more by trampling it down than by feeding upon it.

One of the most beautiful animals in this country is the zebra, which is of the shape and size of a mule, but more sleek and slender; it is here curiously marked with white, black, grey, and yellow streaks across the back from the neck to the tail. This animal is not, however, very common, since it is so much admired as to be thought a present of sufficient value to be offered to the monarch.

This country abounds with lions, tygers, panthers, leopards, wolves, monkeys, foxes, wild cats, civet cats, hares, rabbits, squirrels, and a variety of other animals.

Those who have visited Abyssinia mention a very extraordinary animal, which is probably one of the many species of monkeys. They represent it as no bigger than a cat; but as having the face of a man, with a mournful voice. It lives upon the trees, where they say it is brought forth and dies: but it is so very wild, that there is no possibility of taming it; for when any of them have been caught in order to bring them up, all the care that can be taken of them will not prevent their pining away till they die.

There are a great variety of the feathered kind, both wild and tame, many of which are found in Europe; but those here excel several of ours in beauty and size particularly their partridges, which are said to be as large as our capons; they have several kinds of them, and also of pigeons and turtle-doves. Among the birds which seem in a manner peculiar to the country is the maroc, or honey-bird, so called from its particular instinct in discovering the hidden treasures of the industrious bees.

The ostrich, the largest and most unwieldy of all the feathered race, is common, not only here, but in the greatest part of Africa. The ibis, a bird which destroys innumerable serpents, is also known in Nubia and Upper Egypt. In this country are also the pipi, so named from its constantly uttering those two syllables, and is said to direct hunters to their game, when it feeds on the blood of the beast killed by its direction. The cardinal is so called by the Portuguese from the beautiful redness of his feathers, except those on its breast, which resemble the finest black velvet; and the white nightingale, is a beautiful bird that has a tail two spans long.

There are also a multitude of obnoxious animals, particularly serpents and insects; many of the former are extremely venomous, and their bite attended with almost instant death, if the above remedy be not immediately taken. But none of these are capable of doing an hundredth part of the mischief produced by the locusts, which sometimes appear in such thick clouds as to eclipse the light of the sun, and to lay whole provinces desolate.

Among the amphibious animals the crocodile and hippopotamus, or river-horse, are the largest and most destructive. The former we have already described in treating of Egypt, and as the latter is seldom seen in that country, and only inhabits the upper part of the Nile, a description of it can no where be more properly placed than here. It is not easy to conceive how this animal came to be called a horse, to which it has scarce any resemblance; its body is like that of an ox, but is twice as big as that of a bull; its legs are short, and resemble those of a bear, it having large round feet, with four claws

claws in each; the tail is like that of an elephant, and it has no more hair on its body than there is upon that animal. In the lower jaw it has four large teeth, two of them crooked like the two tusks of a wild boar, and the other straight, but standing forwards, and all of them as thick as the horns of an ox. Its eyes and ears are small, considering its bulk; but it has a wide mouth, great open nostrils, and an upper lip like a lion's, on which grows a bristly beard. He spends the day commonly in the water, and the night on land, when he feeds on the grass, which is his principal food: his teeth are esteemed more valuable than ivory, on account of their not being subject to turn yellow.

There is great plenty and variety of fish in the lakes and rivers, among which is the torpedo, which upon being touched by the finger, while alive, conveys a surprising numbness to the whole arm.

S E C T. IV.

Of the Persons, Dress, Manners, and Customs of the Abyssinians; their Buildings, Furniture, Hospitality to Strangers, and Ignorance in Arts and Manufactures.

THE Abyssinians are generally tall and well shaped; their complexion may be called black, but some of them are inclined to the tawny, and to a reddish brown. Among them the olive is reckoned the finest complexion, and next to that the jet black; but the reddish, and particularly the yellowish brown, is esteemed the most disagreeable. Their noses are not flat, nor their lips protuberant, as among the natives of Guinea; but they have regular and agreeable features, and their eyes are black, brisk, and lively.

They are stout and strong, brisk and healthy; and their labour, together with the temperance they use in eating, prolongs their lives to a good old age. Most of them are so nimble and active as to climb up the tallest tree, or steepest rocks, with surprising ease and agility. The women greatly exceed those of Europe and Asia in strength and sprightliness; they breed easily, are delivered without help, and can take care both of the child and themselves, without the assistance of a nurse. But this singular quality is common to all the women in these hot climates, except where they are weakened by a sedentary life.

The habit of the men of quality is a long fine vest, either of silk or cotton, tied about the middle with a rich scarf; that of the citizens is much the same, but of cotton only, they not being allowed to wear silk, neither is their cotton of the same fineness. The common people have only a pair of cotton drawers, and a kind of scarf, with which they loosely cover the rest of their bodies; and, till about a century ago, this was the common dress of all the people, none but the emperor, the royal family, and some distinguished favourites, being allowed to wear any other; and this scarf, or a piece of cloth, serves them at night to wrap themselves in.

As to the women, they are allowed to appear as fine and genteel as their circumstances will admit; for they are far from being kept in so reclusive a manner as those among the more Eastern nations. Those of high rank usually dress in the richest silks and brocades, their upper garments are wide and full, not unlike surplices: they adorn their heads and hair an hundred different ways, and take care to have the richest pendants in their ears; besides, they spare no expence in adorning their necks with the most costly ornaments of chains, jewels, and other embellishments.

Both the men and the women are extremely curious about the management of their hair, on which they lavish a great deal of butter, to render it smooth and shining. This vanity is perhaps the more excusable, as none but the emperor is allowed to wear either a cap or any other covering for their head, which, as they have a great deal of idle time upon their hands, is an inducement to them to bestow some part of it in this amusement. Indeed, their hair not being apt to grow thick and long, but mostly thin and frizly, some additional art seems

necessary to keep it in tolerable order, so as to distinguish each sex; and therefore while the men take much pains in braiding it up in various forms, the women strive to have it hang loose in a variety of curls and ringlets, except the fore-top, which they take still greater pains to adorn with jewels or trinkets according to their rank.

Upon the whole, their dress is chiefly accommodated to the climate. The excessive heat, which will hardly suffer them to allow any cloaths to touch their flesh, makes them contrive to have them as light, and to hang as loose as possible during the heat of summer.

Hence the cloth that covers their bodies, their breeches, and the womens drawers, are made wide and long to let in as much air as possible; but in the cooler seasons, they bring them much closer to their bodies, and the rich then appear in handsome vests, open only to the waist, and closed with small buttons: these have small collars, and very long and straight sleeves gathered in at the wrist. Some authors have mistaken them for shirts, though they have another light garment under them next to the skin made of thin taffety, sattin, or damask, according as the season and their circumstances will permit.

They are not so temperate in their drinking as in their food, especially at their feasts, where, after a full meal, they usually drink to excess; according to a proverb of theirs, Plant first and then water. Their liquors are indeed more tempting than their meat. As they have plenty of honey, they have excellent mead; they have likewise some other liquors made of various fruits, and a third sort made of barley without hops. These excesses are attended with no ill consequences; for they live peaceably and seldom quarrel among themselves; or if they do, their contests seldom go farther than exchanging a few blows; and in matters of consequence, they generally decide the controversy by umpires chosen among themselves, or lay the affair before the ruler of the place. Here they are allowed to plead their own cause without the help of a lawyer; and when judgment is given, whether by the judge or the arbitrator, they faithfully stand to it, without grudge, murmuring, or appeal.

Both the men and women are said to be witty and ingenious; but those of the kingdom of Nerea are said to exceed the rest in sense, bravery, generosity, affability, and other social virtues. They are extremely inquisitive and fond of learning: yet the people of Tigra and the neighbouring kingdoms are represented as being for the most part haughty, inconstant, revengeful, cruel, and perfidious.

The Abyssinians are naturally docile, and fond of knowledge, which is alledged to have been one of the principal motives that induced them to give the Jesuit missionaries so kind a reception at their first coming; and, though there is but little learning found amongst them, it is rather for want of proper means than of capacity of attaining it.

They are entirely negligent with regard to the symmetry and architecture of their buildings, which is owing to their living in tents or camps, after the manner of their monarchs; so that, except a few old royal palaces, here are neither public structures nor private buildings worthy of notice to be seen throughout the whole empire; for those they stile houses would hardly deserve the name of huts among us, they being built of clay and laths put together in the meanest and most slovenly manner, so as to be easily reared, and as readily abandoned, when they think proper to remove their quarters. These buildings belong to the inferior sort, who follow the royal camp, and being unable to purchase tents erect these huts with almost as little trouble as is commonly taken in rearing a large tent.

The very emperors themselves had neither castles nor palaces, till the Portuguese missionaries came among them, but lived in their stately pavilions, where they were attended by all their nobles, guards, and other retinue.

Such strangers were they not only to all kinds of stately edifices, but even to common regular buildings, that when father Pays undertook to build a magnificent edifice for Sultan Segued, none of that prince's subjects knew so much as how to dig the stones out of the quarries,

quarries, much less how to square or work them fit for use. He was therefore obliged to teach them both that, and how to make the proper tools for the masons, carpenters, joiners, and in short for every part of the work; and also how to join the stones, which was performed with a red clay of so glutinous a nature, that it makes a good strong cement, without the help of quick-lime. The people were filled with amazement at beholding not only a large stupendous structure, erected with much strength and regularity, but even high and stately stories raised one upon another, for which they had not even a proper word, but stiled them *babeth-laibeth*, or house upon house.

Their tables are generally round, and among the rich are large enough for twelve or fourteen persons to sit about them; but they are very low, as the people, like the inhabitants of most of the countries in the East, sit upon carpets, and the meaner sort upon mats, or on the ground.

Their furniture, even among those of high rank, is mean: they have no fine paintings, tapestry, or other ornaments; and indeed their way of living is in some measure incompatible with any such finery. Even their best beds are no better than couches, on which they lie upon hides or soft furs wrapped in their upper garments. Indeed, some of their princes and persons of wealth purchase Indian quilts, with silk borders, which now come to them from the ports on the Red Sea; and these they spread upon their couches, chiefly in their outward apartments, that they may be seen by those who come to visit them. But the poor mostly lie on mats, or a hide or two spread on the ground.

They have neither inns, taverns, nor caravanseras for the entertainment of strangers. These are rendered unnecessary by that spirit of hospitality which prevails amongst them. If a traveller stays longer in a village or camp than three hours, the whole community are ready to lodge and furnish him with proper necessaries for himself, his servants, and cattle, at the public expence. He need only enter the first hut or tent he likes, and reveal his wants to the master of it, who immediately goes and informs the chief person of the place, upon which an ox is ordered to be killed, and so much of it is sent to him as will be sufficient for him and his company; together with a proper quantity of bread, liquor, and conveniences for lodging. All these they are the more careful to supply him with, as they are liable to be punished for their neglect with a fine of double the value of what they were bound to furnish him with, should he prefer a complaint of their neglect to a proper magistrate. However, this laudable custom is attended with great inconveniences, as it gives encouragement to a number of idle vagabonds to abuse it.

They have but few manufacturers among them, and though they are chiefly dressed in linen and cotton, and their country is as proper for producing them as any in Africa, they are so indolent, that they raise no more than will just serve their present wants, and the less of either serves them, as they make no use of any either at their tables or for their beds, and a small quantity is sufficient to serve the common people as a covering for their bodies. The Jews are said to be their only weavers, as they are in most parts of the empire their only smiths, and work in all kinds of metal. What joiners, carpenters, and masons are produced in this country may be easily guessed from the meanness of their buildings and furniture; and the same may be said of other trades, as tailors, shoemakers, &c. from the plainness of their dress. Indeed the potters, and makers of horn-trumpets and drinking-cups, are in the highest request. These and other inferior artists are incorporated into tribes or companies, and have their several quarters, neither intermingling nor intermarrying with the rest, the children commonly following the business of their parents.

Jewellers, gold and silver-smiths, and other curious artificers of the like kind, are altogether unknown to them, unless by some of their works being brought by way of traffic or exchange, and these are only to be found among the great and opulent. The same may be said of their carpets, tapestry, silk, brocades, velvets, and other

costly stuffs, which are all brought hither by the Turks, by the way of the Red Sea, and exchanged for gold-dust, emeralds, and fine horses. The Jews, Armenians, and Arabians, are the common brokers between them and the Abyssinians, who seldom or never travel out of their own country, or indeed are suffered to do so by the Turks, who, being possessed of all the sea-ports on the Red Sea, enrich themselves by this monopoly, and are extremely careful to prevent any trade from being opened into the country by any other nation, or of its being carried on by any other hands but their own.

Besides the above articles of commerce, the Turks bring them several kinds of spices, in very small quantities, which they keep up at so high a price that none but the richest of the Abyssinians can purchase them. In return for these the Abyssinians bring them ivory, honey, wax, skins, furs, and leather in great quantities, for which they are obliged to take what the brokers please to give them.

It ought not to be omitted, that in Abyssinia the people have no idea of money; but in purchasing what they want, exchange one commodity for another. The most common article of trade exchanged by them is salt, by which they rate the value of every thing else; and which in general answers the purposes of money, by being exchanged for all the necessaries and conveniences of life.

SECT. V.

Of their Marriages, their Treatment of their Wives, Divorces, and Funeral Rites.

MARRIAGE among the Abyssinians is little more than a firm bargain, or contract, by which both parties engage to cohabit and join their stock, as long as they like each other; after which they are at liberty to part. The custom of meeting and blessing the married couple at the church-door is doubtless derived from the Jews; and it is said that none but priests and deacons are married within the body of the church. In this part of the matrimonial service several ceremonies are performed. Alvarez, who was present when the abuna, or patriarch, officiated at one of them, says, that the bridegroom and bride were waiting at the church-door, where a kind of bed or couch had been prepared for them, and on which the patriarch ordered them to sit; he then, with his cross in one hand, and a censer in the other, made a kind of procession round them; and then laying his hands on their heads, told them, that as they were become one flesh, so they ought to have but one heart and one will. This was followed by a short exhortation suitable to the occasion; after which he went into the church, and celebrated divine service, at which they both assisted; and that being ended he gave them his blessing, which renders the marriage valid, and then dismissed them. The more religious sort not only attend divine service, but receive the holy communion, either just before or after their being joined. What festivities and rejoicings attend these nuptials we are not told. The husband and wife, after consummation, keep separate tables; or if they agree to eat together, each brings their own provisions ready dressed, or sends them in before by their servants or slaves.

The married women are permitted to appear abroad, and to visit their friends and relations: and the princesses of the royal blood have still greater privileges, and are said to think no gallantries, however injurious to their honour, ought to be denied them by their husbands; in which liberties they are so far upheld by their own relations, that all complaints against them will not only be in vain, but taken very ill.

But this is far from being the case of those of inferior rank, who are generally obedient and faithful to their husbands. These are commonly obliged, especially among the meaner sort, to perform some of the most laborious offices of the family, and particularly to grind all the corn used in it, which the very slaves of the other sex will refuse to do: for as they have only hand-mills, they are forced to grind corn either for bread or drink every day.

They

They forbid marriage between persons in the second, third, and even fourth degree of consanguinity, and therefore esteem it unlawful to have more than one wife at a time; yet many amongst them are said to have a plurality of wives: these are indeed deprived by the church of the benefit of the holy communion; but as polygamy is not deemed by the state detrimental to society, they are suffered to live with them without molestation.

They admit, as hath been already intimated, of divorces, not only on a breach of conjugal fidelity, but for want of children, disagreement, bodily infirmities, and the like; in all which cases the women have the same privilege of abrogating the marriage-contract as the man. In such cases the dissatisfied party applies to the bishop, and having obtained the desired divorce, which is seldom denied, if the party cannot be prevailed on to withdraw the suit, they next petition for a licence to contract a fresh marriage, and obtain it with the same ease.

Hence these divorces are very frequent, especially among those of high rank. But, with respect to the grand motive, the breach of fidelity on either side, they frequently compromise the affair; for as both the husband and wife have their separate lands, goods, and chattels, they can make what is esteemed a suitable compensation for the transgression. But where such a compensation cannot be agreed on between the injurer and the injured, the women are usually the most severely punished: she is condemned to lose all her goods, and to leave her husband's house in a mean ragged dress, and never to enter it more; carrying with her a sewing-needle, by which she may earn her livelihood; and sometimes she is sentenced to lose her head of hair, which is her chief ornament, and to be close shaved, except a single lock on her fore-top. But the husband, if he pleases, may take her again; or if he does not, they may both marry. If the husband be the offender, he is also liable to be punished, as well as the partner in his guilt; but a fine is generally laid upon them both, and appropriated to the use of the wife. Thus likewise the man who has debauched the wife, if convicted, is sentenced to pay a fine of forty cows, horses, suits of cloaths, &c. and if unable, he becomes the prisoner of the husband, till the debt be paid. If the injured husband suffers him to go, he obliges him to swear, that it is to fetch what will satisfy him; upon which the guilty person sends him a piece of beef and some liquor, after which they sometimes eat and drink together; and then, upon his asking pardon, the husband first remits one part of the fine, and then another, till at last he forgives him the whole.

With respect to their funerals, after washing the body, they perfume it with incense, sprinkle it with holy water, and wrapping it in a sheet, place it on a bier. The bearers then take it, and hurry it away with such swiftness, that those who attend can hardly keep pace with them. When they come to the church, or the church-yard, for they bury in either, they again incense it, and throw plenty of holy water upon it. After the priest has read the fourteen first verses of the Gospel of St. John, they shoot the corpse into the ground, instead of letting it down gently; the priest repeating some psalms, till the body is covered with earth.

They bewail their dead many days; their lamentations begin early in the morning, and continue till the evening; the parents, relations, and friends meet at the grave, together with women-mourners hired to accompany the solemnity with their out-cries, all clapping their hands, smiting their breasts, and uttering, in a doleful tone, the most affecting expressions.

If the deceased be a person of distinction, his horse, shield, lance, and other accoutrements are also brought to the place, offerings are made to the church and the clergy, and provisions given liberally to the poor. This ceremony continues, according to the quality of the person, from three to forty days, and is repeated afresh on the anniversary; and, during the mournful solemnity, they all pray to God to be merciful to the soul of the deceased.

S E C T. VI.

Of the Power, Authority, Descent, and Titles of the Emperor. Of his Camp, and its Removal. The Manner in which the Princes were formerly confined, and raised to the Throne. The Marriage of the Emperor; and the Revenues of the Empire.

THE Abyssinian empire appears to have been from its first foundation entirely despotic, and, according to their annals, there never was a period of time since its first origin, when the princes of this country did not claim an absolute right over the lives, liberty, and fortunes of their subjects, as well as an uncontrollable authority in all ecclesiastical affairs; and it is not known that there ever were any written laws to restrain this exorbitant power, or secure the liberties of the subject.

These princes boast their being descended from Mentiehech, the son of Solomon, king of Israel, by the queen of Sheba. According to them, this prince reigned twenty-five years after her return from Judea, and was succeeded by this son, from whom descended a series of princes in a direct line down to the year nine hundred and sixty, when the crown passed into another family, but was afterwards restored to it again. Hence the emperor still retains the pompous titles of the Beloved of God, Son of the Pillar of Zion, Kinsman to the race of Judah, Son of David and Solomon, and Emperor of the Great and High Ethiopia, its kingdoms and provinces, &c. They also bear in their arms a lion holding a cross, with this inscription in the Ethiopic tongue, "The lion of the tribe of Judah is victorious."

The respect paid to this prince amounts almost to adoration; those who are admitted to his presence fall prostrate before him, and kiss the earth as they approach his person; and it is said that even in his absence they never hear his name mentioned without bowing very low, and touching the ground with their hand. The other marks of grandeur chiefly consist in the retinue with which he is attended; for he is not only accompanied by his own household and guards, which are very numerous, but by all the grandees and officers of the empire, who strive to outvie each other in the greatness and splendor of their retinue, in the richness of their dress, and the magnificence of their pavilions. We have already observed, that they chiefly live in tents; the emperor's camp always takes up a large space of ground, and makes a very splendid appearance, to which the regular disposition of the streets, and great variety of tents, streamers, and other ornaments, and especially the many lights and fires at night do not a little contribute; so that the whole appears like a vast open and regular city, in whose center, or on some eminent part of it, stands the imperial pavilion, which outvies all the rest in height, bulk, and grandeur. Next to it are those of the empresses and royal family, and then those of the officers of the court, all appearing with a proportionable though inferior lustre: to these may be added those large and stately pavilions which serve as churches, upon which they bestow no small expence, in adorning them both within and without. In short, the imperial camp is of vast extent; and yet good order is commonly observed in it. It has markets, courts of justice, and places where young persons of rank perform a variety of exercises on horseback. But all the rest only resembles a great number of long extensive lanes, of mean ordinary taste, or low miserable huts of lath and clay covered with straw, which serve the emperor's guards, soldiers, and a prodigious multitude of sutlers and other attendants.

When the emperor removes his camp, or, as it may be properly stiled, his metropolis, which is chiefly occasioned either through the want of wood, provisions, or the different wars in which he is engaged, the chief care is to choose a convenient and spacious spot well furnished with water, and especially with wood, of which they make such havock, that vast forests are frequently laid bare in a short time; and they are amazed, and think it incredible, that such great cities as are in other parts

of the world should be able to subsist so long a time in one place without being in extreme want of wood.

The emperor in his march, whether in time of peace or war, is always attended by his chief ministers; he appears with a crown on his head made of pure gold, with silver lilies, intermixed with pearls, and fixed on a cap of blue velvet, on the top of which is a gold cross.

Some time before the emperor begins his march, officers are sent before to the governors of every province and place through which he is to pass, with orders to clear and repair the roads, and to open the woods thro' which his way lies, by cutting down branches of trees, the briars, and every thing else that may retard the march; and to provide necessaries both for him and the whole army, which travels but slowly, and by short journies, on account of the multitude of women, children, and cattle, which follow the camp. At the time appointed all the governors punctually come in with their quotas of corn, cattle, beer, and other liquors; all which are distributed, with the utmost exactness, among the several ranks and orders of the army. In these marches the *titmerari*, an officer who commands the van-guard, fixes his pike on the spot he chooses for the imperial pavilion; after which every one of the rest knowing his own rank, and the ground he is to take up, easily guesses by his eye where the tents are to be pitched; so that the whole encampment is soon completed with surprising readiness, and in so exact and regular a manner, that, notwithstanding their being so frequently removed, every one knows the ways and paths so well, that he can go to the tent of any one with the same facility as he can to his own, or as we can find a street, lane, or house in any of our cities.

The camp is always divided into seven parishes, each of which has its minister, deacons, and inferior officers, who assist in the instruction of youth, in performing divine service, and the other functions of the minister's office. Whenever an enemy is near, the army is ordered to march close and in the best order; the van-guard and rear drawing up close to the main body; the wings spread themselves out, and the emperor keeps in the center with his guards, great officers, and ladies, a sufficient interval being left for inclosing the baggage. At other times little order is observed in their marches, only there is always a number of warlike instruments founding before, and a particular guard marching round the emperor. He generally mounts and lights in his tent; but if he has occasion to dismount by the way, the guards immediately make a ring about his person, spreading their cloaths to keep him unseen; and if he dismounts in order to take rest, a couch, which is commonly carried for that purpose, is brought him, on which he lies on cushions covered with carpets of the finest silk.

It has been already hinted, that the crown of Abyssinia is hereditary, and must be preserved in the same family; but the emperor, if he pleases, may choose any one of his children whom he thinks most worthy to succeed him. This probably gave birth to the severe custom, formerly observed in this empire, of confining all the princes of the blood to the fortress, or rock, called *Ambaguexen*, which some have described as a severe and disagreeable place of confinement, on the summit of a lofty mountain; while others represent it as an earthly paradise, in which these princes enjoyed every blessing except liberty, and were educated in a manner suitable to their birth.

The manner in which any of these young princes were brought out of this abode to ascend the throne, was as follows: After due consultation, and a strict enquiry into the character of the prince, or after the emperor's having declared him his successor, which precluded all such consultations, the viceroy of Tigrā went at the head of some forces, and encamped at the foot of the mountain, whence, with a proper retinue of grandees and officers, he ascended it, and entering the cell of the prince elect with great formality, fixed the imperial ear-ring to his ear, as a token of his election; and instantly the other young princes were sent for to pay him homage, and congratulate him on his accession to the throne. The new emperor was no sooner come down from the mountain, than the go-

vernors and other officers met him at the head of the army, and all alighting together saluted him. After which, upon his giving them the signal, they mounted again, and taking him into their center conducted him to the *debana*, or imperial pavilion, with the sound of trumpets, kettle-drums, and other musical instruments, intermixed with loud acclamations of joy. Here he alone alighted within, while all the rest did the same without the pavilion. He was soon after solemnly anointed by a prelate, and the rest of the clergy accompanied the ceremony with psalms and hymns suitable to the occasion. Soon after he was invested with the imperial robes, and the crown set upon his head. The sword of state was then drawn and put into his hand, and he being seated on the throne an herald proclaimed him emperor, and was suddenly answered by the loud acclamations of the whole assembly and army, who came to pay him their homage. Upon these occasions a kind of ritual, which perhaps contained the duty of a good sovereign, was read and explained before him, either by the metropolitan, by whom he was anointed, or by some of his substitutes. From thence the new sovereign went and assisted at divine service, and received the holy communion; after which he returned, accompanied by his court and army, to the royal tent, through the joyful acclamations of the people, with the sound of musical instruments; and the solemnity was closed with feasting and other tokens of joys.

The Abyssinian monarchs, like their antient progenitor Solomon, king of the Jews, allow themselves a plurality of wives; and not only imitate him in that, but in taking those of different religions, even Mahometans and Gentiles; and some have carried this so far, as to allow their heathen wives to have their own temples and idols; so that on one side might be seen the church of God, and on the other a pagan temple. Others, however, have had so much regard to their religion, as to cause those Pagan or Mahometan ladies to be instructed and baptised before they married them. The generality of these princes, however, choose to marry the daughters of noble families among their subjects; while others pay a greater regard to the natural endowments of the mind, or the beauty of the person, than to their noble extraction.

The monarch has no sooner pitched upon a young lady for his wife, than she is taken from her parents, and lodged with some of his relations, in order to obtain a better knowledge of her good qualities. If he is satisfied with her, he takes her with him to church, and having both received the holy communion, they are conducted to the imperial pavilion, attended by the whole court in their richest attire, and there the abuna, or chief prelate, commonly performs the matrimonial ceremony; which being ended, the emperor, as at other times, dines by himself in his own apartment, and she in hers, in company with a number of other ladies. The nobles and clergymen are treated at other tables in separate tents with variety of meats and liquors; and the feast generally continues among the male guests till all the liquor is drank, after which every one lays himself down and sleeps till morning.

It was formerly the custom for the emperors never to appear in public, and they were seldom known to trouble themselves with the affairs of government, the care of which was committed to two ministers, called *babludel*, or favourites: but this custom has been long abolished, and they shew themselves to their subjects at least three or four times a year, though none is allowed to see them eat, except the pages who feed them; (for both they and all the great have their meat cut into bits, and conveyed to their mouths by young pages): and when they give audience to foreign ambassadors, they always sit out of sight behind a curtain.

The revenues of the empire seem to be very considerable, and chiefly arise from the four following branches: the first is the tribute paid by the governors of such provinces and kingdoms as abound with gold, which amounts to no more than about five or six thousand ounces per annum, one year with another. The next branch arises from the sale of all the great offices of the empire, and the yearly tribute they pay him. The third branch

branch consists of a tenth of all the cattle of the empire levied every third year, and the fourth of a piece of cotton cloth paid for every cotton loom.

S E C T. VII.

Of the great Officers, and the Forces of the Empire; the Manner of trying Causes; and the Punishments inflicted on Criminals.

THE emperor has a chief officer, who is called Rash, or principal, and is generalissimo of all the forces; he has under him two great officers, one of whom is a kind of high-steward, and is called lord of the servants, whose power extends not only over the civil judges of the empire, but over all the viceroys, governors of provinces, and the generals of the army. The other, who is only a kind of under steward to the king's household, is styled lord of the lesser servants.

These have in a good measure the management of the empire and the regulation of the army, which is indeed far from being answerable to the extent of the country, as they seldom exceed forty thousand men, of whom between four and five thousand are horse, and the rest foot. About fifteen hundred of the former are well sized and properly mounted; but the rest are indifferently armed and accoutred, having no other arms but spears and a buckler. The spears are of two sorts, the one like our half pikes, and the other resembles a halbert or partisan. The staves of the former are slender, and the iron narrow like our pike, but the iron of the other is broad and thin; the first is to be darted at the enemy, and the last to be used in close fight with one hand, while the other holds the buckler, which is usually very thick and strong, and made of a buffalo's hide.

Each common soldier carries two spears, and those of a higher rank have likewise swords, which they seldom use in battle, but rather wear them as a mark of distinction, and chiefly in time of peace, commonly holding them in their hands when in conversation; but if they walk, their servants carry them under the arm. As these are chiefly worn by way of ornament, they have the hilt of gold, or silver gilt, and the scabbard of velvet or rich damask, which is commonly red.

They likewise wear a kind of dagger under their girdle, and some also carry a club of some hard heavy wood, with a dagger in it. This weapon they commonly use when they come to a close engagement with the enemy, and sometimes dart it at them.

The horse are armed much like the foot, and are all said to be very good horsemen; they mount and sit their horses extremely well; but in other respects both they and the foot are very ill disciplined.

The Abyssinian soldiers are but little acquainted with fire-arms, and as poorly furnished with powder and ball. The Abyssinians have not above fifteen hundred muskets, and there are not more than three or four hundred musqueteers in any action, who are generally so ill trained to the use of arms, that they never fire above once for want of powder and ball. These they seldom have at their exercises, except a few of the higher rank, who use a rest with their muskets.

Their army is generally drawn up with little regularity, so that the first shock frequently begins and ends the battle, one side turning their back, and the other pursuing; for it is so common to run from the enemy, that it is not considered as any disgrace, and they never endeavour to rally their troops, or indeed know how to go about it. This behaviour is entirely owing to their want of discipline, for they are commonly hardy and inured to hunger, thirst, and fatigue, to which they are trained up from their youth; and as they continue in the field the greatest part of the year, they are equally capable of bearing the most excessive heat, the sharpest cold, and the most violent rains, with very little for their sustenance; and even this they procure by their labour from the lands the emperor allows to those in his service. Another disadvantage is, their taking their wives and children with them; and these are generally so numerous, that a camp

of thirty thousand men always consists of above a hundred thousand persons, all of whom are obliged to live on the produce of the lands assigned for their maintenance.

The army is attended by drums, and kettle-drums, larger and louder than ours, besides trumpets, hautboys, flutes, and other instruments; and also by a vast number of priests, who not only perform the divine service in pavilions, but escort and attend the sacred utensils with great pomp and ceremony, and with vocal and instrumental music.

With respect to the civil government, the viceroys and governors of provinces, as well as the military commanders and civil magistrates, hold their several courts of judicature, in which all causes, whether civil or criminal, are decided; only those of the martial kind have martial officers, who preside in them, and the others are tried by the civil judges, who alone are allowed to sit, while the plaintiff, defendant, and the rest of the company stand. These, upon proper occasions; will even sit upon the ground in the highway or open field, and try a cause brought before them, when every one who pleases may be present. They make use of no writing, nor keep any records, nor do they allow of attorneys and counsel to plead on the merits of the cause; but both the plaintiff and defendant plead their own cause, the former speaking first, and the latter after him: each may answer and reply three or four times by turns, after which the judge commanding silence, asks the opinion of the bystanders, and then pronounces sentence upon the spot. In criminal cases, if the accuser be cast, he is either kept prisoner by the judge till he has made satisfaction to the accuser, or if the crime be capital, as in the case of murder, he is delivered up to the plaintiff to be punished with death at his discretion, and that of the relations of the deceased, who either sell the murderer, or put him to death in what manner they please. But when a murder cannot be sufficiently proved against any man, all the inhabitants of the place where it was committed are severely fined, or suffer some bodily punishment.

The Abyssinians have three kinds of capital punishments; the first burying the criminal quite up to his mouth, then covering his head with thorns and briars, they lay a heavy stone upon them. The second is beating them to death with thick clubs about two feet long; but the most usual method is running them through with their lances, in which case the nearest relation of the deceased makes the first thrust, and the rest follow in due order; even those who come after the criminal has expired, generally dip their weapons in his blood, to shew that they are also concerned to revenge the murder of a relation. But what is still more barbarous, is the feasting and loud rejoicing made by those relations from the time the criminal is delivered into their hands till his execution, and more particularly on the night preceding it, to all which the prisoner himself is a witness. This frequently exasperates his friends so far, that it commonly ends in the death of some of his most zealous prosecutors.

S E C T. VIII.

Of the Religion of the Abyssinians, both before and since their Conversion to Christianity.

IT has already been intimated, that the Abyssinians boast their having received both their kings and the Jewish religion from Solomon. Of this they have an antient record, which gives the following account of this singular event: "That a great and potent queen, named Azeb, or Maqueda, reigning in Ethiopia, being informed by a merchant, named Tamerin, of the great power and wisdom of Solomon, travelled to Jerusalem, attended by a retinue of the greatest princes and nobles of Ethiopia, and with immense treasure. There Solomon instructed her in the knowledge of the true God; and upon her return home, at the end of nine months, she was delivered of a son, who was called Menilchech, and also David. This son afterwards going to Jerusalem to see his father Solomon, was magnificently entertained by him, and anointed

“ king of Ethiopia by Zadoc and Joash, the high-priest ;
 “ and when he was thoroughly instructed in the law of
 “ God, which he was to cause to be observed in his do-
 “ minions, Solomon assigned several of the first-born
 “ of Israel to attend and serve him in Ethiopia, and fur-
 “ nished him with officers and servants belonging to the
 “ house of Judah, with a high-priest, levites, and doc-
 “ tors in the law of Moses.”

There is nothing in this account very improbable ; but the same record adds many circumstances that are evidently false ; as, that the first-born of Israel, at the instigation of Azariah, the son of Zadoc, went to Jerusalem and fetched the ark out of the temple ; and, being assisted by a train of miracles, escaped the pursuit of Solomon, and arrived with it in Ethiopia. However, it is not improbable that the prince of Abyssinia might cause another ark to be made like that formed by Moses, and that this story might be afterwards invented, in order to procure it a more general veneration.

This ark is said to be still kept, and so closely concealed, that even their monarchs are not admitted to the sight of it. Since the Abyssinian emperors have assumed the custom of living in tents, this precious relic is no longer confined to a temple, but always accompanies the royal camp, and is carried about with the greatest form and ceremony, attended by four prelates in their pontifical habits, and about forty or fifty other priests, who chant before and after it, while one marching backwards before with a censer in his hands, incenses it all the way, till it be deposited in the grand pavilion, which is the church of the imperial court.

The Abyssinians maintain, that they were converted to Christianity by the eunuch or prime minister of their queen Candace, or, as they call her, Hendake, who, after his conversion by Philip, they say returned into Ethiopia, and gave his queen a full account of all that had passed ; upon which that princess also believed in the Gospel.

However, in the year 335, Athanasius, patriarch of Alexandria, ordained Frumentius bishop of Axuma, and sent him to preach the Gospel in Ethiopia. This he performed with great success ; the discipline of the church was then settled conformably to that of Alexandria ; priests and deacons were every where ordained ; liturgies, articles, and canons were settled and confirmed ; and the Abyssinian church was brought to acknowledge herself wholly subject to and dependant upon that of Alexandria.

The Abyssinians, however, retain many of the Jewish ceremonies besides that of attending the ark. They circumcise not only the male but the female infants, which last is done by cutting off a small piece of skin from the clitoris. They abstain from blood, things strangled, the flesh of swine, and the other animals prohibited by the Mosaic law. They use purifications and washings after certain defilements. They oblige a man, if his brother die without male issue, to marry his widow and raise up seed to his name ; and they keep the seventh day sabbath.

On the other hand, they believe the doctrine of the Trinity, and that Christ shall come again in glory to judge the quick and the dead, when the just shall inherit the kingdom of heaven, and unrepenting sinners be sent into hell.

The Abyssinian clergy are allowed to marry. The people never enter their churches without pulling off their shoes or sandals. The divine service consists of a set of prayers, psalms, and hymns suitable to the seasons, and for the most part performed with great decency and devotion, without any of that pomp and ceremony used in the church of Rome. They have no bells, but call the people to church by the sound of wooden hammers, which they strike upon a hollow board ; at the hearing of which both the clergy and laity repair thither with a decent gravity, saying some prayers all the way they go ; and when there, neither stare about, whisper, cough, or spit. The priests and laity are separated from each other ; the former are in a kind of choir, with a curtain drawn before them, which hinders the people, who are in the body of the church, from seeing, though not from hearing the divine service. They have neither pews, benches, nor hassocks, but continue standing all the time. In none of these edifices, whether sumptuous or mean, are

any statues or carved images of any kind, except pictures : they will not suffer any crucifixes, whether carved or cast in metal, to be seen in them, or to be worn about their necks.

They baptize by a three-fold immersion, if the infant be capable of bearing it, without danger of its life ; if not, the three-fold aspersion of water is deemed sufficient. The first immersion is only of one-third of the body, in the name of the Father ; the second of two-thirds, or up to the breast, in the name of the Son ; and the last of the whole body, by plunging in the head, in the name of the Holy Ghost. They then anoint the whole body, especially the joints, with the holy chrysm, and afterwards administer the holy communion to the child in both kinds, by dipping a bit of the consecrated bread into what they call the wine, and applying it to the child's lips.

Every church has a small room behind the east end, in which are the materials for making the communion-bread, which is a leavened cake, that they consecrate every time they administer the Lord's supper, dividing the whole among the communicants, and having it fresh made every time. Instead of wine, from which they wholly abstain, they keep in this little room a small quantity of dried raisins, which they squeeze and macerate in a greater or less quantity of water, according to the number of the communicants, for they administer the cup also to the laity, and receive both the elements as symbols and channels conveying to them the benefits of Christ's death. They do not admit laymen and women to come up to the altar to receive, but administer it to them at the door of the choir ; nor do they oblige them to receive it kneeling, but standing.

Their clergy are little versed in the sacred writings, having neither expositors, commentators, concordances, nor any of those helps which are in use amongst us, except a few homilies upon some select parts of the Gospel, or upon a few theological points ; but as they never preach or expound them to the laity, it is not surprising that they are extremely ignorant, and in many particulars grossly superstitious. Like the Romans, they offer up their devotions and prayers to the saints, and have proper offices, fasts, and festivals to their honour. Though they do not believe a purgatory in the same sense as the Greek and Roman churches, nor have any particular office for the dead, yet they make mention of them in their common service, and pray to God to absolve them from their sins, and to make them fit for the joys of heaven. They likewise keep a kind of anniversary of their departure, on which they give alms, according to their ability, to the priests, monks, and poor, to pray for their souls.

They receive the same canonical books, both of the Old and New Testament, that we do ; the former are translated into Ethiopic from the Greek version, called the Septuagint ; and the latter also from the Greek text : they have likewise the Apostolical Constitutions, which, in many respects, differs from the work we have under that name. This they believe to be of divine authority, and to have been written by St. Clement, whose name it bears. They have also the Nicene creed, but not that called the Apostles.

In short, like the oriental churches, they observe four Lents, viz. the Great Lent, which lasts fifty days ; that of St. Peter and St. Paul, which lasts forty days, more or less, according to the nearness of their Easter ; that of the Assumption of our Lady, which continues fifteen days ; and that of Advent, which lasts three weeks. In all these Lents they abstain from eggs, butter, cheese, and neither eat or drink till after sun-set, which is never later than between six and seven in the evening ; and after that time they may eat and drink till midnight. Instead of butter they use oil, which they extract from a small grain, and is far from having an unpleasant taste.

They fast with the same strictness on all the Wednesdays and Fridays throughout the year, and on those days always go to prayers before they begin their meals. The very peasants leave their work to have time to perform that duty, before they break their fast.

Neither the old nor young, nor even the sick, are excused from fasting, though in some cases they make some abatement

abatement in the rigour of it. The monks are more strict than the rest, for some of them eat but once in two days of their meagre fare, and others, authors say, pass the Holy Week in devotion, without either eating or drinking till the sabbath; and perform many other acts of mortification equally incredible.

SECT. IX.

Of the antient Churches of Abyssinia; their Monasteries, the different Orders of Monks, and their Manner of Life.

AS the Abyssinians did not always live in tents, and still spend some part of the year, which is doubtless the rainy season, in houses, they have several towns which are in a ruinous situation, and several antient churches still standing: some of these, particularly those belonging to their most celebrated monasteries, appear to have been formerly large and sumptuous structures, mostly built after the model of the temple of Jerusalem; but some of them are round, and have a square chapel in the centre built of stone, with four gates facing the four cardinal points. The portals and windows are generally of cedar, and the roof rises in the form of a cupola; but within appears dark and gloomy, on account of the dome having no opening to admit the light. The body of the church, between this square structure and the round walls, were wainscotted with cedar, and the roof supported with cedar pillars. Most of them are, however, gone to decay, and of some of them little more is left than the ruins. From these structures it is probable, that the arts once flourished in Abyssinia.

But those churches that are most worthy the attention of the curious reader, are nine of them cut out of the solid rock, all begun and completed by the command of Lalibela, one of their monarchs. Their names are St. Saviour, St. Mary, the Holy Cross, Golgotha, Bethlehem, St. George, the Martyrs, Marco-reos, and Lalibela, which was thus named from its founder, and is by far the noblest structure of them all. This prince, being sensible of the scarcity of architects and workmen in his own empire for carrying on such vast designs, sent for a number of them out of Egypt, and these, by his munificence, we are told, completed all these churches in the space of twenty-four years, which is the less incredible, as it is said, the rock out of which they were so curiously cut, was of so soft a nature as to be easily wrought by the tools of the workmen; though they afterwards hardened and acquired great solidity by being exposed to the sun and weather.

The monasteries of Abyssinia have not the least resemblance to those of the Roman, Greek, Armenian, and other Christian churches, either with regard to their structure, form, church-service, government, discipline, and way of life. Instead of being inclosed with strong high walls, they only resemble so many large villages in which each monk has a hut at a distance from the rest, and all of them scattered round the church. Instead of being confined within the walls, and not being allowed to stir out without leave from their superior, these, except at the times of devotion, may range where they please. Instead of leading an idle life, and living upon the charity of the laity, these spend most of their leisure in cultivating the spot of land assigned to each individual. Instead of eating in common, and having their tables served with variety of flesh, fowls, fish, and other dainties, with plenty of wine to help their digestion; these eat within their homely cells their small pittance, which is commonly the produce of their own grounds, and of their own cultivation; a few herbs, pulse or roots, with only a little salt; and on holidays a little butter, and nothing to dilute their frugal meals, but plain water. Instead of excluding women from their communities, some orders among them marry, and bring up their families in the same way of life; but they do not admit their wives and daughters into their churches, but have particular chapels for their use, to which they repair at all the canonical times of the day and night, with the same exactness as the men, and use much the same divine service, except the addi-

tional music of drums and tabors, which are peculiar to the latter.

There are however other orders of them, who abstain from all commerce with the other sex, and never admit them to live within the limits of their monasteries.

There are likewise a third sort, who prefer the eremitical life as most adapted to contemplation, and choose to abide in caves, or on the top of high rocks and other lonesome and unfrequented retreats; and these are generally more highly revered than the rest.

In the huts of all these monasteries nothing is to be seen but meanness; their very churches and chapels are most of them thatched and void of all ornaments, except a few ordinary paintings; yet on the inside they are well lined with timber, and have some accommodations for the old and weak to lean their elbows upon, because they chant all their service standing. They have neither refectories nor halls, and their huts or cells are of clay, small, low, and thatched, and so meanly furnished, that every thing within is answerable to their mortified life; thus their only bed is a poor mat spread on the floor.

Two different orders of them are distinguished by the name of their founders, or rather reformers: these are those of Tekla Haymanout, a native of Ethiopia, and of Abba Eustatius, an Egyptian. Those of the former order have a kind of general amongst them, chosen by the heads of the monastery; and the other has a superior styled Abba, or Father, over each monastery, elected by the majority of votes of the monks belonging to it. The habit of both is nearly the same, or, to speak more properly, differ in each particular; for, except their *ashæma*, which is only worn by the Abbots or Priors, and is no more than a braid of three thongs of red leather which they put about their necks, and fasten with an iron or copper hook, every one cloaths himself as he thinks fit; but all are meanly dressed, and the cloth or skin which covers their body is girt about them with a leather strap. Some go bare-headed like the laity; others wear a kind of hat, others some sort of cap, and some cover their heads with a piece of cloth. Those who affect a more ascetic life sometimes retire into the deserts, and afterwards return again and distinguish themselves as they please, some by having a yellowish skin about their neck, others by a piece of cloth of the same shape and colour, and a third sort by a kind of black mantle. Those of the monks who observe celibacy are generally more esteemed than those who marry, and are often, especially their abbots, employed by the emperors in public affairs, negotiations, &c.

SECT. X.

Of the several Kingdoms or Provinces of Abyssinia, with a particular Account of the Gallas, a barbarous Nation who have conquered the greatest Part of that Empire.

HAVING given an account of Abyssinia in general, and of every thing worthy of notice, in relation to the manners, customs, and religion of its Christian inhabitants, we shall just take notice of the kingdoms of which it is composed, and of the neighbouring states, and shall begin with Tigra, as being the most easterly, the nearest to the Turkish dominions and conquests, and of the largest extent.

Tigra or Tigre is bounded by Nubia on the north; by the Red-Sea on the east; by the kingdoms of Angot and Dancali on the south; and by the kingdoms or provinces of Dambca and Bagamender on the west. Its length from north to south is computed to be about three hundred miles, and its breadth about a hundred and sixty. It is under the government of a viceroy, and is divided into thirty-four districts.

The principal place of this kingdom or province was the city of Axuma, formerly its capital, and that of the whole empire; it was situated in fourteen degrees, forty-five minutes north latitude, and in thirty-five degrees forty-five minutes east longitude, on a spacious and delightful plain, watered by several rivulets, and was once adorned with stately palaces, churches, obelisks,

obelisks, and arches. There are particularly the remains of a large and magnificent structure, some of the stones of which are of a prodigious length and thickness; but it has now scarcely two hundred houses left, and those very mean. There are but few other towns either in this province, or the whole empire.

Contiguous to Tigra is the kingdom of Angot, which was formerly rich and fertile; but is now almost ruined by the Gallas, who have subdued the greatest part of it, and the small remains they have left are scarce worthy of notice.

The kingdom or province of Bagameder, or Bagamedri, lies west of Tigra, and extends from it to the Nile. It is about a hundred and eighty miles in length, and sixty in breadth; but a great part of it is mountainous, rocky, and inhabited by wild nations. It has some towns, particularly one of its own name, which is the metropolis, but is an inconsiderable place, and the others are still more unworthy of notice. This province is however divided into thirteen governments, most of which are fertile, and well watered by small rivers.

The province of Amara or Amhara lies to the south of the last mentioned province, and on the west is divided by the Nile, which separates it from the province of Gojam. It is computed to extend about forty leagues from east to west, and has thirty-six districts. This is considered as the most noble province in the empire, from its being the usual residence of the Abyssinian monarchs, and consequently of the chief nobility. It has a peculiar dialect different from all the rest, which is become that of the court, and of the polite throughout the empire. Here stand the rocks of Ambaguexen, where the princes of the blood were formerly confined and educated; and this province is considered as the centre of the empire.

Farther to the west, and on the other side of the Nile, is the province of Gojam, which is almost encompassed on every side by that river, except to the north-east, where it is bounded by the Dambean lake. Its length from the north-west to the south-east is somewhat above a hundred and fifty miles, and its breadth from east to west, where it is broadest, is about ninety. This country is fertile, but in the middle is high and mountainous, and these eminences are partly inhabited by a people said to be descended from Hagar, Abraham's Egyptian bondmaid. The northern parts are altogether mountainous and rocky, and said to be inhabited by Jews; but it is more probable that they are some of the ancient Abyssinians, who have never yet embraced the Christian religion; for though there are great numbers of Jews dispersed through the whole empire, yet that people are never known to prefer desert habitations before the inhabited plains and places of commerce: nor is it probable, that they would reside among the inhospitable rocks, unless we suppose some rich mines lie hid amongst them, which keep them more profitably employed. This country contains twenty districts or governments.

To the north of Gojam lies Dambea, which is separated from it by the lake of its own name and the Nile. This is one of the flattest countries in all Abyssinia, and is therefore frequently overflowed. It is about ninety miles in length from east to west, and about thirty in breadth from north to south. Notwithstanding its being esteemed a level country, it has some mountains of an extraordinary height. Geographers mention several considerable towns; but it does not appear that there are any, except Gubea, which is the residence of the queen, as well as that of the emperor whenever he leaves his camp. This province is divided into fourteen districts.

The last kingdom or province worth notice is that of Narea, or Enarea, which extends south as far as the sixth degree of latitude, and consequently to the extremity of the empire. It was formerly governed by its own monarchs, who, as well as their subjects, were pagans; but being conquered about a century ago, they embraced Christianity. However, a considerable part of the country is still unsubdued, and perhaps unconverted. The whole kingdom is esteemed rich and fertile, and produces a great number of cattle. The inhabitants carry

on a considerable trade with the Caffres, who bring them abundance of gold, which they exchange for cloth, salt, and other commodities.

The Abyssinians themselves allow the Nareans to be the best and handsomest people in all Ethiopia. They are tall, strong, and well shaped; and in their dealings honest, wise, faithful, and undisguised. They are also brave and warlike, and have always defended their country with great gallantry against the incursions of the wild and barbarous Gallas, who have subdued even half of the Abyssinian empire. The tribute they pay to the emperor of Abyssinia appears rather to proceed from their loyalty than any force; for they receive no assistance from him against those common invaders, nor does he maintain any standing forces, garrisons, or fortresses there to keep them in awe. This kingdom is said by some authors to abound in gold; but that is probably owing to the great quantity of that metal brought into it by the neighbouring Caffres, unless it be supposed that they designedly conceal and forbear seeking for it, lest the fame of their wealth should induce the Turks, or the plundering Gallas, to invade them.

As the Gallas have obtained so considerable a part of the empire, it is proper to give some account of them. These people, who are also called Galli and Balli, are commonly distinguished according to their situation, with respect to Abyssinia, into eastern, western, and southern. They are a bold warlike people, who live by the sword, and consider that as giving the best title to every thing, and as being the surest means of preserving what they have acquired. They are brought up to arms from their infancy, and are early taught to love glory and conquest, and to despise slavery and death. Their youth are not allowed the privilege of cutting their hair, which they esteem the badge of manhood, till they have killed an enemy or some savage beast. The greater number of brave actions a man has performed, the more he is respected, and this gives them the precedence at councils and at festivals, on which account they save the heads of those enemies that fall by their hand as the most valuable trophies. After an engagement they lay them before the proper officers on the field of battle, where they are registered in favour of the persons by whom they are brought; after which the owner may carry them to his own tent, together with his share of the plunder, which is adjudged to him according to the share he had in the victory.

Their weapons are the bow, the arrow, and the dart, when they fight at a distance. Those of high rank close in upon the enemy with their swords, and the rest have a club, with one end hardened in the fire. Their shields are chiefly made of the hide of a bull or buffalo. They had formerly no cavalry, but have since learned to fight on horseback; and though their horses are but indifferent, yet they fight so close, and in such good order, that the Abyssinians, though much better mounted, cannot bear the shock. It is even a capital crime among them to give way after the onset is begun; hence they all fight to conquer or die, neither giving or asking quarter; rushing with such fury on the foe, that it is very difficult to make head against them; whence they have gained many signal victories over Abyssinian armies that have been much more numerous, and provided with better horses and arms. Whenever therefore the Gallas make excursions into the territory of an enemy, instead of trusting to numbers, they commonly choose a select body of determined youths, not exceeding eight or ten thousand at the most, who being all sworn to stand by each other to the last, fight with such intrepidity as seldom fails of putting an enemy of twice or three times their number into disorder.

They despise agriculture as a slavish employment; and though they admire the bread they take from the Abyssinians and other neighbours, are generally above sowing corn; and if they do, leave that work to their slaves and women, while they follow what they esteem the more manly exercises of war and hunting. They, however, feed numerous herds of cattle, and live chiefly upon their milk, and such productions of the earth as the country affords, shifting from place to place for the sake of pasture,

pasture, and carrying their wives and children with them wherever they go.

They are said to be divided into above sixty tribes, each of which has a particular head or prince; and these choose from among themselves a luva, or luba, who presides over all the rest, but whose authority extends only to military affairs, and is confined to eight years. He convenes the grand council, in which the affairs of peace and war are determined; and if they agree upon the latter, he heads the army as commander in chief, distributing to each of the heads of the tribes his proper province and

duty; and after the war or expedition is over, assigns to each his proper honours, rewards, and share of the plunder; but if any dispute arises, it is commonly decided by the general council.

With regard to religion, the Gallas acknowledge a Supreme Governor of all sublunary things, and yet they are said to pay no outward worship, and to be extremely ignorant of every thing relating to religion; but their very enemies allow that they are extremely honest and true to their promises, and are never known to violate an oath.

CHAPTER III.

OF ABEX and ANIAN.

SECT. I.

Of ABEX.

Its Situation, Extent, Climate, Face of the Country, Inhabitants, and principal Towns; with a concise Description of the little Kingdom of Dancali.

ABEX, or Habasha, is only a narrow slip of land which extends along the western or African shore of the Red Sea, and was formerly a part of Upper Ethiopia, though it is at present subject to the Turks, who seized on all its bays and ports from Egypt to the Straights of Babelmandel, by which means the natives of Abyssinia were excluded from all intercourse with the Red Sea.

This territory is hot and sandy, and the air not only sultry, but foggy and unwholesome, especially after sunset; and the country is so parched by the sun, that it is almost barren, and produces few of the necessaries of life. It has however some deer, and also sheep of a prodigious size, with large tails like those we have described in treating of Syria: it is also said to abound with a great number of lions, tigers, and other wild beasts.

The western part of this tract of land is secured by a long chain of inaccessible mountains, which prevent the passage of an army from Abyssinia into their country, there being only two narrow passes, that of Suakin and that of Arkico; and even in these passes the road is so rugged and difficult, that there is no travelling above five or six miles a day, and consequently they may be easily defended by a handful of troops against a numerous army.

The inhabitants consist of a mixture of Turks, Egyptians; Ethiopians, Arabs, and Caffres.

The principal towns are Suaquam and Arkico, or Ercoco, and a number of villages of fishermen. Suaquam is built on a small island of its own name, situated in nineteen degrees forty-five minutes north latitude, and in thirty-seven degrees thirty minutes east longitude, and is one of the best sea-ports in the Red Sea; the entrance into the harbour is by a narrow strait that reaches into a lake, in the midst of which is the island on which the town is built. All the houses are of stone and mortar, and here resides a Turkish governor under the basha of Cairo. This city is chiefly inhabited by Turks and Arabs.

Arkico, or Ercoco, is situated in sixteen degrees five minutes north latitude, on the coast of the Red Sea, and is defended by a castle; but is small, and neither rich nor populous.

To the south of Abex are several petty kingdoms scarce worthy of notice: one of the principal of these is Dancali, or Dancaly, which extends beyond the Straights of Babelmandel. The soil is for the most part dry, sandy, and barren; for the whole country labours under a great scarcity of water, and that which they have is very brackish. The land produces little besides some hardy vegetables which serve to feed the goats, which are in

a manner the only quadrupeds in the country. It has, however, some good ports on the Red Sea, the principal of which is Baliur; and having some salt-mines, the produce of them is sent into other countries; and in return they receive the necessaries of life. Its king, tho' a Mahometan, is said to be tributary to the emperor of Abyssinia.

SECT. II.

Of ANIAN, or AJAN.

Its Situation, Extent, Climate, Soil, and Inhabitants in general. Of the Kingdom of Adel; its Country, Cities, Produce, Commerce, and Inhabitants.

THE country of Anian extends along the southern coast of the gulph of Babelmandel to Cape Guardafuy, and from the twelfth degree of north latitude to the equator; it being bounded on the north by the gulph of Babelmandel, on the east by the Indian ocean, on the south by Zanguebar, and on the west by Abyssinia and the unknown parts of Africa.

As the climate is exceeding hot, all the eastern coast is a mere sandy barren tract, producing neither corn, fruit, nor any animals but of the wild kind, on which account it is generally called the Desert Coast; but the northern coast, which is washed by the gulph, is a fertile country that produces plenty of provisions, in which the natives carry on a considerable commerce. They have also an excellent breed of horses, which foreign merchants purchase in great numbers, in exchange for silks, cottons, and other stuffs.

The inhabitants along the north coast are for the most part white, with long black hair, and grow more tawny, or even quite black, on proceeding towards the south. Here are likewise many negroes, who live and intermarry with the Arabs settled in the country, and carry on a great commerce with them in slaves, horses, gold, and ivory, which they commonly bring from Abyssinia, with which they are almost constantly at war; and, by their frequent inroads into that kingdom, have rendered themselves a warlike people.

In this tract is included several kingdoms, the most considerable of which is that of Adel, so called from its metropolis, which authors have not described; it is also named Zeila, from another sea-port situated on the southern coast of the Red Sea.

This kingdom has the Straights of Babelmandel on the north, part of the eastern ocean on the east, and the Gallas with the kingdoms of Dancali and unknown countries on the west.

The city of Zeila is seated on a spacious bay, to the south-east of the mouth of the straits of Babelmandel, in eleven degrees ten minutes north latitude, and forty-four degrees thirty-five minutes east longitude from London. It is extremely populous, the streets

are regularly laid out, and the houses built of free-stone. Its haven is very commodious, and it carries on a considerable commerce, it being the place through which the greatest part of the merchandize carried into the Abyssinian empire commonly pass, as well as those that are consumed in the kingdom of Adel. The soil about Zeila is only a dry barren sand, and the inhabitants are obliged to fetch fresh water at the distance of two days journey from the city, where the country abounds with corn and fruit to such a degree, that the inhabitants cannot consume it all, on which account the people of the neighbouring places come thither to purchase provisions.

The next city is Barбора, situated at the bottom of a bay, on an island of its own name. It has been all along a kind of rival in commerce with Zeila, and is no less resorted to by foreign merchants. The island, which is almost contiguous to the continent, is very fertile, and produces plenty of corn, fruit, and cattle, great part of which is exported into other countries. The other parts of the kingdom of Adel being generally flat, and with very few hills, they have seldom any rains; but that defect is abundantly supplied by the many rivers that run through it.

One of these rivers named the Hawash, flows down from the Abyssinian mountains, and receiving some other rivers, takes a circuit before it enters the kingdom of Adel. This river is very broad and deep, but it has scarce run six miles through the country of Adel, before the inhabitants divide it into such a multitude of canals, that it is in some measure exhausted before it reaches the sea. This renders the country so rich in grain, fruit, and other provisions, that part of it is conveyed into the neighbouring kingdoms. In particular, they have plenty of wheat, barley, and millet, and a variety of cows, sheep, and other beasts; but their principal traffic consists in gold-dust, elephants teeth, frankincense and negro slaves, which the inhabitants of Adel carry to the port of Zeila, where they never fail of meeting with merchants from Arabia, Guzarat, and other parts, who give in exchange for them cloaths of cotton, silk, and linen of various sorts, collars, bracelets, and other ornaments of amber and crystal; with dates, raisins, fire-arms, and other commodities.

The Adelites are brave and warlike, and fight with surprising intrepidity against the Abyssinians, who are far from being equal to them in valour, discipline, and offensive weapons, the Adelites being furnished by the Turks and Arabs with variety of fire-arms. Their dress chiefly consists of a piece of cotton cloth, which covers them only from the girdle to a little below the knee, all the rest of their body being naked; but the king and nobles of both sexes wear a kind of loose garment which covers their whole body, and a cap on their heads; all the women, however, are very fond of adorning their necks, arms, wrists, and ankles with bracelets of glass, amber, and other trinkets.

SECTION III.

Of the Kingdom of Magadexa, and the Republic of Brava.

THE next considerable kingdom on the coast of Anian is that of Magadexa, which is situated to the south of Adel, and extends from five degrees forty minutes north latitude to the equator, where the river or gulph of Jubo divides the coast of Anian from that of Zanguebar; but how far it extends towards the west is uncertain. It has its name from its capital, which is situated on a large bay, formed by the mouth of the river of the same name, that annually overflows like the Nile. Some authors have pretended to fix the spring-head of this river, but chuse different mountains. Indeed, we are so little acquainted with these inland countries, that the source of this and other rivers is as much unknown, as that of the Nile was formerly. However, its course is probably a very long one, as it has a considerable channel; and this farther appears from its regular and extensive inundations; the whole country being rendered so fertile by the numberless canals cut from

it, that it produces a great quantity of wheat and barley, variety of fruit, and a multitude of horses, oxen, sheep, and other animals, wild and tame.

The city of Magadexa is a place of great trade, and of vast resort from the countries of Arabia, India, and other parts; whence their merchants bring cotton, silk, and other stuffs, spices, and a variety of drugs, which they exchange with the inhabitants for gold, ivory, wax, and other commodities.

Some of the people are white, others tawny, and others quite black; but all speak the Arabic tongue. The king and his court are Mahometans, and most of the inhabitants are of the same religion; they are bold and warlike, and, among other weapons, use poisoned arrows and lances.

Within the kingdom of Magadexa, and on its southern extremity is the republic of Brava, which is perhaps the only government of that kind in all Africa; it was founded by seven Arabians, who were all brethren, and fled hither from the tyranny of Lacah, one of the petty monarchs of Arabia Felix. Here they found a most convenient and delightful situation, in a small country bounded on each side by a river, or, as others suppose, by two branches of the same river.

This republic is said not to extend much farther than the coast; its chief dependence being on the great commerce of its capital of the same name, which is conveniently situated on a bay formed by the mouth of the northern branch of the river, about the distance of one degree from the equator.

This city, which seems to be the only one that belongs to this republic, is large and well peopled, chiefly by rich merchants, the descendants of the seven Arabs just mentioned, whose chief trade consists in gold, silver, silk, cotton, and other stuffs, elephants teeth, gums, and other drugs, particularly anbergrise, with which this coast abounds.

The houses are large and well built, and the town is strong, well fortified, and esteemed one of the most celebrated and greatest marts on the whole coast. Both the city and the republic are governed by twelve magistrates, chosen out of the principal families of the seven founders above-mentioned, and to them the administration of justice, and the management of all public affairs are committed. The people are chiefly Mahometans, and yet are under the protection of the king of Portugal, to whom they annually pay a small tribute of five hundred mitigates, amounting to about four hundred French livres.

SECTION IV.

Of the Islands of Babelmandel and Zocotra, Socotra, or Socotora, situated on the North Coast of Anian.

THE island of Babelmandel gives name to the straits at the entrance into the Red Sea, and is situated in thirteen degrees north latitude, and in forty-three degrees thirty-three minutes east longitude from London. The Abyssinians and Arabians formerly contended with great fury for the possession of this island, on account of its great importance, from its commanding the entrance into the South Sea, and preserving a communication with the ocean; but the Turks having obtained the possession of both shores, the island is now in a manner deserted.

Babelmandel is about four or five miles in compass, rocky, barren, and exposed to all the winds: it has a barren soil, scorched by the heat of the sun, and affords scarce any sustenance for man or beast.

The island of Zocotra, or Socotra, is situated in the Eastern Ocean, thirty leagues to the eastward of Cape Guardafuy, and extends from the twelfth degree to the twelfth degree twenty-five minutes north latitude. It is fifty miles in length and thirty-two in breadth, and is particularly famed for the aloes brought from thence, which, from the name of the island, are called Socotrine aloes. This island also produces great quantities of frankincense, dates, and rice, which are exported from thence to Goa and other parts of the East Indies; from whence they bring other merchandizes. They likewise trade

trade all along the coast of Arabia. The island also abounds in cattle and fruit.

The climate is extremely hot, and it is said that the rainy season does not last above a fortnight or three weeks: however, here are some rivers which are never dry, and on the coast are wells dug by the Arabs. There are two pretty good harbours, where the European ships used formerly to put in, when they were disappointed of their passage to India by the monsoons: but now this seldom happens, as our mariners are well acquainted with the winds and seasons in this part of the world.

The inhabitants consist of negroes of a large stature, with disagreeable features, and frizzled hair: but those who live in the middle of the island, and are probably the original inhabitants, are much fairer, and have features that nearly resemble those of the Europeans. These are solely employed in fishing, and attending their flocks. On the coast are a considerable number of Arabs, who are masters of the country, and people of a mixed breed, produced from the Arabs and negro women.

The people are clothed with a stuff made of goats-hair, of which they make long gowns, which are fastened round the waist with a sash. They have also a kind of cloak, which they throw about their shoulders, and wrap the whole body in it. The people in the heart of the island have no other cloaths but a piece of cloth or the skin of a beast fastened round the waist. The men wear caps like those of the Abyssinians, and the women go bareheaded.

Their food consists of the milk and flesh of their cattle, with dates, rice, and herbs.

As to the religion of the people, the greatest part of them are Pagans; but the Arabs, who are the trading part of the island, are Mahometans.

In the island is but one city, which is also called Socotora, and this is the residence of the king; some say there are likewise considerable villages inhabited by the Arabs. The original natives live in cottages dispersed over the country.

CHAP. IV.

Of ZANGUEBAR, and SOFALA.

SECT. I.

Of the Country of Zanguebar and Sofala in general. Its Situation, Extent, Climate, and Division. A Description of the Kingdom and City of Melinda. The Persons, Dress, and Manners of the People; the State of the King, and the Manner in which Justice is administered. With a particular Account of the Reception of the Portuguese on their first Arrival at Melinda.

ZANGUEBAR and Sofala include a large part of the eastern coast of Africa, extending from the equator to twenty-three degrees south latitude, and from thirty-four to forty degrees east longitude, from London. It is therefore about fourteen hundred miles in length, and three hundred and fifty in breadth. It is bounded on the north by Anian, on the east by the Indian ocean, on the south by Caffraria, and on the west by Monomugi and the unknown parts of Africa.

The air of this country would be intolerably hot, was it not cooled by the annual rains which overflow the country, and by refreshing breezes from the sea. It is also well watered by rivers, which renders the soil exceeding fruitful. Zanguebar is divided into several kingdoms, which, beginning at the north, are Melinda, Mombaze, or Mombaza, Quiloa, Mosambique, or Mosambico, and Sofala. The Portuguese are indeed sovereigns of all the coast, and have many black princes subject to them.

The kingdom of Melinda begins, according to most geographers, under the equinoctial, and extends to the river Quilmanci, between the third and fourth degree of south latitude. The coast of Melinda, especially near the capital, is extremely dangerous and difficult of access, it being full of rocks and shelves, and at certain seasons the sea is frequently tempestuous.

This kingdom is however for the most part rich and fertile, producing almost all the necessaries of life, except wheat and rice, both of which are brought thither from Camboya and other parts; and those who cannot purchase them make use of potatoes in their stead: these are very plentiful, and are fine and large. The country also abounds with great variety of fruit-trees, roots, plants, and other esculents, with melons of exquisite taste. It is also covered with citron-trees, with whose odoriferous smell the air is generally perfumed almost all the year. There is great plenty of oxen, sheep, venison, and other game; with geese, and several kinds of poultry.

The city of Melinda is agreeably situated on a beautiful plain, and surrounded with many fine gardens and orchards, which abound with all sorts of fruit-trees, particularly oranges and citrons. The houses are built of square stone; these are for the most part handsome structures, with flat roofs; some of them are even magnificent, and all of them are richly furnished, they being chiefly inhabited by rich merchants. Melinda is much resorted to by foreigners, who carry on a great trade with the city in gold, copper, quicksilver, ivory, wax, drugs, &c. which are here exchanged for corn, silks, cotton, and other stuffs; besides various other commodities. The only inconvenience attending this city is, that ships are obliged to anchor at some distance from it, on account of the rocks and shelves which render the access to it difficult and dangerous.

The inhabitants are a mixture of blacks, and of persons of a swarthy, tawny, and whitish complexion. The last are chiefly the women, who are mostly either inclining to the white, or an olive colour. Their dress is very agreeable, for they never stir out but in fine silks girt about them with a rich gold or silver girdle. They wear a collar and bracelet of the same metals, and their heads are covered with a veil.

The men do not here go bare-headed, as in most other parts of Africa, but wear a kind of turban wrought with silk and gold; but some are only clothed from the waist downward with silk and cotton stuffs; others wear a short cloak of calico, and a sword and dagger handsomely ornamented; while their legs and feet are bare. The meaner sort, and those who live farther from the coast, wear little more than a piece of cloth about their middle. These carry a shield, bow and arrows, the scymetar and the javelin; in using which they are extremely expert, they being esteemed the bravest soldiers on all that coast; for they go to war with undaunted spirit, and maintain their ground with greater intrepidity than any of their neighbours. They are also said to be very courteous and obliging; they are free from flattery and fraud, and live in a very friendly manner with the Portuguese, who are commonly buried amongst them, without any other mark of distinction than a cross over their tombs.

As to their religion, they are a mixture of Mahometans and idolators; but the Roman Catholics are so numerous in the city, that they have built no less than seventeen churches and chapels in it, before one of which they have erected a cross of gilt marble.

The

The government is monarchical, and the king seldom stirs out of his palace, without being carried in a pompous sedan on the shoulders of four or more of the greatest nobles of his kingdom. Whenever he passes through the streets of the city, incense and other perfumes are burnt before him, by a multitude of ladies who come to welcome him with songs in his praise, playing on several kinds of musical instruments, which, though not extremely harmonious, they touch with great art and dexterity. If he goes upon any expedition, whether civil or military, he is then mounted on a stately horse richly caparisoned, and attended by a numerous retinue, with great crowds of his subjects, who fill the air with loyal acclamations. At his setting out he is met by his priests, or soothsayers, who bring a deer just sacrificed, with its blood still reeking, over which he leaps his horse three times; which is no sooner done, than these soothsayers examine the entrails, and from thence pretend to foretell the success of his expedition.

The same superstitious ceremonies are also observed when any prince, or an ambassador from a prince, comes to his court, in order to learn whether the visit or negotiation will be attended with good or bad success. Upon this occasion the prince, or ambassador, is accompanied by a great number of women through the streets, some burning perfumes before him, others singing or playing on instruments.

The kings of Melinda are in a manner obliged to submit to the ceremonies performed by the soothsayers, and to regulate their resolutions by them, whether it be for peace or war, or on any other exigence, even whether they give any credit to them or not; for on this in a great measure depends the honour, affection, and veneration they receive from the people, which would quickly degenerate into hatred and contempt, if not into open rebellion, should they fail to shew an implicit obedience to the determinations of the soothsayers, who have an entire influence over all the people. It is, however, not improbable, that these pretended predictions, calculated to amuse the multitude, are privately directed by the prince, in order to make the people enter with confidence, and a firm assurance of success, into all their measures.

However, the kings of Melinda are said to take a more rational method of securing the loyalty and affection of their subjects, by their constant application to public affairs; by their vigilance in watching the conduct of their ministers, governors, and other magistrates; by their assiduity and attention in listening to the complaints of their subjects; and by the strict and severe administration of justice on all delinquents; of what rank or degree soever; but more particularly on those who attempt to impose upon, or mislead them, by fraud or artifice.

When any complaint or appeal is presented to the king, he causes the plaintiff to be detained till the defendant, who is instantly summoned to appear before him and his council, has heard his accusation, and made his defence. If an inferior complains against a governor, a minister of state, or any other grandee, he is no less obliged to appear than the meanest subject; with this difference, that on his approach to the court he causes the horn or trumpet to be blown, to give notice of his coming: upon which some of the king's officers go and receive him into their custody, and, having dismissed his retinue, conduct him to the hall of justice. In such cases the accuser must be provided with sufficient evidence; for if that be wanting, he is immediately condemned to die, and is instantly executed; but if the accusation be fully proved, the defendant is sentenced to make retribution suitable to the wrong he has done, and is also fined and obliged to suffer corporal punishment; which, if the offender be a person of rank, is commonly being bastinadoed with greater or less severity, according to the nature of the offence, and the dignity of the offender, in which case the bastinado is inflicted by the king himself.

No sooner is the sentence pronounced, than the offender is conducted out of the hall into another chamber, where he must acknowledge his fault, and the justice as well as lenity of his punishment, in the humblest terms and posture. He is then stripped, and laid with his face

on the ground; when the king taking his staff of justice in his hand, gives him as many strokes as he thinks proper; and having at length received the offender's thanks for this kind correction, he bids him rise, and put on his cloaths; which having done, he kisses his majesty's feet, and accompanies him with the rest of the attendants into the hall, with a serene countenance that betrays not the least grief or discontent. The king there graciously dismisses him before the whole court, charging him to be careful to administer justice to his subjects, and then causes him to be accompanied with the usual honours and perfumes to the gates of the city, and the affair is hushed up as if nothing had happened, the people without being entirely ignorant of what has been transacting within. The fine and expences of the suit are levied out of the offender's estate, or, if a favourite, out of the king's coffers.

The Portuguese boast of the good understanding that has always subsisted between them and the kings of Melinda ever since their being admitted into their dominions, and more particularly of the extraordinary respect which that prince pays to the subjects of Portugal. Indeed, on their first entering that kingdom, they were treated in a very friendly manner; and as these Portuguese were the first Europeans who had ever appeared before that city, a particular account of their reception will not, we imagine, be disagreeable to our readers, especially as it will also serve to give some idea of the manners of the people.

Vasco De Gama, who commanded a Portuguese fleet sent to discover the East Indies, appearing before Melinda, in the year 1498, was overjoyed at seeing a city like those of Portugal, and anchored within a league of it; but nobody coming on board, for fear of being made prisoners, he caused an old Moor to be set on a shelf of the rocks over-against the city, from whence a boat came immediately to fetch him. Being carried before the king he informed him, that the general, for so the admirals were then called, was desirous of entering into a league with him. The king returned a favourable answer, with a present of sheep, fruit, and other refreshments; in return for which De Gama sent a net, two branches of coral, three brass basons, some little bells, and two scarfs. The next day the Portuguese anchored nearer the city, when the king sent to let him know, that he himself would visit him the next day, and that the meeting should be upon the water. Accordingly the next day, in the afternoon, the young king, to whom his aged father had devolved his authority, came in a large boat, dressed in a gown of crimson damask lined with green sattin, with a rich scarf rolled round his head. He sat in a beautiful chair, neatly inlaid with wire, on a silk cushion, with another by him, on which lay a hat of crimson sattin. Near him stood an old man, who carried a very rich sword, with a silver scabbard. He was attended by about twenty of the nobles of his court richly dressed, and a kind of music. De Gama went to meet him in his long-boat, which was adorned with flags, carrying with him twelve of the chief men belonging to the ships; and after many salutations, went, at the king's desire, into his boat, where he was honoured as a prince. The king's behaviour was polite, and his converse full of good sense; he viewed his new guest and his men with great attention, enquiring after the country he came from, the name of his king, and for what purpose he entered those seas. The general having answered these questions, the king, at his desire, promised him a pilot for Calicut, and invited him to take the pleasures of his palace. But De Gama excused himself, promising to call there at his return; and at the same time made the king a present of thirteen Moors he had a little before taken prisoners; which the king said, he received with greater pleasure than if he had given him such another city as that of Melinda.

The king then rowed among the ships, which he beheld with surprise, and was greatly delighted at the firing of the ordnance, telling the general, that he never saw any men that pleased him so well as the Portuguese, and wished he had some of them to assist him in his wars. De Gama, at parting, let two men, at the king's request, accompany him; and had, as hostages for their safety, his

son and a priest. The next day De Gama and one of his principal officers went with armed boats along the shore to see the king's horsemen run and skirmish. In a little time there came some footmen from the king's palace, which was in sight, and bringing his majesty in a chair carried him into the general's boat, where he very courteously treated him to land and go to the city, because his father, who was lame, was desirous of seeing him, offering to stay with his children on board the ship till his return; but De Gama, fearing to trust himself, pretended that he durst not, on account of his having no licence from his sovereign; and at length, having obtained a very expert pilot, he took his leave.

De Gama, at his return, took with him an ambassador from the king of Melinda, whom he brought to Portugal; and every thing being settled to the satisfaction of both monarchies, the Portuguese assisted the king of Melinda against his enemies, and that prince gave them free leave to settle and build a fort in his capital.

S E C T. II.

Of the principal of those small Islands and Kingdoms which lie along the Coast of Melinda, particularly Pate, Lamo, Pemba, and Zanzibar, or Zanguebar.

NEAR the coast of Melinda are several islands and petty kingdoms, the most considerable of which we shall here describe, beginning with the kingdom of Pate, which takes its name from its capital, situated on a small island, at the mouth of a commodious bay, named by the Portuguese Baye Formosa, in about the first degree of south latitude. This city is large, well built, and populous. It has a good and convenient port, and carries on a considerable commerce with the neighbouring kingdoms and islands, particularly those of Lamo, Ampasa, Sian, and Chelichia, which surround it at a small distance, and have also their names from their respective capitals; but all of them are too insignificant to require a farther description.

The king of Pate is a Mahometan, as are also most of his subjects, and is tributary to the Portuguese, who have a fort in the city, under the command of the governor of these coasts, who is little better than a tyrant over them. Pate had another town and port, named Mondra, but it was taken and razed by a Portuguese admiral, named Thomas de Soufa, for refusing, or perhaps only neglecting, to pay the usual tribute.

The isle and kingdom of Lamo has also its capital of the same name, which has a good port, and is well walled and fortified. The island is situated at a small distance from the mouth of the river Quilmanci. The king and government, being Mahometans, are frequently at war with the rest of the inhabitants, who are idolaters. It is remarkable, that in the year 1589, the king of this island was beheaded by the Portuguese. He was named Panebaxita, and his crime, whether real or pretended, was his having basely betrayed Rock Britto, governor of the coast, for which he was seized, with four of his Mahometan subjects, in his own capital, by the admiral Soufa Contingo, and carried to Pate, where they were publicly executed in the presence of that and some other petty kings of the neighbouring islands; from which time Lamo has continued tributary to Portugal.

The isle and kingdom of Pemba is situated opposite to the bay of St. Raphael, in the kingdom of Melinda, and De Lisle places it in four degrees fifty minutes south latitude. It is small and inconsiderable, though its princes assume the title of kings.

The isle and kingdom of Zanguebar, or Zanzibar, is also situated opposite the bay of St. Raphael, between the islands of Pemba and Mombasa, at the distance of about eight or nine leagues from the land, and has been tributary to Portugal ever since their fleet appeared on this coast, when the king submitted to pay annually a certain weight of gold and thirty sheep.

This island abounds with rivers of excellent water, and produces plenty of rice, millet, and sugar-canes: it has also forests of citron-trees of an extraordinary size and odoriferous smell, intermixed with a multitude of

orange trees; and the natives carry on a very considerable trade with the adjacent kingdoms.

The islands of Quirimba, Anisa, Amfia, &c. have little worthy of notice, except their breeding great numbers of large and small cattle, and abounding with corn and fruit; all which, except what is consumed among them, is carried to the continent of Africa, and great advantage is made of this commerce. The island of Quirimba also abounds with a coarse kind of manna, of a greyish red; it is difficult to dissolve, but is as purgative as the best.

The inhabitants are slender, meagre, and weakly, notwithstanding their being great feeders. Their dress resembles that of the inhabitants of Melinda, and the women are equally fond of adorning themselves with chains and bracelets of gold and silver. The men in general apply themselves to agriculture and commerce; for which they are better formed than for war. Their trading vessels are slightly made, the timber being fastened together by ropes made of flags instead of nails, and their sails are formed of mats. Those of Zanguebar are not only stronger and better built, but carry some great guns on account of their being commonly laden with the richest merchandize of that coast, while the greatest part of the others carry only cattle, rice, and fruit.

S E C T. III.

Of the island of MOMBASA, or MOMBASA.

Its Situation, Extent, Climate, and Produce; with a Description of the city of Mombaza, and a concise Account of its Inhabitants.

THE island of Mombaza, or Mombaso, is contiguous to that of Melinda, and is situated in four degrees five minutes south latitude, in a convenient bay formed by the river Quilmanci already mentioned, and is said to be about twelve miles in circumference.

The climate is pretty temperate, considering its situation, and the air healthy. The island abounds with excellent springs of fresh-water, and the soil, which is exceeding fruitful, produces rice, millet, and other grain; with variety of fruit-trees, and other vegetables and esculents. Here also are bred great numbers of cattle, and various kinds of poultry. Their cattle are well fed, and agreeably tasted: they have great plenty of pasture, and some of their sheep have those large and fat tails which we have frequently mentioned as weighing between twenty and thirty pounds.

The inhabitants live long and happily, especially in the capital, where they enjoy great plenty, with ease and elegance. Their bread, which is made either of rice or millet, is in flat cakes, and mixed with sugar, herbs, and other ingredients, to give it a more agreeable taste. They have drink made of rice, and other liquors made of honey, or of particular sorts of fruit, which are here excellent, especially their oranges, some of which are very large, and of exquisite taste and flavour. These liquors are usually kept in vessels of different sorts and sizes, neatly made of bullocks horns, and of the same materials are their drinking-cups, and other household utensils; they having plenty of horns, and their artists work them with great skill and neatness.

The city was originally built on a peninsula; but the spot on which it stands has been since turned into an island, by cutting a canal through the isthmus in such a manner, that one corner of it covers the city, so that it cannot be seen till a person enters the port. The houses are built of stone, cemented with mortar; the streets are straight, though narrow; and the houses being contiguous, and terraced on the tops, one may walk upon them from one end of the street to the other, without interruption. The city is defended by a strong citadel, and before the town is a most commodious bay, in which the trading vessels have all the depth and room to sail and tack about that can be wished, the channel being wide enough for the largest of them to enter with all their sails displayed. Within this inclosure is a dyke, or causeway, on the farther side, built of stone, and running across the channel, so that at low water one may pass from one

side to the other. Besides the channel which surrounds the town, there are several other navigable ones that run into the land.

Here is a great variety of inhabitants, some black, some swarthy, others olive, and others white; but they generally dress after the Arabian manner, and the richer sort very magnificently, chiefly of the richest silks and stuffs; and the women wear gold and silver tissue. The furniture of their houses is no less elegant, it consisting in rich carpets, paintings, hangings, and a variety of utensils and ornaments imported from Persia, Cambaia, and other countries. The people are represented as being the most affable and civil to strangers of any upon this coast, though they consist of many nations, complexions, and religions. They were once all Pagans, but the Portuguese, upon their settling in this kingdom, made a small number of converts; but afterwards the far greater part of them either returned to their ancient paganism, or turned Mahometans, after the example of one of their monarchs who had been brought up in the Christian religion, and in the year 1631 married a Christian; but falling out with the Portuguese governor, on account of his being guilty of some acts of injustice or oppression, he drove him out of the citadel, massacred all the Portuguese that fell into his hands; and, in order to obtain the protection of the Turks, turned Mahometan.

SECT. IV.

Of the Island of QUILOA.

Its Situation; the Extent and Fertility of the Territory belonging to it; a Description of the City of Quiloo, and of the Manners of the Inhabitants; with a concise Account of the small Kingdoms of Mongalo and Angos.

THE island of Quiloo is situated in eight degrees twenty minutes south latitude, and was first discovered by the Portuguese in the year 1498. It has its name from its capital, which is a large and opulent city, and the kingdom, which also bears the same name, lies opposite to it on the continent, and extends about two hundred miles from north to south along the coast, but how far to the south is unknown. It is separated from the island by a narrow channel, and the soil of both is so nearly of the same goodness and fertility, that they are thought to have been formerly contiguous. The country, though low, is very pleasant and fertile in rice and millet, fruit, and good pasture; the inhabitants breed abundance of cattle and fowl of all sorts, both wild and tame; they have likewise great plenty of very good fish, and, according to most travellers, the climate is healthy and pretty temperate.

The city of Quiloo is large, rich, and well built: the houses are handsome, and built of stone and mortar: they are several stories high, and have behind each a pleasant garden, well watered and cultivated, here being plenty of springs of fresh-water. The houses are terraced at the top with a hard kind of clay, and the streets, as in most places under the tropics, are narrow. On one side of the town is the citadel, which is the residence of the Mahometan prince; it is adorned with stately towers, and surrounded with a ditch and other fortifications: it has two gates, one towards the port, where is a view of the ships sailing in and out, and the other towards the sea.

The king and his subjects are Mahometans; part of the latter are black, and part tawney: they all speak Arabic, and several other languages, which they learn from the nations with which they trade. Their dress resembles that of the Arabians, and is not very different from that of the inhabitants of Mombaza, nor do they come behind them either in the finery and richness of their cloaths, the elegance of their furniture, or in their manner of living; for they here enjoy the same plenty. The women in particular are fond of making a gay appearance, and of having a variety of ornaments about their necks, arms, wrists, and ankles; in particular they have bracelets of ivory curiously wrought, which upon the death of a parent, a husband, or other near relation, they break in pieces, as a token of their sorrow; while

the men express their grief by abstinence from food, and shaving off their hair.

There are two small kingdoms or states between Quiloo and Mosambique: the former is called Mongalo; but though very small, it is well peopled, mostly with Arabs, and the inhabitants carry on a considerable trade in gold, elephants teeth, gums, &c.

The other is named Angos from its capital, and by the French and Italians is called Angoche and Angochia. This kingdom is much smaller than that of Mongalo, which is said to extend far westward into the continent. Both of them are fertile, produce a great deal of rice and millet, and breed abundance of cattle. The inhabitants of both are chiefly Mahometans, but intermixed with negroes, who are idolaters, and are remarkable for the smallness of their stature. They go naked from the middle upwards, and wear round the waist a piece of silk and callico; some wear a turban, and others go bareheaded, according to their circumstances: they are all fond of trade, which they carry on chiefly with the kingdoms of Quiloo, Melinda, Mombaza, and Monomotapa.

SECT. V.

Of the Kingdom of MOSAMBICO, or MOSAMBIQUE.

Its Situation, Vegetables, Animals, and Minerals; with a Description of the City of the same Name, and of its Importance to the Portuguese.

THE next kingdom of any note still farther to the south is that of Mosambique, or Mosambique, thus named from its capital, which is situated on an island in the sixteenth degree of south latitude, and is the chief of the three islands of which this kingdom is composed; the others are called by the Portuguese St. George and St. James, and all three lie at the mouth of the river Magincata, or Megincata, between the kingdom of Quiloo, and that of Sofala.

Though the island of Mosambique is the largest of the three, it is nevertheless very small, not being above two bow-shots in breadth, and about six in length. It is situated about two miles from the continent. The bay is about three miles in circuit, the points of land on each side advancing into the sea; and the two islands of St. George and St. James lie on each side of it, facing the continent. The bay, which serves for a haven both for the islands and continent, is convenient and safe, it having seldom less than eight or ten fathoms water, which is so clear, that one may see every bank, rock, and shallow, and may sail into it without a pilot.

The soil of this island is only a white barren sand, yet the wealthy part of the inhabitants have in many parts of it found means to procure an artificial soil, on which grow very fine ananas, citrons, oranges, figs, and other fruit, notwithstanding there being great scarcity of water; but the far greatest part of their other fruits, pulse, and roots, are brought thither from the continent, where the ground is fat, and produces plenty of rice and millet, with a variety of fruits, pulse, and roots.

Among the plants they have one called by the Portuguese pao d' antac, or antac wood, which spreads itself along the ground, and bears a fruit like our pears, but somewhat long, soft, and green: its chief virtue lies in the root, which, they say, is a sovereign remedy against a distemper to which they give the name of antac, and is occasioned by the too great familiarity of the Europeans with the negro women of that country; this being the only remedy they know against it.

The inhabitants make several pleasant liquors from their fruits; but their most common drink is made of millet, and called pumbo.

They also breed many cattle, great and small, particularly the sheep with large tails. There are likewise great numbers of wild beasts, as wild boars, stags, and elephants so mischievous that the inhabitants are obliged to kindle large fires round their corn-fields, to prevent their destroying the fruit of their labours.

The woods are filled with wild-fowl of all sorts, particularly with a kind of wild poultry, not unlike those common

common among us, except their being as large as turkeys, spotted with white and grey; but their heads are smaller in proportion, and their combs are shorter, thicker, and of a more vivid red than those of our fowls. Their flesh is black, but more delicious than that of any other fowl, as the flesh of their hogs, which are here in great abundance, is finer eating than that of any other beast. The fowl above-mentioned are extremely wholesome, and some of the people eat them quite raw, without feeling any inconvenience from it. The only defect is the blackness of the flesh, which when boiled turns the broth of the same disgusting hue, and makes it resemble ink; but those who feed upon it receive ample amends from its exquisite taste and flavour, as well as from the wholesome nourishment it yields.

The country abounds in gold, which is washed down by the rivers in great quantities, and forms a chief part of the commerce of the country. Ivory, ebony, slaves, and cattle, are likewise exchanged for European goods, such as little bells, knives, scissars, and razors. These last were so valued among them, that when the Portuguese first came there, they would give fifteen cows for one of them. They have likewise some silver and other metals, but the inhabitants do not trade with it; and indeed are so mistrustful of strangers, that they do not like to have any dealings with them, but wholly confine their trade to the coasters, to whom they convey their merchandize in small boats made of a single piece of timber; but if the nature or quantity of the cargo require a more capacious vessel, they make them of planks joined together with ropes, made of the bark of the palm-tree, without the assistance of either pegs or nails.

The city of Mosambico is very handsome, and the houses well built, especially the churches and convents. The fort is also one of the strongest and best contrived the Portuguese have on this coast; it is of a square form, with each corner flanked by a bulwark, and defended by some pieces of artillery. It is also surrounded by a three-fold rampart and large ditch, and is so strong as to be proof against all the attempts made by the Dutch against it. Upon the whole, the port of Mosambico is in a manner the key of the East Indies to the Portuguese, which if once lost, or wrested from them by an European trading nation, they would find it difficult to carry on their commerce into the East Indies; it being almost impossible to continue their voyage thither without such a place of refreshment, where they can take in fresh water, provisions, and other necessaries. We need not therefore wonder at the Dutch having made many strenuous, though hitherto fruitless, attempts to wrest it out of their hands, particularly in the year 1606, when admiral Paul Van Caerden laid siege to it with forty stout ships; but after lying before it thirty-two days, finding all his efforts frustrated, he was glad to raise the siege, and continue his voyage to the Indies.

SECT. VI.

Of the Kingdom of SOFALA.

Its Situation, Climate, Soil, Produce, and Face of the Country. The Persons, Dress, Food, Employments, and Religion of the Natives: with the Manner in which the Portuguese subdued the Country.

TO the southward of Zanguebar lies Sofala, or Cefala, a kingdom which, from its abounding in gold, many of the learned have supposed to be the Ophir, whence king Solomon annually drew such prodigious quantities of that valuable metal.

This kingdom extends along the coast from the river Cuama on the north, to that of Magnico, since called Riode Spirito Sancto, on the south; that is, from the seventeenth to the twenty-fifth degree of south latitude, having, according to the latest observations, Cape Coriantes about two degrees from the last mentioned river, and not in the middle between them, as some geographers have placed it. It is bounded on the east by the Indian sea, and on the west by the empire of Monomotapa, and

according to Marmol, is seven hundred and fifty leagues in compass.

The temperature, soil, and produce of the country are much the same with those of Zanguebar; only, as it is farther from the Line, the heat is more moderate, and the land more fertile in rice, millet, and pasturage. The best part of the country lies between Cape Coriantes and the river de Sancto Spirito, where are the most numerous herds of cattle, especially of the larger kind, which are the more necessary as the inhabitants have scarcely any other fuel but cows dung; and the country is much exposed to the southerly winds, which are as piercing on that side of the Line, as our northern winds are on this. Here also the elephants herd in large droves, and being the chief food of the common people, such numbers of them are killed for the sake of their flesh, that, according to the report of the natives, they seldom kill fewer than between four and five thousand the year with another, which is in a great measure confirmed by the vast quantity of ivory exported from thence by the Europeans.

On the contrary, that part of the country which extends from Cape Coriantes to the river Cuama abounds with mountains covered with large woods; and the valleys, being watered with a variety of springs and rivulets, are extremely fertile and agreeable; and here the king and his court spend the greatest part of the year. Among other advantages, we are told that this division of the country enjoys such an odoriferous verdure, that, the coast being low on that side, the fragrance which exhales from it is frequently perceived by mariners at a great distance before even the land itself appears: but from the above cape to the river of Sancto Spirito the country is rough, barren, and less inhabited, except by elephants, lions, and other wild beasts.

Most of the natives of Sofala are black, with short curled hair, there being but few of a tawny or swarthy complexion. They are taller, and have a genteeler shape than the negroes of Mosambique and Quiloa; and those who live near Cape Coriantes are esteemed extremely courteous.

Their common dress is the same with that of the inhabitants of Mosambique, that is, a piece of silk cotton wrapped round their waist, and hanging down to the knees, the rest of the body being naked, only those in more affluent circumstances wear a turban on their heads, and all of them adorn their neck, arms, wrists, and ankles with rings of gold, silver, amber, or coloured beads, according to their rank. These stuffs and ornaments are chiefly brought to them by the Portuguese; and the persons of distinction wear swords.

They cultivate plenty of rice and millet, which serves them for bread, and eat both the flesh of elephants, that of their large and small cattle, and also fish, of which both the sea and rivers yield great plenty and variety.

They have likewise a kind of beer made of rice and millet, and some other liquors made of honey, palm, and other fruits. The honey is here in such plenty, that great part of it lies neglected, no more of it being gathered by the people than they themselves use, or than is sufficient for extracting so much wax out of it as will procure them silks and painted cottons in exchange. For though they make great quantities of white cloth, they have not yet learned the art of dyeing it; they are therefore obliged to send it, or at least their thread, to be dyed at Guzurat, or other places, of such colours as are most in vogue among them. Their chief commerce is with the inhabitants of Melinda, Mombaso, Quiloa, and Mosambique, who come hither in their small barges, which are laden with a variety of the above-mentioned stuffs of all colours, which they exchange for gold, ivory, wax, and ambergris; and the Sofalans usually go and exchange these silks and coloured cloths with the inhabitants of Monomotapa for gold, not by weight but in such quantities as will satisfy the seller, so that the profit of the exchange commonly amounts to ninety or ninety-five per cent.

Besides the gold they obtain from Monomotapa, the kingdom of Sofala has considerable quantities of that valuable metal, which, according to the Portuguese inhabitants,

bitants, yield the value of two millions of metigals annually, each metigal being valued at about fourteen French livres; and it is said that the merchants from Mecca and other parts export, in time of peace, about the same quantity. The soldiers are paid in gold dust, just as it is gathered, which is of so pure and of so fine a yellow, that it greatly exceeds ours, no other gold being superior to it but that of Japan.

As to the metropolis, it stands in a low and unhealthy situation, and was at the first arrival of the Portuguese but an inconsiderable town, neither large nor walled, it having no other fence than a hedge of thorns; but it has been since fortified, and in every respect greatly improved by those Europeans, who called it Cuama, as well as the fort which they built for its defence; the city being conveniently situated on a small island at the mouth of the river Cuama: but it has since resumed its ancient name, and both pilots and geographers now call it Sofala. There are two other towns on the coast, one called Haulema, and the other Dardema; besides the villages of Gatta, Bocha, Savona, and some others.

At the first arrival of the Portuguese the people used no other weapons than the javelin, the scymetar, the bow and arrow, the dagger, and the hatchet; but they have been since taught the use of firearms, both small and great. The king keeps a great number of forces in pay, but the Portuguese are become so powerful as to keep the whole kingdom in awe, and their governor keeps vessels of observation to prevent what they call an illicit trade, particularly the exportation of gold, without his special licence.

As the Arabs have been for some centuries settled on the coast, they, as in many places in the East Indies, have obtained the dominion, and both the king and his court, with a great part of the people, are descended from them; they speak the Arabic tongue, and are still of the Mahometan religion. But the original natives retain their ancient customs, both of a civil and religious nature: they are said to acknowledge one Supreme Being, whom they call Mozimo, or Guinguimo, and have neither idols, altars, nor sacrifices; but abhor the idolatrous rites of the rest of the African negroes and their priests, and punish them with the utmost severity, not from a spirit of persecution, but from their thinking them destructive to society. They also punish theft and adultery with great rigour, and, with respect to the last, make it death for any man to be found sitting upon a sofa, or mat, with a married woman: yet they allow of polygamy as much as the Mahometans. They never marry any woman till she has had her monthly courses, as being held incapable of having children till then; and this no sooner happens, than the family make rejoicings and a festival on the occasion. They do not seem to have any religious ceremonies, except in observing some particular days of the moon, as the first, sixth, seventh, eleventh, sixteenth, &c. on which they pay a kind of offering to their deceased friends, particularly to their parents, whose bones, after the flesh is consumed, they preserve in a place appropriated to that use; and, in remembrance of their owing their being to them, set plenty of provisions before them, and offer up their petitions to them as if they were still alive, not forgetting to pray for the preservation and prosperity of the king. Having ended their petitions, they sit down in their white garments, which is the proper colour on these occasions, and eat what had been served up to the dead, which concludes the ceremony. This custom is also practised by the Chinese and many other pagan nations.

We shall conclude this article with an account of the manner in which the Portuguese obtained the power and authority they exercise throughout the kingdom of Sofala.

Francisco Gnaja, by others called Anaga, was the first Portuguese admiral who came to anchor before the city of Sofala. He had with him only four of his smallest vessels, for two of his fleet were so large that they could not enter the port. Having engaged in his interest Zacote, one of the court, he sent him to the king, whose name was Jusuf, and was then blind with age, to obtain leave to build a fortress near the city, which he pretended would be of great service to the king, as well as to

the Portuguese. By the good offices of his friend Zacote he met with a kind reception from the old Mahometan monarch, whom he afterwards visited, notwithstanding the strenuous opposition of the Arabs against his landing, the dangers they told him he must run before he could reach the royal palace, and the difficulty he would find in getting access to the king; he even met with all the success he could wish for, the old monarch not only granting him free leave to build the fortress, but, as a farther mark of his regard, delivered up to him about twenty of his countrymen who had been lately shipwrecked on that coast, and who had been treated with the utmost hospitality.

The old monarch had, however, a son-in-law, named Mengo Musaf, a brave and warlike prince, who boldly laid before him his apprehensions of the danger that would attend his receiving those strangers into his dominions; and much more at his permitting them to fortify themselves there at the imminent hazard of his own safety and that of his subjects. Whatever were the king's views, he endeavoured to dissipate Musaf's fears, by telling him, that time, which brings every thing to light, would soon discover his motives for thus encouraging these dreaded strangers. "Thou wilt soon, said he, perceive them dwindle into nothing, through the heat and inclemency of a climate to which they are unaccustomed, and then it will be time enough to drive them out of their fort, if they do not abandon it of their own accord." The prince acquiesced in his reasons, and the fortress was carried on with double vigour, the king having ordered his subjects to lend the Portuguese all possible assistance.

His majesty was, however, soon alarmed by the pathetic remonstrances of the Mahometan merchants, who endeavoured to awaken him to a sense of his danger, from the well known perfidy of the Portuguese; and addressing themselves to him in a body, reminded him of the repeated warnings they had given him, and then added: "To what end do these strangers build a fort in your dominions, but to increase their own power, in order to strip you of yours and of your kingdom? Have they not by the like artifices expelled the king of Quiloa, and robbed many other princes in Africa and India of their dominions? Where, in short, have they ever got a footing without leaving numberless traces of their villainy and cruelty? If therefore you have any regard for your safety and welfare, destroy them before they are become too powerful, lest hereafter you be unable to avert the ruin and destruction which they will bring upon yourself and kingdom."

This speech had the desired effect, and the alarmed monarch began to see his folly and danger. He assembled a number of troops, and appointed a day when they were to fall upon the Portuguese, while they were employed in building the fort. Unhappily for him, he had a traitor who watched all his motions; this was Zacote, who was originally of Abyssinian extraction, but having been taken prisoner when young by the Mahometans of Sofala, had embraced their religion, and by his address, had raised himself to the highest degree of credit with the old king; but being now corrupted by the Portuguese, he betrayed all his master's secrets, and failed not, on this occasion, to send them timely notice of the design formed against them; on which Gnaja prepared to give them a warm reception.

Accordingly on the day appointed the Sofalans furiously attacked the fort by throwing lighted brands into it, while others assailed the walls with their warlike engines. The besieged, with Gnaja at their head, made a very brave defence; but being reduced to thirty-five men, the rest being either sick or invalids, they would have stood a poor chance against six thousand men, had not Zacote found means to enter the fort at the head of a hundred men, who immediately attacked the besiegers with such bravery that a desperate conflict ensued, in which the Portuguese, now inspired with fresh courage, discharged their artillery and darts with such vigour, that the besiegers soon fled with the utmost precipitation and terror, leaving them the quiet possession of their fortress; but the Portuguese boldly rushing out pursued them with the utmost fury, not only into the city, but forced

forced their way into the royal palace. They even crowded into the very apartment into which the old king had retired, and found him lying on his couch; but their insolence soon roused his courage, so that blind and old as he was, he hastily arose, and darted several javelins at them, which, as they crowded thick upon him, did some execution, several of them being wounded; and among the rest Gnaja received a wound in his neck: when on a sudden the Portuguese agent advanced with his drawn scymetar towards the king, and at one blow struck off his head, which filled his attendants with dread and horror.

Gnaja, fully satisfied with seeing the good old king lying in his blood, and headless at his feet, immediately forbade his men to offer any farther violence towards a people whom he pretended he wanted to gain by acts of friendship, rather than to terrify with farther proofs of the Portuguese bravery and martial prowess; adding, that as they had by this time sufficiently experienced the one,

he was now ready and willing to give them the most convincing proofs of the other, by acts of humanity and compassion to their present distress. This plausible speech had the desired effect; and the Sofalans, finding they had to do with a nation that was too strong and artful for them to contend with, forbore all farther hostilities.

Offorio observes, that Gnaja, having succeeded so far, thought it now time to settle this newly subdued state, and, as a mark of the Portuguese generosity and gratitude, to reward the perfidious Zacota for his friendship and fidelity to them in the amplest manner. He accordingly caused him to be sent for in great pomp, and then proclaimed him king of Sofala, enjoining the people to obey him as their sovereign. He next obliged him to take the oath of fidelity and allegiance to the king of Portugal, and to promise to behave on all occasions as his most faithful tributary.

CH A P. V.

Of the COMORA ISLANDS.

S E C T. I.

Of their Situation; with a concise Account of Comora the principal of them, and of Mayotta, Mohilla, and Angazeja. Of the delightful Island of Johanna: a View of it from the Road; and the speedy Cure of the Sick who are set on shore. The Face of the Country, as it appeared in a Walk taken by two English Gentlemen: with an Account of the Fruits, Beasts, Birds, and Fishes.

THE Comora islands take their name from Comora, the largest of them; they are five in number, and the other four are distinguished by the names of Mayotta, Mohilla, Angazeja, and Johanna. The last is situated in twelve degrees fifteen minutes south latitude, and all of them lie opposite the shore of Zanguebar, and north of the great island of Madagascar.

Comora, the largest and most northerly of these islands, is not frequented by any Europeans, it having no safe harbour, and the natives being untractable and averse to any commerce with strangers. For this perhaps they have sufficient reason, as it was too common for the Portuguese, especially at their first entering those seas, to take advantage of the simplicity of the inhabitants, unacquainted with arms and incapable of defence, and to land parties in order to rob and commit all possible outrages on the natives, whom they frequently carried away slaves. This may have given them a traditional aversion to all strangers; and it is not improbable, that the revenge they might take on the next who visited them, without distinguishing the innocent from the guilty, may have gained them the inhospitable character which they still retain.

Angazeja, Mayotta, and Mohilla, are but little resorted to, on account of the superior advantages of Johanna, in the safety of its road, and the civilized disposition of the inhabitants, which, together with the fineness of the country, have induced the Europeans to touch there for refreshments.

The ships on their arrival anchor in the road on the west side of the island, where the high hills, covered with evergreens, ending in a delightful valley, form the most pleasing landscapes that can be imagined. The sailors usually pitch a tent on shore for the reception of the sick. when, such is the excellence of the climate, that those ever so much disabled with that dreadful disease the scurvy, generally recover their health with surprising speed, which is probably as much owing to the reviving influence of the earth, as to the variety of excellent refreshments with which the country abounds. The common sailors

who arrive in health, are however in danger, by their intemperance in eating the delicious fruits the island affords, of laying the foundation for distempers to break out when they go again to sea. It has also been said, that lying ashore is prejudicial to them, on account of the moist vapours diffused from the neighbouring hills; but all the danger here is probably occasioned by a tent being not sufficient to preserve them from the keenness of the night-air, and from the damps which rise from the earth.

We cannot give a better or more perfect idea of this beautiful island, which is no more than about ninety miles round, than by giving a description of a walk taken by the ingenious Mr. Grose and another English gentleman the second day after their arrival, which we shall do in his own words.

“As we set out pretty early in the morning, we made a shift to penetrate about five miles into the country before the sun began to be any-ways troublesome; and this was no small stretch, considering the mountainous way we had to go. We had fowling-pieces with us, and the view of excellent sport in shooting, could we have reached the places where we might perceive the game lay: but we could not conquer the ascent of the hills, though we endeavoured to scramble up them on our hands and knees. We were obliged therefore to rest satisfied with what small birds presented themselves in the vallies and hills that were passable. We made our breakfast on pine-apples, and the milk of cocoanuts, which served to quench our thirst. About noon, coming to a beautiful piece of water, we seated ourselves in the shade by the banks of it, to make a second meal, as well as to enjoy the tinkling of several little springs and natural cascades that fell from the rocks, and, according to their distance, seemed to found a gradation of notes, so as to form a kind of agreeable soothing water-music.

“The orange and lime-trees, which stood in great numbers about that spot of ground, bending under the weight of their fruit, diffused a most fragrant odour. There were also pine-apples which grew wild of eleven and thirteen inches in circumference, of a much richer flavour than those I afterwards met with in India. Our guides too made us distinguish a number of goyava, and especially plumb-trees, the size of whose fruit is about that of a damascene, and leaves a pleasing relish on the palate for some minutes after it is eaten. All these growing promiscuously, and without the least arrangement or order, combined with the falls of water and the stupendous height of the surrounding hills, covered with trees and verdure, and

“ in their various breaks and projections exhibiting the
 “ boldest strokes of nature, altogether composed what
 “ might, without exaggeration, be called a terrestrial
 “ paradise, compared to which the finest gardens in Eu-
 “ rope, with their statues, artificial cascades, compart-
 “ ments, and all the refinements of human invention,
 “ would appear poor indeed ! Here it was impossible for
 “ art to add any thing, but what would rather spoil than
 “ adorn the scenery.

“ It was not then without regret that we quitted so
 “ charming a spot, after having feasted our eyes with
 “ the beauties of it ; to which it may be mentioned, as
 “ no inconsiderable addition, that there was no fear of
 “ wild beasts or of venomous creatures mixed with our
 “ pleasure, the island being so happy as to produce none.
 “ We returned then to our tent, well paid for the slight
 “ fatigue we had undergone in this little excursion.”

Besides the fruit already mentioned, and many others common in the Indies, there is a remarkable sort of sweet oranges of a small size, not exceeding that of a common apricot, but filled with a juice that has a much more delicious flavour than the larger sort generally imported here from Portugal, under the name of China-oranges; and their being gathered ripe and fresh from the tree is doubtless an advantage to their taste.

In the woods are a great number of monkeys of different kinds and sizes, and a beast of about the bigness of a common monkey, with a head nearly resembling that of a fox ; it has a lively piercing eye, its coat is woolly, and generally of a mouse colour ; and its tail, which is about three feet long, is variegated with circles of black, within an inch of each other, quite to the end ; the natives call it a mocawk, and when taken young it soon grows exceeding tame : the country also abounds with squirrels, which are generally large and shy ; but neither well shaped, nor of an agreeable colour.

Their oxen, which are very numerous, are of a middling size, and, like those in the East Indies, are remarkable for their differing from ours in having a large fleshy excrescence between their neck and back, which when kept in pickle for some time, is generally preferred either to tongue or udder, it tasting like firm marrow, and nothing can be imagined sweeter than their flesh.

Their fowls are also extremely good and fat ; but our author observes, that he had no opportunity of tasting their game, of which they are said to have great variety ; but the natives are very indifferent sportsmen, either with a net or gun.

The sea also furnishes them with fish of different sorts, and in great abundance, which they are very expert at catching. Among the rest they have a particular species called the parrot-fish, which is beautified with the liveliest colours that can be imagined ; it is about three feet and a half in length, thick in proportion, and is esteemed delicious eating. They have likewise some flat fish that nearly resembles the turbot, and also thornbacks, mullets, and several other sorts.

S E C T. II.

Of the Persons, Dress, Food, Language, and Manners, of the Natives ; with a Description of their Huts, and of the Town of Johanna.

MOST of the inhabitants are tall of stature, strong, and well proportioned ; they have piercing eyes, long black hair, lips somewhat thick, and their complexions in general are of a colour between olive and black ; but their women are rather more clumsily made than the men.

The common people only wear a skull-cap of any sort of stuff, and a coarse wrapper round their loins ; but those of a superior rank have a kind of wide sleeved shirt hanging over a pair of long drawers, and a waistcoat, which is either thick or thin according to the season ; few wear turbans, except those of high rank : these are also usually distinguished by the nails of their fingers and toes, which they suffer to grow to an immoderate length, and tinge them with alhenna, a yellowish red, furnished by a shrub that grows in the marshy places of the island.

They usually carry large knives, or poniards, which are stuck in a gash they wear round their waists ; some of them have silver or agate handles, but they have commonly wooden ones carved.

The women take more pains in their dress, and wear a short jacket and petticoat, with a sort of loose gown, and a veil to cover their faces. They usually adorn their arms and wrists with a number of bracelets made of silver, pewter, copper, iron, and glass, according to their rank and circumstances. Their fingers and toes, and the small of their legs, are likewise decked with chains and rings. Their ears are stuck so full of knock-jewels and ornaments of metal, that the lobes are in particular greatly dilated and weighed down, which they are taught from their infancy to consider as a singular beauty.

The children of both sexes are suffered to go stark naked from the time of their birth till they are seven or eight years old ; which proceeds less from any consideration of the heat of the climate, than from physical reasons ; for they imagine, that infants are more apt to be hurt by heat than by cold, and that the free access of the air to every part of the body is nutritious and more favourable to their growth, than their being heated by swathing and cloaths, which deprive them of a hardiness conducive to health ; and in case of any disposition to deformity obstruct the free course of nature, which strives to free itself from any imperfections. By this means they are also preserved from the galling and chafing of cloaths, which frequently occasion such cryings and straining, as if not carefully attended to terminate in ruptures.

As the soil is of itself so naturally fertile as to produce every thing they covet for food, so their constitutional indolence keeps them satisfied, without any attempts to improve it by tillage or cultivation. They chiefly subsist on milk and vegetables, both which they possess in great plenty and perfection. Instead of oil and vinegar to their sallads, which are of the lettuce kind, they use a liquid which has some resemblance to our treacle, and is a preparation of the juice yielded on incision from the cocoa-nut tree.

Their language is a corrupt Arabic, mixed with the Zanguebar tongue of the opposite part of the continent, from whence the Comora islands were probably first peopled : but those of the fairest complexion, who are generally of the best rank, or at least the most esteemed amongst them, derive their colour partly from the Arab mixture, and partly from their communication with Europeans, which was formerly much more common than at present.

Their manners still retain much of the simplicity of uncultivated nature. The mildness of the climate renders them indolent and prone to idleness. They frequently make use of the liberty granted them by their religion, which is that of Mahometanism, of divorcing their wives upon slight pretences, for the sake of novelty ; they have usually two or three of them, and may have as many concubines as they can maintain.

Though they are forward to beg whatever they like, they are from being thievish. They treat the English in a very friendly manner, not merely from a principle of interest and convenience, though this has doubtless some influence, but also from a sense of gratitude for the effectual assistance they formerly received from them in their wars with the Mohilians, and from their being assured, by frequent intercourse with them, that they have no intention to invade their country or liberty, of which they retain a strong jealousy against the Portuguese and other European nations ; but chiefly place their safety on the inaccessibility of their mountains, which nature has formed as an impenetrable barrier and defence of the inland country.

The huts of the lower sort of people have some resemblance to our barns, the sides being formed of reeds tied together, and plastered over with a mixture of clay and cow-dung ; and the roofs are thatched with cocoa-leaves. That man is thought very great who has a house erected with stone and mud.

The town, or more properly village, of Johanna is composed of about two hundred houses and huts together. Those houses, which are of stone, belong to the chief, who is honoured with the title of king of Johanna, and

and to the principal men of the country. Their best buildings are very low, and only of one story high. They permit strangers to come familiarly into their first apartment, all the others being reserved for their families. The house in which the king resides is built, like the rest, of stone and mud, and does not make a better figure than a common English alms-house; it being wretchedly furnished, and awkwardly hung with pieces of coarse chintz, with here and there a small looking-glass. Yet with all this inferiority in point of state and grandeur, in comparison with what is seen in more extensive and civilized kingdoms, his title of king cannot be improper, he having all the essentials of royalty, and an unlimited power over his subjects both in temporals and spirituals; with the government of seventy-three villages, and near thirty thousand inhabitants.

S E C T. III.

Of the Manner in which Johanna became subject to the present Race of Kings. The Presents necessary to be made him. The Manner in which Trade is carried on in Canoes. The Canoes and Panguays described.

THE grand-father of the present king, says our author, was an Arab, or Moorish trader to Mofambique, where on a quarrel with a Portuguese, with whom he was dealing for slaves, he killed him; and being obliged instantly to fly, put to sea in the first boat he could seize on the shore, when the first land he made was Johanna; where meeting with an hospitable reception, he remained some years in obscurity, till an Arabian vessel being driven in there by stress of weather, he made himself known to his countrymen, and procured them all the relief the place afforded. In the mean while he had perfectly learned the language, was become acquainted with the manners of the inhabitants, and was so pleased with the fertility and pleasantness of the country, that he not only laid aside all thoughts of leaving it; but formed a scheme to raise himself to the sovereignty of it; and the Arabs his countrymen readily entered into his views, from the advantages they hoped to derive from his success.

Instead of proceeding on a plan of violence, he made himself necessary to the natives by instructing them in the use of arms, before unknown to them, particularly the lance, which those of any rank amongst them now handle with great dexterity. This, with his teaching them other methods of war, entirely new to those simple savages, proving of singular advantage to them, by enabling them to repulse the inhabitants of the neighbouring islands, especially of Mohila, with whom they were constantly at variance, sometimes invading and at others invaded by them, acquired him such respect and authority, that soon availing himself of it, he caused himself to be elected their chief, or king, and to be invested with despotic power. In obtaining this point he proceeded by degrees, and made use of all his art; but he had no sooner gained the summit of his ambition, than he made them repent of their confidence and credulity; for he not only strengthened himself by inviting some of his countrymen to settle in the island with their families; but chose for his guards the most bold and resolute of the natives, by which means he was soon able to establish an arbitrary government. Those who endeavoured to oppose his pretensions and innovations he forced from their families, and sold for slaves to the Arabs, who, upon this change, resorted more than ever to the island for the sake of trade; and this they still continue. In short, he overcame all opposition, and before his death bequeathed the sovereignty of the island to his son, who was about forty-three years of age when his father died, and obtaining the peaceable possession of the kingdom enjoyed it during his life; and dying a few years ago left two sons, the eldest of whom succeeded him, and was on the throne in 1750.

The king for the most part resides about nine miles up in the country, seldom coming to what they call the

lower town by the sea-side, except when the European ships lie there, and he is then accompanied by a numerous retinue.

On his coming on board our vessels, which he seldom misses, he expresses a great desire of knowing the name of every thing that is new to him; and as he has obtained a tolerable smattering of the English tongue, he is very inquisitive in relation to our wars in Europe, and is particularly pleased with the civility of the English captains, who regale him with European fare, and generally salute him with five guns, both on his coming on board and at his departure. This is a ceremony he would not willingly dispense with, as it is a mark of respect that gives him an air of importance, and tends to increase, or at least preserve the esteem of his subjects. His attendants, however, are far from standing so much upon ceremony as their sovereign, and have a forward way of begging any thing they fancy, and even put on an air of dissatisfaction if they are refused.

When any ship arrives, it is necessary to obtain the licence of this prince for dealing with the natives, especially for the more considerable articles of refreshment, such as oxen and goats, and also for wooding, watering, and landing the men. His permission, however, is purchased at a reasonable expence, consisting of a few presents, as a little gun-powder, a few musquets, some yards of scarlet cloth, or other European commodities.

Indeed a ship has no sooner cast anchor than it is surrounded by a number of canoes, the people hurrying aboard with refreshments of the produce of the islands; and it is diverting enough to observe the confusion and strife among the rowers, all of whom exert their utmost endeavours to get first to their market the ship. When the sea runs high, they are sometimes over-set; but this is attended with no danger, on account of their being excellent swimmers, and therefore they only lose their little cargoes of greens and fruit. Most of these canoes are balanced on each side with out-leaguers, formed of two poles each, with one across to prevent their over-setting, which has some resemblance to the flying-proas we have described in treating of the island of Tinian and others in the East Indies. They use paddles instead of oars, and both ends of these vessels are formed for cutting the water, without any distinction of head and stern, and consequently they can sail backwards and forwards without tacking about. Their larger boats, called panguays, are raised some feet above the sides with reeds and branches of trees, well bound together with small cord, and afterwards made water-proof with a kind of bitumen or resinous substance. The mast (for few of them have more than one) carries a sail or two made either of the leaves of a cocoa-tree, or of sheer-grass matted together; and in these boats they will venture out to sea for trips of three or four weeks, and sometimes longer.

Not long ago it was common for the natives, when they came off to the ships with cocoa-nuts, plantanes, fowls, &c. to deal entirely by way of barter for handkerchiefs, rags, glass bottles, bits of iron, and in short almost any thing, without regard to money; but they now begin to know its value, and will part with only the most inconsiderable articles in this manner. However, they sell every thing as cheap as can well be desired.

If the English want to purchase cattle, fowls, or cow-ries, they desire to be paid in specie, fire-arms, or gun-powder. They likewise solicit all who come there, particularly the passengers, to contribute a dollar or two towards improving the navigation they carry on with the continent of Africa, and, to influence them by the force of example, produce several lists of persons who have subscribed; so that they sometimes collect thirty or forty dollars from a ship that touches there: and when the captains leave the place, they generally make it a point for them to sign, and also to leave with them a certificate of the good usage they have received.

C H A P. VI.

Of MADAGASCAR, and the Isles of MAURITIUS and BOURBON.

S E C T. I.

Its Name, Situation, and Extent. The Face of the Country : its principal Rivers, Minerals, Trees, Plants, Beasts, Birds, Reptiles, and Fishes.

MADAGASCAR, the largest of the African islands, and one of the biggest in the known world, is called by the natives Madagasc : but the Portuguese, who first discovered it, gave it the name of St. Laurence ; the French call it l'Isle Dauphin, or the Dauphin's island ; and the Nubian geographers, Persians, and Arabs, call it Scrandib. It is situated between the twelfth and twenty-sixth degrees of south latitude, and between the forty-fourth and fifty-first degrees of east longitude from London, about forty leagues to the east of the continent of Africa, it being about a thousand miles in length from north to south, and generally between two and three hundred miles broad. Its southernmost end, which leans towards the Cape of Good Hope, is the broadest ; for towards the north it grows much narrower, and terminates in a point. At a distance from the sea are many high and steep mountains, yet it abounds in spacious plains that have excellent pasture, and has several large forests always green, in which lemons, pomegranates, and a variety of other fruits grow wild. It has also several considerable rivers and lakes.

The island is divided into several countries and provinces, inhabited by different nations, who speak the same language, but differ in their complexions. These several nations are perpetually at war with each other, not from the desire of subduing each other's territories, but in order to plunder each other of their goods and cattle.

The principal rivers of this island are those of St. Augustine, called by the natives Onghelahe, Ampatres, Caremboulle, Mangharac, Munherei, Vohitfinenes, Manumpani, Maranzari, and Franshere.

In this country are found gold, silver, copper, tin, and iron, of which the natives make razors, lances, hatchets, and other instruments. Here are also several sorts of precious stones, as topazes, amethysts, agates, and several sorts of jaspers : frankincense and benzoin are found in abundance ; and ambergrise is gathered on the sea-coast.

Among the fruit, besides the lemon and pomegranate trees already mentioned, they have palmettos, plantanes, bananas, tamarinds, a currant which grows on a tree, and not on a bush as in Europe, and is very pleasant.

They have a large tree that bears a kind of a plumb, which when ripe is black, and of the size of a cherry, and on the inside are little stones like those of grapes ; this tree has thorns two inches long.

They have a very tall tree, the leaf of which resembles that of the pear-tree ; it has a fruit speckled like a sparrow's egg, and of the same size ; it is full of seeds, and of a sweet juice esteemed a certain cure for fluxes.

They have a kind of nut which smells of all sorts of spices ; it is as large as a nutmeg, but browner, and more round.

They have pepper, which grows in small quantities, no care being taken to cultivate it ; this pepper grows in clusters upon shrubs that trail upon the ground.

Here is a tree whose leaves and tender sprigs sting like nettles, but the root is of great use where there is a scarcity of water, which is the case of many parts of the country ; for it retains a great deal of juice, which is extracted by beating the root in a wooden mortar, and pressing out the liquor ; and of the bark of this tree they

make ropes. Here is likewise wood proper for building, as also cedar and ebony ; but none fit for masts. They have also sugar-canes, oats, barley, and rice.

The plains are covered with several sorts of grass of different colours, which grow to a much greater height than any in England : the natives never cut any for hay ; for before the old is withered, new grass springs up under it ; but they commonly set the old grass on fire.

There is also tobacco, which is smoked in reeds or shells. The natives are also fond of smoking a plant, to which they give the name of jermangler ; this plant grows about five feet high, bearing a long and slender leaf, and a pod which contains about a dozen seeds like hemp-seed. The natives mix the leaves and seeds together, and lay them three or four days in the sun, till they are very dry and fit to be smoked ; but it strongly intoxicates the people : their eyes, after smoking it, look red and fiery, their aspect fierce and wild ; and they are even more active, bold, and vigorous while the effect continues ; but those who use it much are weak and dispirited whenever they are not intoxicated by smoking it.

In short, the soil is so fertile that it produces two crops in a year of every thing, except sugar-canes, which must be left two years standing, that they may grow to a proper size.

The country abounds with oxen which are prodigiously large, and yet so nimble and unruly, that they will leap very high fences : they are beautifully coloured, some of them being streaked like a tyger, others are black with white spots, and some are white with black spots. They have a protuberance between their shoulders, which has some resemblance to that of a camel, and consists of fat and flesh ; some of these humps are said to weigh between three and fourscore pounds. The cows do not give so much milk as ours in England, nor will they ever suffer themselves to be milked till the calf has first suckled ; so that they keep a calf for every cow till she is again with calf, for they seldom miss a season. Here are some sheep with great heavy tails, and also goats ; but they keep no tame hogs, these being sufficiently numerous in the country, and so very mischievous to the plantations of potatoes, and other roots, that they are forced to set traps in order to catch them. They have also wild dogs, and foxes, which are very fierce, and will sometimes attack a man ; but they have no lions, tigers, or any other savage beasts.

They have excellent fowls, with plenty of turtle-doves, partridges, pigeons, ducks, teal and other wild fowl.

The bees of Madagascar are very numerous, and great quantities of honey are found in the woods. The natives also keep bee-hives ; for they not only eat the honey, but make a palatable liquor of it, called toack, which has a considerable spirit, and of which they frequently drink till they are intoxicated ; this is the common liquor drank at their entertainments.

There are two or three kinds of silk, found in plenty in almost every part of the island, some of a brownish colour, and one sort white, the outside of which is full of small pointed prickles. The cone is about three inches long, shaped like a ninepin, and at the top is found a small hole, out of which a blackish worm is sometimes seen to creep ; but we have no account of its changing its form in the manner of the common silkworms, though it probably becomes a flying insect. There are, however, no mulberry trees in the island, and these worms and silk are found on three or four different sorts of trees, adhering to the thick branches or trunk. The people pull out the cone on their knees, teasing it to pieces with their hands, and then spin it with

with a spindle made of a bone, and a rock-staff, after which they weave it, and it makes pretty fine lambers to wear round their waist.

In some parts of the country is a tree called roscer, which is of great use to the lower or middling sort of people, from its furnishing materials for a cloth to wear round their waist. The leaf resembles that of the cocoa-tree, but is longer by two feet, and bears a plum almost like a damascene. The outer bark they take away, and the inner, which is white, they peel off entire, and beat with a stick till it is soft and pliable. It then resembles a long, white, thin shaving. After this they soak it in water, then split it into threads, which they tie together, and weave into cloth. They frequently dye a part of it, and make their lambers striped.

They have large snakes, but they are not poisonous; they seldom bite any one, and when they do, it is attended with no worse consequence than the bite of any other animal.

Here are great numbers of lobsters and craw-fish, excellent turtle, eels, the sword-fish, the sea hedge-hog, and many kinds of fish common to other countries in the same climate. In the rivers are many alligators.

SECTION II.

Of the Persons, Dress, Manners, Customs, and Food of the People.

AS to the persons of the natives, they are commonly tall, well made, of an olive complexion, and some of them pretty black. Their hair is not woolly, like that of the negroes of Guinea; but it is always black, and for the most part curls naturally; their noses are not flat, though they are small, nor have they thick lips.

The men wear only a piece of cotton cloth or silk round their waist, called a lamber; some of these they make themselves, but those who are rich buy the silks and calicoes at sea-port towns, giving a great price for them, as a cow and a calf for no more than will make one lamber. The men and women of distinction also adorn themselves with rings on their wrists; some are of gold, some of silver, but most of them of copper. They curl their hair, and make it lie close and smooth, and those of superior rank adorn their hair with rings, and other ornaments.

The women wear a lamber which reaches to their feet, and above it a garment like a straight shift, which covers all the body, and has short sleeves. This is commonly made of cotton, and dyed of a dark colour. The women of superior rank adorn it with beads, especially in the back, where they are ranged in rows, and cross each other; these being of different colours, form a large double cross so like the Union flag, that one would imagine they copied it.

The women are remarkable for their obedience to their husbands, their good temper, and agreeable conversation. Indeed, the people in general are of a humane and friendly disposition; they share with their neighbours what they take in hunting, and the great even take a pride in relieving the distressed, though they were before at enmity. In short, they have many virtues; but, as in other countries, there are considerable numbers who violate the laws of justice and humanity, in order to gratify their passions; but these perhaps are not more numerous than in civilized countries.

They are not deficient in point of understanding, but are capable of reasoning upon any subject where they have not been blinded by superstition; and many of them are endued with admirable good sense.

The most respectful salutation is licking the feet of a superior. This kind of abject submission is practised by all inferior persons when they address their prince, and by the women when they come to welcome their husbands on their returning from the wars: the slaves also pay the same preposterous mark of respect to their masters; but those of superior rank lick only the knees of their sovereigns.

The riches of the inhabitants consist in cattle, and in fields of rice and roots, which are under the management of their slaves. Gold and silver here serve only for ornaments; for whatever they purchase, it is by way of exchange, the use of money not being known amongst them.

The common food of the inhabitants is cow's milk, rice, and roots, and they sometimes roast large pieces of beef with the hide on; they frequently broil meat on the coals, and sometimes bake it, by making a hole in the earth, on the bottom of which they lay stones, then making a great fire in it, let it burn till the stones are red-hot: then placing sticks over the embers, they put in their meat, and covering up the hole, let it continue there till it is baked. They also sometimes boil their meat and fowls, but have no bread, instead of which they make use of various roots.

SECTION III.

Of the Dress and Power of the Sovereigns. Their Cities described; and their Manner of making War.

MR. Drury mentions a king to whom he was presented, whose hair was twisted in knots, beginning at the crown of his head, where they formed a small circle; below them was another ring of knots, and thus they were continued in several circles, each larger than that above it. On some of these knots hung fine beads; he had also a forehead-piece of beads that hung so low as to reach his nose. About his neck he had a fine necklace, formed of two strings of beads, several of which were of gold; this necklace hung down before in the manner of an alderman's chain, and on each wrist he had five or six silver bracelets, and four rings of gold upon his fingers. On each ankle were near twenty strings of beads strung very close, and exactly fitted to his legs. He had a silk mantle over his shoulders, and another piece of silk, as usual, about his waist. But these sovereigns are as different in the disposition of their ornaments, as in their passions. They usually give audience to their subjects sitting cross-legged on a mat.

Though they have an absolute power over the lives of their subjects, and sometimes kill those who exasperate them with their own hand; they will talk familiarly with every body, and yet preserve a decent state.

They have cities, towns, and villages, noblemen and slaves. Many of the cities contain upwards of a thousand huts, which are built with branches of trees, and covered on the top with leaves, in such a manner as to keep out the rain. But these buildings are extremely low, and cannot be entered without stooping. The house of the prince is built up with boards, formed by the hatchet out of the trunks of trees; for they have not the use of saws. These buildings, though handsomer than the others, are not raised much above six or seven feet from the ground.

Their cities are surrounded with ditches near six feet deep, and as many in breadth, with palisades on the bank of the ditch next the houses; and sometimes, when they apprehend the approach of an enemy, they defend themselves by trees cut down, forming a kind of wall; and if it be in a stony place, this defence is made with a stone wall without mortar.

Yet the princes have no regular bodies of troops trained to war, but make use of their vassals, who endeavour to imitate their bravery, but generally fly when they set them the example, or when they are killed. Their arms are lances and hatchets made in the country, and guns purchased of the Europeans who frequent their ports.

When they make war, it is very common for parties to go out and surprize their enemies by night when least expected. On these expeditions every man generally carries a piece of meat in his hand, and entering the town in the dead of night, throws the meat to the dogs to prevent their barking. When they are all entered one fires a musket, at the noise of which the inhabitants suddenly rising,

rising, hastily endeavour to get out of the doors of their low huts in a stooping posture, but are stabbed with lances. The children and women they take captive, and driving away all the cattle they can find, they burn the town, and then return home with the plunder and the cattle by private ways.

Indeed it is customary with them in time of war to hide their wives, children, and cattle in remote and secret places in the woods, that the enemy may not find them when they plunder the country; but the women and children are never with the cattle, lest their bellowing should make a discovery. In this case the women, to prevent their being traced by the track they leave, draw boughs after them when they retire to their solitary retreat.

Though they have no knowledge of letters, they have a concise system of laws, which are handed down by memory from father to son; and these, for the most part, seem founded on good sense.

If one man assaults another maliciously, and breaks a leg or an arm, the offender is fined fifteen head of cattle, which he must pay to the sufferer.

If a person breaks another's head, and the wounded has not returned the blow, he has three cows or oxen for the damage.

If two men quarrel, and one curses the other's father and mother, whether they be dead or alive, and his antagonist retorts not the curse against his father and mother, he recovers two oxen for the damage.

If a man is caught robbing his neighbour of an ox or a cow, he must restore ten for it; and this is rigorously executed, though it is frequently violated by the great men, who, as in other countries, are seldom held by the ordinary laws of their country.

If a person is taken stealing Guinea corn, caravances, potatoes, &c. out of a plantation, he forfeits a cow and calf to the owner, or more in proportion to the offence. If one man's cattle breaks into another's plantation, for every beast found there the owner must give an iron shovel.

If a man borrows a cow of his neighbour, in a year's time six calves are supposed to be the proper value which he ought to return; and if he then neglects paying, those calves are supposed to be three steers and three heifers, and the increase computed to arise by their growth and production is due to the man of whom the cow was borrowed.

If any man be caught stealing another's hive of honey, the fine is three iron shovels; for it must be observed, that shovels and hoes, in the course of exchange, serve the purpose of small money.

If a man lies with the wife of his superior, he forfeits thirty head of cattle, besides a great number of beads and shovels; but if the man is of an equal rank, he is fined twenty cattle: but to lie with one of the wives of the king is death. Notwithstanding this, if a man has two wives, and his brother or an intimate friend comes to visit him, he makes no scruple of letting him lie with one of them.

SECTION IV.

Of their religious and superstitious Rites; their Manner of administering an Oath; the Form of Circumcision; their Funeral Ceremonies; and of the Umossées, or pretended Magicians.

THEY acknowledge and adore the one Supreme God, whom they call Deaan Unghorray, which signifies the Lord above; but they say, there are four other lords, each of whom has his respective quarter of the world, as the northern, the eastern, the southern, and the western lords. The eastern lord they say is the dispenser of plagues and miseries to mankind, by the permission or command of the Supreme God; and though the others also fulfil his commands, they are chiefly the dispensers of benefits. These lords they consider as mediators between men and the great God, on which account they have an high veneration for them, and recommend themselves to them in their prayers and sacrifices.

They have in their houses a small portable image, or idol, consecrated to religious uses: this they call the Owley. It is made up of a peculiar wood in bits neatly joined, almost in the form of an half moon, with the horns downwards, between which are placed two alligators teeth; it is adorned with several sorts of beads, and behind it is fastened a sash, which the master of the house is to tie round his waist when he goes to war. This is supposed to be a kind of talisman, or vehicle, to which their spirit, or guardian genius, is attached, and by which, as a proper medium, he will be invoked. Almost every person is supposed to have a distinct and separate spirit who presides over his actions, and presents his prayers to the great God; and the people expect, that after a sacrifice these spirits will tell them in dreams what they are to do, and warn them of the dangers that await them. This naturally renders them superstitious with respect to dreams, and the common affairs of life.

When they offer their adorations they take two pieces of wood forked at one end, and fixing them in the ground, lay a slender piece of wood about six feet long over the forked ends of the two poles, and on this they hang the Owley: behind it is a long pole, to which they tie a bullock. They then place a pan with live coals under the Owley, and strewing sweet-scented gums into it, take some of the hairs of the tail, the chin, and the eye-brows of the bullock, and put them on the Owley; after which they address a prayer to the Supreme God, the four lords of the earth, the guardian spirits, and particularly that who is attached to the Owley, and to the spirits of their ancestors, begging for what blessings they want, and returning thanks for those they have received.

This being done they throw the ox on the ground, with his legs tied, and the chief person present cuts his throat; for they having no priest, the chief man, whether of the country, town, or family, performs all the sacred offices himself, and the people join with him in their devotions.

Their oath or manner of swearing is performed in a very singular manner, which will appear from the following instance: The master of a French ship putting in at Port Dauphine, where the French, by their behaviour, had made the natives their mortal enemies, pretended to be an ambassador from the French king; and going ashore in great state, entered into an alliance with the queen of that part of the country, on which she caused her Owley to be elevated in the above manner; and a bullock being killed they took some of the tail, and some of the hair of the nose and eye-brows, and put on the live coals that were smoking under the Owley, which they also sprinkled with the blood of the victim. The liver was then roasted, one piece of which was placed on the vehicle of the guardian spirit, and two pieces stuck on two lances, which were fixed in the ground between the queen and the ambassador; and then the queen took the oath in the following terms:

"I swear by the great God above, by the four Gods of the four quarters of the world, by the spirits of my forefathers, and before this holy Owley, that neither myself, nor any of my offspring or people, who assist at this solemn oath for themselves and their offspring, will willingly kill any Frenchmen, unless they first kill some of us; and if we, or any of us, mean any other by this, but the plain and honest truth, may this liver which I now eat be turned to poison in my belly, and instantly kill me." When she had said this, she took the piece of liver off the lance and ate it; after which the ambassador did the same.

These people perform the rite of circumcision, but with very different ceremonies from those practised by the Jews and Mahometans. It is commonly performed when the child is about a year old, but they have no certain time of doing it. Great preparations are made by preparing toack, a liquor made of honey and the honey-combs together; and the people, before the ceremony begins, give themselves up to mirth and rejoicing, many drinking to excess. A bull is tied and laid on the ground, and the relations and friends bring presents of cows, calves, beads, hatchets, &c. till at length the principal relation

relation runs with the child in his arms to the bull, and putting the child's right hand on the bull's right horn, says, "Let the great God above, the lords of the four quarters of the world, and the guardian spirits prosper this child, and make him a great man; let him be strong, like this bull, and overcome his enemies."

If the bull roars while the boy's hand is on his horn, they consider it as an unfortunate omen of his being sickly or unhappy. Any experienced man in the neighbourhood performs the office, by cutting off the fore-skin as close as he can, while two men hold the child's legs and arms. When the fore-skin is cut off, it is put upon a stick like a gun-rammer, the biggest end of which is cut pointed, and a man goes with it to the wood and throws it eastward. The ceremony being finished, the boy is delivered to his mother, who is seated on a mat surrounded by women, and the bull being killed, perhaps with several oxen, if that be not sufficient, to feast the whole company, the meat is boiled, some parts broiled, and others roasted; and the weapons of the men being secured to prevent mischief, they are plentifully supplied with toack, and the revel continues with singing, drumming, hollowing and blowing of shells as long as they are able; and the feasting sometimes lasts all night.

The veneration they have for their forefathers, and the assurance of their spirits always existing, appear in almost every circumstance of the few religious offices they perform. The burial of the dead is very singular and solemn. As they treat each other in all calamities and misfortunes with great humanity, so they frequently visit the sick, and contribute all in their power to assist the afflicted family, and to restore those to health who are ill. When a person dies, all the relations and neighbours come to the house, the women lament, and the men assist in preparing for the funeral. The first thing to be done is to pitch upon a tree for the coffin; then a cow or an ox is killed, and some of the blood sprinkled on it, while they offer up their prayers to their forefathers, their guardian spirits, and demi-gods, to assist them, taking care that the tree be not split in falling, nor that any man be hurt in felling or cutting it. After the tree is down they cut the trunk about a foot longer than the corpse, and then split it in the middle, for they always choose a tree which they know will split. They then dig both parts hollow, in the manner of two troughs, and it is then fit to be carried to the house. In the mean time the corpse is washed and sewed up in a lamher, or perhaps in two. Frankincense, or a gum very like it, is all the while kept burning in the house. The corpse is seldom kept above a day, especially in hot weather; but being put into the troughs they are neatly closed together, and carried on six men's shoulders.

Every family has a peculiar burying-place, which none dare to break into. It is enclosed with a kind of palisades, and when they come near the place, the corpse is set down on the outside, and four fires are made, one at each corner without the burying-place. On those fires they burn an ox or cow, which was before killed on purpose, and divided into quarters, consuming the whole. They then sprinkle frankincense on the coals, and spread them about: which being done, the chief, or eldest of the family, goes to the gates of the burying-place, and hollows aloud several times; after which he calls upon all the dead there deposited, beginning at the earliest and proceeding to the last, mentioning every one distinctly by name; and concludes with telling them, that a grandchild, or relation, is come to lie amongst them, and hopes they will receive him as a friend. He then opens the gate, and two or three persons are sent in to dig the grave, which is commonly seven or eight feet deep; and the body being placed in it, is covered with earth, without any farther ceremony.

Nobody is permitted to enter the burying-ground but some of the nearest relations and the bearers; and they have no sooner left it than the door is closed up. There are generally a great number of people without, who are busily employed in cutting up and dividing among themselves the cattle which the rich cause to be brought for that purpose; but those who are poor cannot gratify their

friends so bountifully. They commonly go once a year to this burying-place to clear it of weeds, but never enter it till they have burnt a bullock or a cow before it.

It ought not to be omitted, that their manner of mourning does not consist in the colour or form of the garment, but in shaving their heads; and every man under the jurisdiction of a king, or lord, who does not do this at the death of his prince, is esteemed disaffected.

The superstition of these people appears in nothing more evident, than in their implicit obedience to all the directions of their umossees, or magicians, who pretend to know the secret powers of nature, and how to engage the assistance of the guardian spirits on all occasions. They pretend by their charms and incantations to search into futurity, and by mixing certain ingredients to be carried before an army, to insure their success, while, by throwing it towards their enemies, they can defeat all their designs. By sprinkling the bee-hives they are supposed to make the honey poisonous to those who steal it, while those to whom it belongs may eat it in safety; and such faith have the people in these impostures, that those whom no laws could bind are deterred by the dread of death from touching what the umossee has rendered an object of terror. Nothing of importance can be undertaken without consulting them, and it appears that some of the lords, who are men of sense, keep one of these conjurers out of policy, only to amuse their people, who, they think, ought to be humoured in their bigotry, and captivated by the artifices of these impostors, in order to render them more tractable and obedient. Indeed the success promised by their incantations does not always happen; but when it fails, they are never at a loss for a reason: and as they frequently guess right, and what they promised comes to pass, their wisdom and skill are admired, and they meet with esteem, reputation, and rewards.

These umossees, however, never interfere in the acts of religion, except in fixing the proper minute of performing them: nor, in religious matters, is any one offended because his neighbour has some ceremonies of his own, and deviates from the general forms.

S E C T. V.

The Manners, Customs, and Religion of a different People from the common Inhabitants of Madagascar.

TO the south-west of Madagascar, are a people who seem almost of a different species from the other inhabitants of the island. These are called Virzimbers. Their heads are of a very singular shape, the hinder part being as flat as a trencher, and the forehead nearly so, which, our author observes, was probably occasioned by their pressing the child's head from its birth. Their hair is not long, like that of the other natives, nor is it quite so woolly as the hair of the inhabitants of Guinea. They have also a language peculiar to themselves, though they speak that of the island.

The religion of these people is likewise different from that of the other natives, they having no Owleys in their houses; but pay an extraordinary attention to the new moon, and to several animals, as a cock, a lizard, and some others. When they sit down to their meals, they take a bit of meat, and throwing it over their heads say, "There is a bit for the spirit." Then cutting four more little bits, they throw them to the lords of the four quarters of the earth. This is the general practice of those who have a regard for religion, though there are many who neglect it, just as in Europe, many neglect saying grace at their meals. But these people, like the others, have neither priests nor temples: nor is difference of religion considered as a crime.

The Virzimbers also dress their food in a better and more orderly manner than the other inhabitants, boiling plantanes or potatoes with their meat, and making a kind of soup.

These people make very good earthen ware, as pots, dishes, and jugs, glazing them both within and without, and are very ingenious artificers in many other things.

S E C T. VI.

Of the Places where the Europeans have attempted to make Settlements.

THE places remarkable on the coast from the Europeans having traded thither, are the Bay of Antongil, the island of St. Mary, Fort Dauphin, and the Bay of St. Augustin.

The Bay of Antongil is situated on the eastern coast, in the 16th degree of south latitude; it extends about 14 leagues due north, and is 9 leagues broad at its entrance. In the bottom of the bay is a small island, which affords plenty of provisions, good water, and a safe harbour for shipping.

This bay was once frequented by the Dutch, who had a kind of factory there, consisting of fourteen men, for buying of slaves and rice; but some of them died with sickness, and others were murdered by the inhabitants, whom they treated with insolence.

The island of St. Mary, also called Nassi Ibrahim, or the Isle of Abraham, is situated to the southward of the bay of Antongil, in the 17th degree of south latitude, and is 54 miles long from north to south, but its greatest breadth from east to west does not exceed nine miles. The nearest part of this island is about two leagues distant from the coast. The island is entirely surrounded with rocks, over which canoes may pass at high water; but at ebb there is not above half a foot depth, and on these rocks may be seen the finest white coral in the world. Ambergise is often found on the eastern coast of the island, and the island itself affords many sorts of gums. Since the settlement of the French upon it, it is become much more populous than formerly, and the prince of Antongil, who used to make war on the inhabitants, does not dare to attack them since the French took them under their protection.

Fort Dauphin, which was erected by the French, is situated near the south-east point of Madagascar, in twenty-four degrees twenty-five minutes south latitude, near the mouth of the river Franshere; but the French finding that the trade there did not answer the expence of keeping the colony, have left it.

St. Augustine's bay is on the western coast of Madagascar, in twenty-three degrees thirty minutes south latitude, that is, just under the tropic of Capricorn. It is formed by the mouth of the river Yong Lahie. The English formerly traded for slaves at this bay, and at other places on the western side of the island.

Indeed the Europeans who frequented the island of Madagascar, purchased scarce any thing there but slaves and cattle, which the natives exchanged for guns, gunpowder, beads, cloathing, and hard-ware; and here the ships bound to and from India sometimes stop, in order to furnish themselves with water, fresh provisions, and fruits, for which they give pieces of silk, calicoe, and some of the above articles.

It was once expected that the pirates would have made a settlement in this island, and usurped the dominion of, at least, great part of it, they having six or seven ships of force, with which they used to infest the Indian seas, returning with their prizes to a place of security on the north-east coast, where they took possession of a harbour or difficult access, and defended from storms by St. Mary's island; but they are now dispersed.

S E C T. VII.

Of the Islands of Mauritius and Bourbon.

THE only remaining islands worthy of notice, to the south-east of the Cape of Good Hope, are those of Mauritius, which belongs to the Dutch, and Bourbon, which is claimed by the French.

Mauritius was so called by the Dutch, in honour of prince Maurice their Stadtholder, under whose administration they made themselves masters of it. It is situated in twenty degrees south latitude, an hundred leagues to the east of Madagascar. It is of an oval form, and about fifty leagues in circumference, abounding with high mountains, from whence the rivers fall in torrents; and it has great quantities of wood of various kinds, particularly of ebony. The Dutch found it uninhabited, and without any other cattle but deer and goats; and took possession of it, as a proper place of refreshment between Europe and India, they having no other place to touch at in that long voyage before they made themselves masters of the Cape of Good Hope.

The Dutch have a fort and garrison of fifty men in the island; besides which there are about eighty families that keep abundance of negro slaves, who are employed in husbandry and other laborious works. They have now introduced almost all the excellent plants of Europe and Asia, and well stocked the island with cattle and poultry; rice, sugar-canes, and tobacco, are also raised here, but in no great quantities. The Dutch still touch here in their passage from the Cape to Batavia, in order to take in refreshments.

The island of Bourbon or Mascarin is situated in twenty-one degrees south latitude, about forty leagues to the south-west of Mauritius. This island is also of an oval figure, and about ninety miles in circumference: it has plenty of wood and water, and is finely diversified with mountains and plains, forests and fields of pasture, watered by springs and rivulets. The air is excessive hot; but it is much refreshed, and rendered healthy by almost incessant breezes. The island produces tobacco, aloes, oranges, lemon and other fruit-trees, ebony, trees that produce odoriferous gums, as benzoin, &c. and many proper for timber. It abounds with black cattle, hogs, goats, parrots, turtle-doves, pigeons, and other fowl; the rivulets have plenty of fish, and on the shores are great numbers of turtle, where are also found considerable quantities of ambergise, coral, and fine shells. It was discovered by the Portuguese in the year 1545, who stocked it with hogs and goats; but afterwards deserted it. Captain Castleton, an English commander, landed in this island in the year 1613, and was so delighted with the beauty of the place, that he gave it the name of the English Forest; but though our East India company did not think it worth their while to fix a colony here, the French took possession of it in the year 1654, and gave it the name of Bourbon, leaving a few people and slaves there, who afterwards came away in an English ship. They however formed a regular settlement there in 1671, when they quitted Madagascar; and have now three pretty considerable towns on the island; St. Paul, St. Denis, where the governor resides, and St. Sufanna; and here their East India ships cast anchor to take in refreshments; there being about the island several good roads for shipping, but no safe ports to secure ships from the violent storms that frequently rage in these parts.

C H A P. VII.

OF CAFFRARIA, or the Country of the HOTTENTOTS.

S E C T. I.

Its Situation, Form, and Extent; the Mountains visible on approaching the Coast; the Face of the Country, and a general Account of the Situation of the sixteen Hottentot Nations.

WE now come to Caffraria, the most southern part of Africa, which lies in the form of a crescent about the inland country of Monomopata, and is bounded by the ocean on the east, south, and west; extending from the tropic of Capricorn on the east, to the most southerly part of Africa, called Cape D'Aguilas, which is situated in the thirty-fifth degree of south latitude; and from thence it runs up on the western side of Africa as high as the same tropic.

This country is divided into two parts, Caffraria Proper, which lies to the north, and the country of the Hottentots, situated to the south between the twenty-eighth and thirty-fifth degrees of south latitude, and between the eastern and western ocean; extending about three hundred miles from east to west, and about four hundred from north to south; the Dutch town at the Cape of Good Hope lying in latitude thirty-four degrees fifteen minutes, and in sixteen degrees twenty minutes east longitude from London.

On approaching the Cape of Good Hope, three remarkable mountains are visible at a considerable distance; these are the Table Hill, the Lion's Hill, and the Devil's Hill, which may be seen at sea at the distance of forty or fifty miles.

The Table Hill is the most lofty, and was thus named by the Portuguese, from its resembling at a distance a square table: the perpendicular height is upwards of eighteen hundred and fifty feet, and yet on the top of it are several fine springs of clear and well-tasted water. In the summer season, which begins in September, and continues till March, a cap of clouds constantly encompasses the summit of this hill before a storm, and thus gives the sailors notice to prepare for it.

The Lion's Hill lies contiguous to the sea, to the east-ward of the Table Mountain, from which it is separated by a narrow valley. According to some it obtained its name from its resembling a lion couchant, with his head erect; and, according to others, from its being infested with lions, when the Dutch first settled in this country. On this hill is a flag guarded by soldiers, who give notice of the approach of ships, and shew their number, and from what quarter they come, by hoisting and lowering the flag.

The Devil's Hill, supposed to be thus named from the furious storms that issue from it, when the top is covered with a white cloud, is not so high as either of the former: it extends along the shore, and is only separated from the Lion's Hill by a cleft, or small valley. These three hills lie in the form of a crescent about the Table valley.

The greatest part of the country about the Cape is indeed full of rocks and mountains, which long after the discovery of this country, being only viewed at a distance, were thought to be barren; but their spacious tops are covered with rich pasture, every where enamelled with a variety of flowers of uncommon beauty and fragrance, and abound with delicious springs flowing in many streams into the vallies. The skirts of the mountains are interspersed with groves that afford excellent wood for the joiners and turners. The plains and vallies all consist of delightful meadow lands, where nature appears with such a profusion of beauties as to charm the eye of the beholders, and are adorned with the finest trees, plants, and flowers, that fill the air with the sweetest odours.

The soil is so amazingly rich as to be capable of every kind of culture; it bears almost all sorts of grain, and every kind of fruit-trees.

The country also abounds with salt and with hot baths of mineral-waters, that have been found salutary in many diseases.

But the region about the Cape is subject to boisterous winds, which generally blow from the south-east or north-west, and have certain seasons for reigning in each of those quarters. While the sun is in the southern signs, they hold in the south; while in the northern signs, in the north-west. In the south-east they are troublesome, and dangerous to the ships coming in; in the north-west to the ships at anchor; and frequently blowing in a hurricane, they not only endanger the shipping, but do incredible damage to the corn on the ground and the fruit on the trees: yet these boisterous winds are of excellent use; for, by purifying the air, and keeping it as they do almost continually in a very brisk agitation, they generally contribute to the health of the inhabitants, who, when these winds lie still for a week, or ten days together, complain of the head-ach and other distempers, which vanish when they blow again.

The Hottentot nations who inhabit the country are sixteen in number: these are the Gunjemans, the Cochaquas, the Sussaquas, the Odiquas, Chirigriquas, the Greater and Lesser Namaquas, the Attaquas, the Koopmans, the Hessaquas, the Sonquas, the Dunquas, the Damaquas, the Gauroes, the Houteniquas, the Chamtours, and the Heykoms.

The Gunjeman nation lie nearest the Cape, and sold their territories to the Dutch, with whom they still dwell promiscuously, but hold only a small part of their antient possessions.

Bordering on them to the northward are the Cochaquas, in whose territories are spacious meadows, in the possession of such Europeans as are particularly employed in supplying the company's ships with provisions; and here the Dutch have several fine salt-pits. The Cochaquas still possess most of the land, and, like the other Hottentot nations, remove with their cottages and cattle from one part of their territories to another for the convenience of pasturage. When the grass is too old and rank they set it on fire, and leaving the place, return when it grows up again, which is very speedily; for the ashes of the grass enrich the soil, which is usually in no want of refreshing rains. Thus as the grass grows thick and high, the country is sometimes seen in a blaze for several miles round. In this particular the Europeans at the Cape imitate the Hottentots, but use the precaution of making ditches round the land where they would burn the grass, in order to put a stop to the progress of the flames; but the Hottentots are not willing to give themselves so much trouble.

To the northward of the Cochaquas are the Sussaquas, who were a numerous people, and had great herds of cattle, till they were plundered and dispersed by the Dutch freebooters, who in the infancy of the settlement, ravaged several Hottentot nations. As this territory is but thinly peopled, it has few villages, and indeed there is but little spring-water in the country; but though it is mountainous, it affords plenty of grass, not only in the vallies, but on the tops of the highest hills; both which are adorned with the gayest flowers, and the most odoriferous herbs.

The territory of the Adiquas lying contiguous to that of the Sussaquas, these two nations formerly entered into a confederacy against their neighbours the Chirigriquas, with whom they had many long and bloody wars; but, by the mediation of the Dutch, they have been reconciled.

4 T

The

The Chirigriquas extend along the shore by the bay of St. Helen's, and are a numerous people remarkable for their strength and dexterity in throwing the hassagaye or lance. The soil of their country is much superior to that possessed by the two last nations. This territory is mountainous, but, as in the other Hottentot countries, the highest hills have their tops covered with rich pasture, as are also the vallies, which are adorned with flowers, but abound with snakes. Through the middle of the country runs the Elephant river, which is very large, and is thus named from the elephants resorting to it in great numbers. Here are also woods of thick and tall trees, different from those of Europe, and inhabited by lions, tygers, leopards, and other ravenous beasts. Through these woods are formed roads, over which the branches of the trees meeting at the top, render them gloomy in the brightest day, and in some places so dark, that it seems as if the traveller was proceeding through a cavern. These roads, however agreeable from the advantages of shade and verdure, are rendered dangerous by the wild beasts.

We now come to the two nations called the Greater and Lesser Namaquas. The Greater is the next nation eastward, and the Lesser is situated on the coast. Tho' these nations have the same name, they differ in their form of government and manner of life; yet both are much respected by the other Hottentot nations, on account of their strength, bravery, and discretion; and they are so populous, that upon occasion they are able to take the field with twenty thousand fighting men. They are superior to the other Hottentot nations in sense; they speak little; their answers are short, and they never return them without taking time to deliberate.

Both these territories are full of mountains bare of grass, the soil being stony and sandy; besides, there is little wood, and only one spring in all the country; but the Elephant river running through it, supplies the inhabitants with water. Here are numbers of wild beasts, and also deer spotted with white and yellow; these are smaller than those of Europe, but exceeding swift: they always keep together by hundreds, and sometimes there are thousands in a company. The venison is generally very fat and delicate.

North of Namaqua is Attaqua, which has a very indifferent soil, and is but ill supplied with water: on which account the inhabitants live in small companies on the most fertile spots, and have generally no more cattle than, with the game they catch, is necessary for their support: yet they are brave, and as lively and contented as if they enjoyed the most flourishing country. They live in tranquillity, and are seldom at war with their neighbours. When they are in danger of an invasion, they hasten, like the Swiss, to the tops of their highest mountains, where they light fires that cast a great smoke by day, and a clear flame by night. Upon this signal all who are able hasten with their best arms to one constant place of rendezvous, and a numerous army is speedily assembled.

We shall now return to the Cape, and trace the several nations that lie to the eastward.

Next to the Gunjemans are the Koopmans, so called from Koopman, a captain of that nation, whose territory extends far to the eastward. Many Europeans have settled here, and enjoy large and rich tracts of land, this being a fruitful country, well watered, and abounding in woods.

To the north-east of the Koopmans are the Hessaquas, who are perhaps the richest of any of the Hottentot nations. Their pastures are covered with herds of horned cattle and flocks of sheep. Their oxen for carriage exceed all others in strength and beauty. They traffic with the Europeans for brandy, tobacco, and beads, more perhaps than any of their neighbours, and are consequently more luxurious and effeminate. Their villages are larger, more numerous, and better peopled than those of any other Hottentot nation. The country abounds with game, and furnishes more of the accommodations and luxuries of life than any other of these territories.

Bordering on the Koopmans to the eastward are the Sonquas, a lively daring people, very dexterous in the

management of their arms. This proficiency and martial genius they owe to their living in a mountainous rocky country, that affords but little subsistence for man or beast, and therefore obliges them mostly to become a kind of mercenaries to the other Hottentot nations in their wars, serving barely for food from day to day. The barrenness of their land likewise renders them dexterous at the chase: they pursue all the game they discover, and it rarely escapes them. Hence they are far from being numerous, for they have only a few small villages, and cattle great and small are so scarce, and esteemed so valuable, that they kill none, when any other food is to be had, except on certain solemn occasions. But plants, herbs, and roots fit for food, are here and there found in plenty; with woods that serve for firing to keep off the wild beasts from their villages. These people are very dexterous in robbing the bees of the honey they lay up in hollow trees, though they are not fond of it themselves; but they exchange it with the Dutch for brandy, tobacco and pipes, knives, and other implements of iron and brass. They put it into leathern sacks, and exchange a sackful for a very trifle.

Next to the Sonquas are a people called the Dunquas, who possess a fine and fertile country, well watered by several rivulets. Both the hills and plains are covered with plenty of grass, herbs, and flowers; and in all the parts of this territory cattle and game abound.

Bordering on them are the Damaquas, who inhabit a tract of land as fine and fertile as the former, and much more level. It abounds with cattle and game, and produces water-melons and wild hemp; but has such scarcity of wood, that the inhabitants are hard put to it for fuel to dress their provisions. There are likewise several salt-pits; but these being at a considerable distance from any European settlement, no use is made of them, as the Hottentots eat no salt. The Palmet river runs through the country with many turnings and windings, and the inhabitants pass it in canoes, and on floats of timber. The Damaquas being great lovers of the flesh of such wild beasts as are fit for food, they are often engaged in the chase, and are plentifully provided with furs for their apparel.

Bordering on this nation are the Gauroes, a numerous people, who inhabit a small country; in which the soil is every where so rich and fertile, that they all live in ease and plenty. The pastures are covered with cattle, and the territory swarms with wild beasts of every kind, more than any other about the Cape, in which the inhabitants glory, as it calls for the frequent exercise of their courage and dexterity, which they are fond of shewing, most of them wearing the skins of lions, tygers, wild cats, and other animals, as trophies of their bravery.

To the north-east of these people, on the coast, dwell the Houteniquas, in whose territory are several woods of stately trees, and between them fine meadows adorned with wholesome herbs, and a variety of the most beautiful and odoriferous flowers.

Next to these are the Chamtours, who possess a fine flat country, in which are many little woods that consist of the tallest trees in all the country of the Hottentots. Here is great plenty of game, with all sorts of wild and ravenous beasts. The land is divided by several large streams, that contain different kinds of wholesome and very delicate river fish, and sometimes fish from the sea; the sea-cow in particular often appears in their channel. It is said that neither elephants nor buffaloes are to be found in the woods, though those in all the other Hottentot countries abound with them: but the Chamtours perhaps kill or chase them out of the country, whenever they are found.

To the north-east of the Chamtours is situated the nation of the Heykoms, who possess a mountainous country, unprovided with fresh water, and only fertile in the vallies: yet it is pretty well stocked with cattle of every sort, which thrive upon the brackish water of the rivers, and the reeds on their banks. The country likewise abounds with game and wild beasts of all the kinds seen about the Cape, but the people are under great difficulties in procuring fresh water.

S E C T. II.

Of the most remarkable Trees, Plants, and Fruits; with a concise Account of the Kitchen Gardens at the Cape.

THE vegetables of the Cape countries are extremely numerous, but we shall only mention a few. Among those which are natural to the soil is the aloe, of which there are many sorts, and not a few of them are planted in the Company's gardens. On the mountains and in the clefts of the rocks they are seen in great numbers, and one sort or other is in blossom throughout the year. Their flowers, which are of different colours, some white, some red, and others variously spotted, appear very beautiful.

The amaquas-tree, called by the Cape Europeans keurboom, grows so quick that in two years time it rises from a small plant to a tree of eight or nine feet in height, and of a considerable thickness. The leaves resemble those of the bird-pear-tree, but the blossoms are of a whitish red, like those of the apple-tree, and of a fragrant smell. From these rise pods, which contain from five to seven seeds of the bigness of a pea, but brown and of an oval form. The seeds are bitter and astringent, but are applied to no manner of use at the Cape. The root spreads very much, and is so attractive of nourishment, that it starves most of the trees that are near it; on which account the Cape Europeans do not care to have it near their vineyards, orchards, or gardens.

Another tree at the Cape is called by the Cape Europeans cripple-wood. These are dwarf trees, which have very crooked knotty branches: the leaves are broad, thick, rough, and shaped like those of the apple-tree. The fruit resembles the pine-apple, the bark is thick and wrinkled, and is used by the Cape tanners; the physicians pulverize it, and administer it with success in dysenteries.

The stink-wood-tree grows to the size of an oak, and the leaves are three fingers broad. It is called stink-wood from its filthy scent; for while it is under the tool, it sends forth so nauseous a stench, that the workmen can scarcely endure it; but, after some time, the stench goes quite off. The wood is beautifully clouded, and the Cape Europeans have tables, presses, and several other useful and ornamental pieces of furniture made of it.

In the Company's fine garden are figs of various kinds, all of them admirably sweet and good. The choicest and largest are those called pifang-figs, which grow upon a plant that has no sooner brought them to maturity, than it withers away; and the next year a new plant springs up from the same root, yielding the same tribute. This plant has no stock; but its leaves, which are from six to seven ells long, and from two to three ells broad, embrace each other from the ground upwards, forming a kind of barrel, in the place of a stock. Its blossom consists of four leaves, which form themselves into a kind of bell, at the mouth of which, in the proper season, hang fifty or more of the most delicious purple figs.

In this garden is also a tree of Indian extraction, called the quajavos. Its fruit is shaped like an apple, and, when ripe, is yellow and green, with the inside extremely yellow. It contains a number of oval white seeds, and is a wholesome fruit, of an exquisite flavour.

The ananas, or pine apple-trees, at the Cape are of the American race, and there are three sorts of them in the Cape colonies, one called jujama, the apple of which is the largest and best tasted. It is from six to eight inches long, and pretty thick. The colour on the outside is red and dark yellow, but within it is almost of a perfect yellow.

The other sorts are the bonjama and the jajagna: the apple of these last species is white on the inside, and the taste of the jajagna resembles that of rhenish wine. The pine-apples at the Cape have a certain acrimony, which the Cape Europeans take off by cutting them in slices, and laying them in spring water; and if after this they are laid in rhenish wine, with sugar scattered upon them, they eat deliciously, having much the taste of strawberries. The Cape Europeans preserve pine-apples

in sugar. On the top of the fruit is a part that has some resemblance to a crown, which being cut off and planted, yields fruit the next year.

There are here four sorts of camphire-trees, one transplanted thither from the island of Borneo, which is much the best: the other three sorts were brought from Japan, China, Sumatra, and Sunda; they all grow very quick, and to the size of a walnut-tree. The outside of the leaves is grass-green, and the other ash-coloured. The leaves, on being rubbed between the fingers, send forth a strong odour like that of camphire. These trees are so soft and tender, that they are frequently stripped by the wind of many of their branches, and sometimes nothing is left standing but the trunk.

The Indian gold-tree at the Cape grows about six feet high, and has small leaves of a yellow colour speckled with red. These leaves, which are nearly of the colour of gold, are very beautiful, and strike the eye where these trees are ranged in gardens among other trees. The blossoms are very small, and of a greenish colour, but they have no manner of scent.

Quince-trees are seen in great numbers in the Cape colonies, and the fruit is said to be larger and better than the quinces produced in any other part of the world. Of this fruit the Cape Europeans make great advantage; for they have several ways of preparing and preserving quinces, which they sell to the ships that touch at the Cape; they also make and sell a great deal of marmalade.

There are here two sorts of Indian orange-trees, which are larger than any other trees of the same sort, and the fruit much bigger, and spotted like the skin of a tyger: the blossoms are white, like those of the apple-tree.

There are here likewise several sorts of sweet and sour lemon-trees, and in the gardens are walks of them of a great length.

In the Cape colonies are also many citron-trees, which yield fruit all the year round.

The Cape pomegranate-trees are much larger than those of any other part of the known world. The fruit is likewise so large, and in such plenty, that it is frequently necessary to prop up the branches, to prevent their being broke down by their weight. There are two sorts of these trees, one of which yields yellow kernels, and the other kernels of a crimson colour: the first sort are chiefly planted near ponds. The kernels of both contain a very pleasant cooling juice, which is very refreshing in hot weather.

There are two sorts of the netted melons, or pompions, which grow very plentifully in the Cape colonies, and are of the Indian kind. In shape and size they come pretty near our melons. The colour on the outside of both is a dark green, and within the fruit of one sort is of a whitish colour with white seed, and in the other of a carnation with black seed. These fruits are extremely comfortable and refreshing in fevers, speedily and very deliciously quenching the thirst, without any ill consequence. Both sorts are very juicy, and as sweet as sugar; but that with the black seed is esteemed the best.

Peaches grow so plentifully at the Cape, that in some seasons the Europeans there have more than they can well consume, and therefore throw many of them to the hogs; however, some people preserve them for winter.

Vines were transplanted to the Cape from the Rhine, from Persia, and many other countries; and are so vastly increased, and yield so plentifully, that the Cape Europeans have much more wine than they can drink, and sell a great deal to the ships that touch there.

In short, "there is no other soil in the world, says Mr. Kolben, that has for all sorts of vegetables so cherishing a bosom; nor any other clime so benign to them. All the splendors of the vegetable world shine out at the Cape. The hills and dales are covered with its most radiant beauties, and the air is enriched with its noblest odours."

We shall now take a short view of the kitchen gardens at the Cape, which in many respects resemble those of Europe; and there is not a house or cottage in all the colonies without one. They are supplied with seeds from Europe; but though they produce most of our herbs and

roots in perfection, it is remarkable that the seeds of the third product of the European herbs degenerate in the Cape kitchen gardens, so as to be not worth sowing; the colonies therefore still continue to be supplied with seeds from Europe.

In these gardens the seeds are sown in May and June, and appearing in August are transplanted into other grounds, which are by that time well moistened by the rains; they then grow apace, and become larger and much sweeter than the same herbs produced in Europe. In the dry season they are watered from the next rivulet; but they have neither hot-beds or winter-houses for the forcing or preservation of any thing.

The head of the white or blue Cape-cabbage weighs at its full growth from thirty to forty pounds; as does also the head of the Cape cauliflower, the seed of which is brought from Cyprus and Savoy, and all are as sweet and serviceable as in their native soil.

Potatoes are brought to the Cape from the Indies, and are there of two sorts, white and red. They are in general shaped like turnips; but are much larger, a Cape potatoe weighing from six to ten pounds; four of them will afford a meal for above twenty persons, and they are extremely well tasted, very wholesome, and nourishing. From these potatoes there run strings or branches three or four ells in length; these are cut off close, and in August or September are planted half a foot deep, being wound up in the form of a ring.

The Asian and European trees also need less culture at the Cape than in their native soil. The fruit or seeds put into the ground soon take root; so that if an almond in its hard shell be set in the Cape soil, in six weeks time it sends forth a fine infant tree; and if it be transplanted a year or two after, it quickly arrives at perfection: so if a young branch of almost any tree be set pretty deep in the earth, it speedily takes root.

SECT. III.

Of the tame Cattle and the Husbandry of the Cape Colonies.

THE colonies at the Cape abound with great and small cattle, as do all the Hottentot countries. The Cape cows, like the cows of Europe, bear every year a calf; but they will seldom suffer themselves to be milked till their calves have sucked a while, after which they yield milk to the hand very liberally. If their calves die, the only method of obtaining milk in the colonies is wrapping the skin of the dead calf about a living one, and applying this counterfeit to the teats: this cheat is generally very successful; for the cows taking the counterfeits for their own calves, yield their milk very plentifully. But many of the cows in the colonies, especially the young ones, are so wild and mischievous, that it is dangerous to approach them till they are tied short by the horns, and their legs are also tied together. The Cape oxen generally weigh from five hundred to six hundred pounds weight, and some a great deal more.

The Cape mutton is extremely good and well tasted, and the sheep have the great tails so often mentioned, which furnishes the Europeans at the Cape with a joke which they are fond of passing upon strangers at their tables: "You have no appetite, say they, you are not able to manage a sheep's tail."

They have also two sorts of tame hogs, one brought from Europe, and the other from the Isle of Java, which have short legs, large hanging bellies, and are without bristles.

They have likewise a great number of horses, which were originally brought from Persia, and have multiplied exceedingly: they are in no want of asses and mules.

The pasture-grounds about the Cape are covered with an astonishing number of great and small cattle, and they are no where in the world either so numerous or so cheap. The Hottentots sell many of them annually to the Europeans for brandy, tobacco, or some inconsiderable trinkets; and, when Mr. Kolben was there, a pound of tobacco would purchase a fine fat ox, and half a pound a fat sheep.

Among the cattle of the colonies, as among those of the Hottentots, great depredations are sometimes made by the lions, tygers, and wild dogs, &c. When the tygers get into a herd or flock, they kill great numbers merely for the sake of their blood, which they suck. The wild dogs are infinitely worse; for when they attack an herd, or flock, they are not guided in their slaughter by their appetites, but worry all before them: the lion, contented with a single carcase, makes off with it, and never looks for fresh prey till he has eaten that. The cattle run as fast as they can, whenever they discover any wild dogs. They do the same on the approach of a lion, tyger, or leopard, which they smell at a considerable distance; but the great cattle running swifter than the small, the latter always suffer most by the enemy.

We shall now give a concise account of the art of husbandry, as practised at the Cape colonies.

When a piece of uncultivated land is laid out for a corn-field, vineyard, or garden, it is first plowed up and cleared of all the weeds, and every thing which it is imagined will prove detrimental to the intended seeds or plants.

The ploughs used by the Europeans at the Cape are furnished with two wheels of unequal diameter; that towards the furrow being considerably larger than that on the side towards the ridge. The plough-share is divided in two, one side bending considerably outward, the other pointing straight forward, and the coulter is straight.

They plow only with oxen, and though they are prodigiously large, often put five pair to one plough, and sometimes more; because the soil, being generally fat and heavy, the plough does not easily pass through it. Indeed in the dry season the ground frequently becomes so hard, that twelve oxen are not sufficient to pass a plough through it; and in the rainy season it becomes in many places so light and soft, that an ox sinks up to the belly. This business is therefore principally performed in the months of June and July, which are their winter months.

Corn is not sown so thick at the Cape as in Europe; for if it was, the grain would be choaked up, the ears would be small, and the crop be neither so plentiful nor so valuable as it proves upon being sowed more thinly.

But, notwithstanding all that has been said of the fertility of the soil, oats and lentils cannot be brought to perfection; great pains have been taken to raise the former, but it has always happened, that when the crop was almost come to maturity, the south-east winds have blown almost every grain out of the ears, and scattered them over the neighbouring fields, where they have taken root, and produced wild oats. The other grain, however, produce very plentiful crops; for one bushel of wheat sown at the Cape yields from thirty to forty bushels; one of barley from fifty to sixty, and sometimes seventy; one of pease and beans from twenty to twenty-five; but the pease and beans suffer so much from the caterpillars and locusts, that sometimes what is reaped is hardly sufficient for the next year's seed.

The Europeans at the Cape, instead of threshing out their corn, have it trodden out by oxen or horses in the open air. In performing this they choose a level piece of ground, and taking cow-dung and chopped straw, mix and work it into a loam with water, then spread it pretty thick on the earth in a circle of about ten yards diameter; and leaving it to dry by the heat of the sun, in a few days it becomes as hard as stone: then on this floor they lay two circles of sheaves ear to ear, and drive over them a team of eight horses or oxen, round and round, now and then turning the sheaves, till they judge all the corn is trodden out. This is a much more expeditious method of getting the corn out of the ear than threshing it; for a team of eight horses or oxen will tread out more corn in a few hours, than a dozen men can thresh out in a whole day. Indeed, the crops of corn are in general so large, that it would probably cost the farmers the whole winter to thresh it out; whereas, by treading, the whole business is performed in less than a month.

When the corn is trodden out they winnow it, and pass it through a machine that performs the business of a sieve,

sieve, and clears the corn of all sand, and other dirt, too heavy to be carried off by the wind.

The Company have a tenth of the crops of all the corn raised at the Cape, which is all they get by the grant of lands for tillage; and whatever is not used in the families of the farmers is sold to the Company for ready money, and deposited in their magazines.

There is hardly a cottage in all the colonies without a vineyard, and there are but few settlers who do not produce from their own vineyards a plentiful provision of wine for themselves and families; and many, when their own cellars are supplied, have large quantities for sale.

In August, when the spring commences, the Cape vines are pruned, and in September the leaves appear. The grapes ripen from the beginning of December to the end of February, which is the heat of summer; and the vintage continues from the end of February till the end of March.

The Cape wines are extremely rich, and, by being kept about two years, assume the taste of sack; and Cape wine that has been kept till six years old sparkles like old hock, and is as racy as the finest Canary.

S E C T. IV.

Of the wild Beasts in the Country of the Hottentots; containing a Description of the Elephant, the Rhinoceros, the Buffalo, the Elk, the Lion, the Leopard, Tyger, Tyger-Wolf, Wild Dog, Porcupine, Baboon, several Species of wild Goats, the Earth-hog, Rattle Mouse, and Stinkingsm.

IN treating of the wild beasts we shall begin with the elephant, the largest of them all: those of the Cape are of a prodigious size, and of proportionable strength. Their skins are without hair, and have a multitude of scars and scratches, which they receive in making their way through the thorns and bushes. The tail ends in a large tuft of hair, each hair being about a foot and a half long, and as thick and as strong as a hog's bristle. The teeth are exceeding large, each weighing from sixty to a hundred and twenty pounds weight.

The female elephant is much less than the male: her dugs fall from her breast between her fore legs. The male and female retire for the consummation of their love to some unfrequented part, and there remain till conception, when they return to their ordinary haunts; and the female never admits of fresh embraces till a considerable time after she has brought forth her young, which she carries two years. Some authors have pretended, that elephants sleep standing; but this is a mistake, for they lie down like other beasts. Their ordinary food is grass, heath, roots, and the tender branches of shrubs. Sometimes they enter the corn-fields, and do a great deal of damage, not only from their eating the grain, but the immense quantity they spoil by trampling it under their feet. These incursions are generally made in the months of August and September, when the fields are strictly watched, and fires are kindled about them in the night to frighten them away. However, the elephants will sometimes venture in, and are shot for their pains. One would imagine, from the size and clumsiness of the Cape elephant, that he must travel very slowly; but this is far from being the case, for they walk so fast, that it would be no easy task for a man well mounted to keep up with them.

The Caperhinoceros is of a dark ash colour, approaching to a black: his skin, like that of the Cape elephant, is without hair, and is full of scars and scratches; yet is so hard that it is difficult to pierce it with a sharp knife. Indeed the painters represent him as armed all over with a kind of scales; however, he has none upon his body, but the numberless scars and scratches which intersect each other make him look at a distance as if fenced with scales. His mouth resembles that of a hog, but is somewhat more pointed. Upon his snout grows a dark grey horn, a little bent, and larger or smaller according to his age; but it never exceeds two feet in length. When he is angry he tears up the earth with his horn, and throws it furiously over his head: he will also throw stones with it to a vast distance behind him. With this he will like-

wife tear up the roots of trees, and almost every thing he can fix it in. This horn is very solid, and the end of a lighter colour than the rest. On his forehead is another horn, which upon a young rhinoceros is about a hand high, and upon an old one not above six inches. It is in the form of a bowl inverted, and is hollow. His ears are small, and his legs shorter than those of the elephant.

His sense of smelling is very surprising, for he catches the scent of any creature that is at a considerable distance to the windward of him; and if it be his prey, he immediately marches towards it in a right line, furiously tearing his way through all opposition of trees and bushes, grunting like a hog; when his breaking the trees, and throwing the stones, if he meets with any in his way, give warning of his approach.

He never attacks a man unprovoked, unless he is dressed in a red coat, and then he is all in a flame for his destruction, rending and destroying every thing that opposes the gratification of his rage. If he seizes him, he throws him over his head with such force, that he is killed by the fall; and he then feeds upon him, by licking, with his rough and prickly tongue, the flesh from the bones.

It is remarkable, that the eyes of the rhinoceros are extremely small in proportion to his body, and that he sees only in a right line; and therefore if the passenger slips but a few paces aside when he is near, it costs him a great deal of awkward trouble to get him again in his eye, by which means he has a fair opportunity of escaping. This I myself, says Mr. Kolben, have experienced, for he has more than once made towards me with the utmost fury.

He is not fond of feeding upon grass, but rather chooses shrubs, broom, and thistles, and is fond of a shrub that resembles the juniper, which the Cape Europeans call the rhinoceros-bush. This animal is in perpetual enmity with the elephant, and whenever he discovers him makes at him with the utmost rage. The elephant knows him to be his mortal enemy, and therefore when he sees him, gets out of the way as fast as possible. If the rhinoceros surprizes the elephant, he rips up his belly with the horn on his snout, by which means the elephant's entrails fall out, and he soon expires.

The flesh of the rhinoceros, which Mr. Kolben says he has often eaten with great satisfaction, is not so finewy as some authors have represented. The same gentleman mentions, that the horn of the rhinoceros will not endure the touch of poison, of which he says he has often been a witness. Many people of fashion at the Cape have cups turned out of the horn, some set in gold, and others in silver. If wine be poured into one of these cups it immediately bubbles up, as if it were boiling; and if there be poison in it, the cup immediately splits. This, says our author, is known to thousands of persons at the Cape. The chips made in turning one of these cups are carefully saved, they being esteemed of great service in convulsions, faintings, and other disorders; and the blood of the rhinoceros is said to have great virtue in the healing of inward sores.

Buffaloes are numerous in the Cape countries, and are larger than those of Europe; they are of a brown red, but the European buffaloes are black. Those of the Cape are well proportioned, and hold their heads aloft. On their foreheads grow hard frizzled hair. They have short horns, which incline towards the neck, and bend inwards, so that their points almost meet. Their skin is hard and tough, and it is difficult to kill them without very good fire-arms; but their flesh is neither so fat nor so tender as that of a common ox. A Cape buffalo is, like the rhinoceros, enraged at the sight of red cloth, and at the discharge of a gun near him. On these occasions he roars, stamps, tears up the ground, and runs with such fury at the offending party, as to beat down all opposition, passing through fire and water to come at him.

A large body of Europeans at the Cape once chased a buffalo, and having driven him to the Water-place, as it is called, near the Cape harbour, the beast turned and ran with all his fury at one of his pursuers, who was in a red waistcoat. The fellow nimbly skipped aside, and

ran towards the water, whither the buffalo pursuing him, obliged him to plunge in, in order to save his life. He swam well and as quick as possible; but the buffalo leaping in after him, pursued him so closely, that he could only save himself by diving. The buffalo thus losing sight of him, swam towards the opposite shore, which was at three miles distance; and our author observes, that he would undoubtedly have reached it, had he not been shot by the way from one of the ships in the harbour.

The African elk is much larger than either the European or the Asian, it being generally five feet high. The head resembles that of the hart; but is small in proportion to the body. The horns are about a foot long, and run up twisting; but the ends are straight, smooth, and pointed: the neck is slender and beautiful, and the upper jaw somewhat larger than the other: the legs are long and slender; the hair of the body smooth, soft, and of an ash colour; and the tail about a foot in length. The taste of the flesh resembles that of good beef, and is agreeable either boiled or roasted.

These elks are generally found on high mountains, where there are good pasture-grounds, and near some spring. They climb the highest and roughest rocks, and pass the most difficult ways with surprising dispatch and security. They sometimes visit the vallies, and frequently attempt to enter the gardens of the colonies. The inhabitants therefore place traps before those gardens, which are most exposed to their inroads, in the following manner: The Cape gardens being usually encompassed with a ditch, over which is a bridge at the entrance, they fix in the ground at one corner of this bridge a strong, pliant, taper pole by the broad end: to the small end of the pole is fixed a long rope, by which that end of the pole is pulled down to the other corner of the bridge, where it is fastened so slightly, that by a small touch it is freed, and flies up with a strong elasticity. When the small end of the pole is properly fixed, the remainder of the rope is formed into several coils and nooses, and laid under the arch of the pole. An elk coming to one of these gardens, and finding no communication but by the bridge before the door, he steps upon it through the arch, and hampering his legs in the coils of the rope, shakes the pole, on which the small end flying up and fastening him in one of the nooses, he is drawn up and unable to escape. If by struggling he breaks the pole, it is a hundred to one but he falls into the ditch; and, if he escapes that, he drags a piece of the pole after him, which so embarrasses him in his march, that he is easily taken.

The hart of the Hottentot countries differs only from the European in the horns. These have no branches, are about a foot long, and run up twisting in the manner of a screw to about half the length; then running aside a little outward, they are straight and smooth quite up to the point: they are about three times as far asunder at the point as they are at the head.

The lion is usually called the king of the beasts, but it is such a king as lives upon the blood of his subjects; and whatever compliments are paid to his majestic air, he can only be compared to the most savage tyrants. These animals are common at the Cape, where they are very large; every limb is expressive of the greatest strength: his sparkling eyes, his dreadful paws, and the firmness of his tread, command the attention, and shew his superior strength to that of other animals. Some modern writers have affirmed, that the bones of the lion are not so hard as they have been represented by the ancients; but they are mistaken. The hollow which runs through the shin-bone of a lion, Mr. Kolben observes, is as small as that which runs through a tobacco-pipe; and when the bone is broken to pieces, and the greatness is exhausted by the heat of the sun, these pieces appear as hard, as smooth, and solid as flints, and serve altogether as well to strike fire with. Indeed a considerable part of his strength lies in the hardness of his bones; for when he comes upon his prey he knocks it down dead, and never bites till he has given the mortal blow, which he generally accompanies with a terrible roar.

When the lion is enraged, or pinched with hunger, he erects and shakes his mane, lashing his back and sides with his tail. When he is thus employed, it is certain

death to come in his way; and as he generally lurks for his prey behind bushes, travellers are sometimes devoured by him: but if the lion neither shakes his mane, nor makes any great motion with his tail, a traveller may be fully assured that he shall pass by him in safety. A horse no sooner discovers a lion than he runs at his full speed; and if he has a rider throws him, if possible, that he may run the faster. When a traveller on horseback discovers a lion, the best method of preservation is for him immediately to dismount and abandon his horse, for the lion will pursue the horse only without taking notice of him. The flesh of the lion eats something like venison, and has no ill taste. Our author says, that he has eaten of it several times when killed with shot, but could never be prevailed on to eat any of the flesh when the lion had been killed with the poisoned arrows of the Hottentots.

The leopard and the tyger are beasts of the like nature, and in point of fierceness next to the lion. The only difference between them is in their size, and the figure of their spots. The tyger is much larger than the leopard, and is distinguished by rings of black hair inclosing spots of yellow; while the black streaks on the leopard are not round, but formed with an opening in the manner of a horse-shoe.

In the year 1708 two leopards, a male and a female, with three young ones at their heels, entered a sheep-fold at the Cape; and having killed near an hundred sheep, feasted on the blood of the slain. When they had sucked their fill, they tore a carcase in three pieces, and carried one of them to each of the young ones they had left at the door of the fold. Each then took a whole carcase, and the troop thus laden with their booty began to move off; but having been perceived at their first entering the fold, they were way-laid on their return, and the female, with the three young ones, were killed; but the male made his escape.

We shall add another instance of the ravenous nature of the tyger. Mr. Bowman, a burgher at the Cape, walking by himself in the fields was surprized by a tyger, who leaped at his throat, and endeavoured to fix his teeth in it in order to suck his blood; but, though terribly frightened, he had the courage to contend for his life; and seizing the tyger by his head, struggled with him, and threw him on the ground, falling upon him. Having got him down, he held him with one hand and the weight of his body, till with the other he drew a knife out of his pocket and cut the tyger's throat, on which he immediately expired; but Mr. Bowman received so many wounds, and lost so much blood in this brave conflict, that it was long before he recovered.

The flesh of a tyger or leopard is white, tender, and well tasted; and, in our author's opinion, is much finer eating than the best veal. It has every good quality that can be wished for in meat; and the flesh of the young ones is as tender as that of a chicken.

There are two sorts of wolves in this country, one which agrees in every particular with the wolves in Europe, and the other called tyger-wolves. The latter are of the size of an ordinary sheep-dog, or somewhat larger; the head is broad like that of an English bull-dog. The jaws of this animal are large, as are his nose and eyes. His hair is frizzled, and spotted like that of a tyger. His feet are large, and armed with strong talons, which he draws in as a cat does her claws; and, like a cat, he is not heard in his tread. His tail is short. He keeps all day in holes in the ground, or in the clefts of the rocks, seeking his prey only in the night, which he might generally do in safety, were it not for his dismal howling while he is out upon the prowl, which rouses the dogs who keep the flocks; these join together against him, and drive him away: but if he gets safe into a fold, he generally kills two or three sheep; and having fed heartily upon the spot, carries a carcase away to his den. He also frequently scratches open the graves of the Hottentots, and devours the bodies he finds in them. The lion, tyger, and leopard are bitter enemies to the tyger-wolf, and following him by his howl come softly near him; and then suddenly leaping upon him, tear him to pieces.

There are wild dogs which range the Hottentot countries in troops, and sometimes make great havoc among the cattle. They seem a species of hounds, and packs of thirty,

thirty, and sometimes forty of them encounter lions, tygers, and other animals, which by their numbers they conquer. They spend the greatest part of the day in the chase, and drag what they kill to a place of rendezvous, where they share it amongst them. It is usual both for the Europeans and Hottentots, when they discover these dogs on the chase, to follow them to the place of rendezvous, and to take what they think proper of what the dogs have killed; which they permit them to do very quietly, without any manner of grumbling. The Hottentots eat what they take from the dogs, and what the Europeans take they salt for their slaves. These dogs sometimes destroy seventy or eighty sheep in one flock.

The porcupine, which is pretty common in the Cape countries, is about two feet high, and three long. His head and feet are like those of a hare, and his ears resemble the human. His whole body is armed with a sort of quills, partly black and partly white, very sharp at the outward points, and not much unlike goose-quills stripped of the feathers. He has some quills on the top of his head, but they are very short. The quills on his back are about six inches long, those on his sides are something shorter, but the longest are on his hind parts, and those he darts at his pursuer, whether man or beast; but he never darts one of them till his pursuer is pretty near him, and sometimes he does it so effectually that it sticks in the flesh, and causes great pain and inflammation. If he is not angered, his quills lie close upon his body; but on his being enraged, he spreads them out.

As this animal is very fond of the produce of the gardens, he frequently enters those of the colonies, and does much damage. When the breach is discovered by which he enters, the people plant a musquet there, charged and cocked, and tie a string to the trigger, from which it runs close along by the barrel to the muzzle of the piece, where a turnip or carrot is tied to it. As the porcupine always enters the garden by the same way as long as it is open, and instantly begins to devour the turnip or carrot, he by that means pulls the trigger and is shot. His carcase, gutted and stripped of the quills, weighs about twenty pounds. His flesh is well tasted and wholesome.

Baboons are pretty numerous in the Cape countries. They are a large kind of monkeys, but the head has some resemblance to that of a dog, and the features are very ugly. The fore part of his body nearly resembles that of a man, and the teats of the female hang from her breast. The teeth of the baboon are very large and sharp: his fore paws resemble human hands, and his hind paws human feet; but they are all armed with very strong and sharp talons. His whole body is hairy, except his posteriors, which are bare, and marked with streaks and spots of a blood colour. When the baboons are beset with dogs, or cudgelled by men, they sigh, groan, and give a cry, as men and women in extreme fright or pain. As they are very fond of grapes, apples, and garden-fruits, they sometimes enter the vineyards, orchards, and gardens. It is also said they have a method of catching fish, and will attack and kill deer and other animals; but whatever truth there is in this, it is very certain that they will eat neither flesh nor fish that has not been roasted, broiled, or some other way fitted to the palates of men. If they discover any traveller resting in the fields, and regaling himself, if he does not look sharp about him, they will steal part of his provisions; and having run to some distance, they turn about, and resting on their posteriors, hold what they have taken in their paws stretched out towards him, as if they would say, Here, will you have it again? at the same time falling into such ridiculous gestures and grimaces, that if a man was robbed of all the victuals he had, he would find it difficult to forbear laughing.

They go about every thing with surprising cunning, as is particularly seen in their robbing of an orchard, which they generally do in a troop. When a company of them have entered an orchard, or garden, a party is set to watch upon the fences, and give notice of the approach of danger. Some of them then begin the pillage, while the rest extend themselves at proper distance from one another, from the orchard, or garden, to the place of rendezvous on the mountains. The melons, pumpkins, and other fruit they gather in the gardens, and the apples

and pears they gather in the orchards, they toss to the baboon at the head of the line; he tosses them to the next, and thus the fruit passes swiftly up the hills; these creatures being so very nimble and quick-sighted, as hardly ever to fail catching in their paws the fruit that is thrown to them. But if the baboons upon the watch discover any person approaching, they give a loud cry, and all scour away up to the mountains, the young ones jumping upon the backs of the old ones, and posting away in a very diverting manner.

It is even supposed that they punish their sentinels for neglect of duty with death; for when any of the troop are shot or taken before the cry is given, a loud quarrelling noise is heard among them after they have got back to the hills, and some of them have been found torn to pieces in the way; and these are judged to have had the watch.

There are here several species of goats, the most remarkable of which we shall now describe.

They have blue goats, shaped like those of Europe, but as large as an European hart. Their hair is very short, and of a fine blue, but the colour fades when they are killed to a blueish grey. Their beards are pretty long, but their horns are short and very neat, running curiously up in rings till within a little of the point, which is straight and smooth. These are only to be met with far up in the country.

Spotted goats are seen in great numbers, there being sometimes above a thousand of them together. They are covered with red, white, and brown spots, and are rather larger than the blue goats. Their horns, which are about a foot long, incline backwards, and run up twisting to the middle, from whence to the end they are very straight and smooth. Their beards are of a brown red, and very long. Their legs are well proportioned to their bodies, and their joints about their fetlocks are of a dark brown. The young ones are easily taken, and made so tame as to run with flocks of sheep. Their flesh is very agreeable food.

There is another sort of goat, which is said to be not yet distinguished by any particular name. His head is very beautiful, and adorned with two smooth, bending, pointed horns three feet long, and the points two feet distant from each other. A white streak runs from the forehead along the ridge of his back to his tail, and is crossed by three streaks, one over his shoulders, another on the middle of the back running down on both sides to his belly; the third crosses it above his buttocks, and runs down them. The hair on all the other parts of his body is greyish, with little touches of red, only the belly approaches to white. His beard is grey, and pretty long, as are also his legs. The flesh of these goats is very agreeable food. The female is less than the male, and without horns.

The diving-goat at the Cape is almost as large as an ordinary tame one, and is of much the same colour. As soon as he sees any person or thing from which he apprehends danger, he squats down close in the grass; and seeing nothing but grass about him, perhaps imagines himself unseen; for thus he lies, giving now and then a peep out, and pulling his head suddenly down again, till either the danger is past, or he is seized, shot, or knocked on the head.

The Cape rock-goat is seldom larger than an European kid of a quarter old, and his horns are about half a foot long. He frequently enters the vineyards and gardens, where he does great mischief, and is therefore narrowly watched and often taken. His flesh is esteemed a great dainty.

The earth-hogs in the Hottentot countries have some resemblance to the European swine, only their colour approaches to a red; their heads are longer, their snouts more pointed, and they are quite toothless. The tongue of the earth-hog is long and pointed; and when he is hungry he searches for an ant-hill, and lying down with his head pretty near it, stretches out his long tongue, and the ants soon mount in great numbers upon it; and the upper part being very clammy, they are held fast by the legs, so that they cannot return. When he has thus hampered a considerable number of those insects, he draws in his tongue and swallows them, and then stretches

stretches it out for more. This is his method of feeding. His legs are long and strong, and he has also a long tail. He scratches holes in the ground, in which he burrows, and is very quick at his work; if he gets but his head and fore legs into one of these holes, he keeps such fast hold, that the strongest man cannot pull him out. Both the Europeans and Hottentots go frequently in search of him, and knock him down; for a blow on the head with but a small cudgel will kill him. His flesh is well tasted and wholesome, and resembles that of the wild hog.

In the Cape Colonies is also a creature called a rattle-mouse, though it is larger than an European squirrel, and has a head shaped like that of a bear. The hair on the back is of a liver colour; but that on the sides is almost black. With its tail, which is neither very long nor very hairy, it makes, from time to time, a rattling noise, and thence obtained its name. It purs like a cat, feeds on acorns, nuts, and the like; and lives mostly on trees, leaping from one tree to another after the manner of the squirrel. It is so nimble and bites so close, that it is seldom taken alive.

One of the most extraordinary animals at the Cape is called by the Dutch stinkbingssem, or stinkbox; stinking being the grand defence nature has given this creature against all its enemies, and is a more effectual defence than horns are to the bull, or sharp teeth and talons are to the lion and the tyger. It is shaped like a ferret, and is of the size of a middling dog. When its pursuer, whether man or beast, is come pretty near, it pours from its tail so horrid a stench, that it is impossible to endure it. A man is almost knocked down by it, before he can get away; and a dog, or other animal, is so strangely confounded by it, that he is obliged every minute to stop, to rub his nose in the grass, or against a tree. The stinkbingssem having thus stopped his pursuer, gets a great way a-head of him before the chace can be renewed; and if he comes up with him a second time, he gives him another dose, and by that means escapes again. Thus he proceeds till his pursuer is stunk out of the field. This animal is sometimes shot by the Europeans, but they are obliged to suffer it to lie till it rots; for it is no sooner dead, than its body contracts all over so nauseous a smell, that if you do but touch it with your fingers, they retain a stench that you can neither endure, nor easily get off by any kind of washing.

Besides these there are at the Cape a considerable number of other quadrupeds; among which are wild horses. Here is also that beautiful creature called the zebra, which we have already described in treating of Abyssinia; and one of which is now in the possession of the queen. Here are likewise several species of wild cats, which are larger than the tame; some of these are all over blue, and retain that colour after the skins are dressed: others have a streak of bright red running along the ridge of the back from the neck to the tail, losing itself in grey and white on the sides. Another called the bush-cat, from its keeping in hedges and bushes, is very large, and spotted like a tyger. They have also the musk-cat, the skin of which has a very strong scent. Besides these there are many of the quadrupeds common in Europe.

SECTION V.

Of the feathered Race, particularly the Ostrich, the Flamingo, the Crane, the Spoonbill, the Knor-Cock and Hen, Eagles of several Kinds, the Blue-Bird, the Long-Tongue, the Gnat-Snapper, the Wood pecker, and the Edolio.

WE shall begin our description of the birds of the Hottentot countries with the ostrich, the largest of them all; and these are so numerous, that a man can hardly walk a quarter of an hour in the Cape countries without seeing one or more of them. The feathers of some of the Cape ostriches are black, and some of them white. The head is very small in proportion to the large size of the body, and the bill is short and pointed: the neck is long like that of a swan: the legs are thick and strong, and the feet are cloyen, resembling those of a goat. These birds are easily tamed; and many tame ones are

kept in the Cape fortrefs. Their eggs are so large, that the shell of one of them will contain the yolks of thirty hens eggs: they are pretty good eating, and one of them will serve three or four persons.

The ostriches at the Cape do not suffer their eggs to be hatched merely by the heat of the sun; for they sit upon them like other birds, and the male and female perform that office by turns. I have a hundred times (says Mr. Kolben) found both the male and female ostrich hatching of eggs, and have as often driven them from their nests and carried their eggs off, with which I feasted both myself and friends, but sometimes found them almost hatched. Nor do the ostriches at the Cape forsake their young as soon as they are out of the shell; for being then unable to walk, they are attended and fed by the old ones with grass; and when they can walk, they accompany the old ones till they are strong enough to take care of themselves. The old ones are then watchful to keep them out of danger, and are so enraged if they happen to lose one, that it is dangerous to go near them.

Yet if any body does but touch the eggs in the nest of an ostrich, without doing them the least harm, the ostrich will forsake them.

This bird has so large and heavy a body, that she cannot fly, and on seeing herself in danger runs away, assisting her flight by fluttering her wings, by which means she runs so fast, that a man must be well mounted to overtake her. But if she finds she cannot escape her pursuer, she hides her head where she can, and stands stock-still till she is shot or seized.

These birds will swallow pebbles, pieces of iron, and the like; but they do not digest them, for they come from them in much the same condition in which they were swallowed.

The flamingo, called by Mr. Ray the phœnicopterus, is a very fine and beautiful bird, larger than a swan; the bill is very broad, and the upper mandible, which is longer than the other, is very crooked, and bends considerably over it. The hollow of the lower mandible is filled with the tongue, which is large and flat; the bill is black at the point, but every where else of a dark blue, and is furnished with sharp teeth. The neck is much longer than that of a swan, and both the neck and head are as white as snow; the upper part of the wing feathers are of a high flame colour, and the lower part of them black. The legs, which are of an orange colour, are half as long again as those of the stork, and the feet like those of the goose. These birds, which are very numerous in the Cape countries, keep in the day-time on the lakes and rivers, and at night retire to the hills, where they lodge among the long grass; their flesh is wholesome and well tasted, and their tongue eats like marrow.

Cranes are more numerous at the Cape than perhaps in any other part of the world. They resemble in shape, colour, and size, those of Europe, feed upon grass, herbs, worms, frogs, and serpents. I never saw a flock of them, says our author, but some of them were planted on the skirts of it, as centinels to give notice of the approach of danger. These stand upon one leg, and every minute stretch out their necks, this way and that, to see if any enemy approaches; and as soon as they discover him, they give notice to the rest, and instantly the whole flock is on the wing. During the night, some of them are planted on the skirts of the flock to watch while the rest sleep, and standing upon their left legs each holds in his right foot a stone, that if he should be overcome by sleep, its falling may awake him. The flesh is unfit to eat.

The spoon-bill, called by the Europeans the serpent-eater, is something larger than a full-grown goose, which it resembles in its neck; the eyes are grey; the bill broad, long, and straight, ending in somewhat like a spoon, and the feathers of the tail are about six inches in length. These birds feed upon serpents, toads, or frogs, &c. and are so destructive to the former, that the people seldom shoot at them.

Among the wild fowl at the Cape is a sort of birds, the male of which is called by the Europeans there, the knor-cock, and the female the knor-hen. These birds are a kind of centinels, and give warning to all other birds

birds of the approach of danger ; for they no sooner discover a man, than they make a loud noise, crying crack, crack, which they repeat very clamorously, and thus frequently disappoint the sportman ; for the other birds no sooner hear the noise, than they fly away quite out of sight. This bird is of the size of a common hen, the bill is short and black, and the feathers on the crown of the head also black, the rest are a motley of red, white, and ash colour ; the wings are small, considering its size, which prevent its flying far at once, and the legs are yellow. These birds generally keep in heaths, and in places remote from the habitations of men, where they build their nests in bushes ; but never lay above two eggs in a season. The flesh is of an agreeable taste.

There are at the Cape a kind of eagles which will feed upon fish, asses, and most other creatures which they find dead ; they also kill many animals for food, devouring cows, oxen, and other tame beasts, and leaving nothing but the skin and bones ; the flesh is, as it were, scooped out, and the wound by which the eagles enter the body being in the belly, the beast seems to lie dead, and no body would imagine that his bones were picked. The Dutch at the Cape call these kind of eagles dung-birds, from their tearing out the entrails of beasts. The size of this eagle or dung-bird is larger than that of a wild goose ; the feathers are partly black, and partly a light grey, but mostly black. The bill is large and crooked, with a very sharp point, and the talons are also very large and sharp. It frequently happens, that an ox freed from the plough in order to return home, lies down to rest himself by the way, and if he does, he is in great danger of being devoured by these eagles. They attack an ox or cow in a body consisting of a hundred and upwards ; they watch for their prey so high in the air as to be out of human sight ; but their own sight is so extremely piercing, that they see every thing beneath them, and when they discover their prey, fall down right upon it.

There is another kind of eagle, distinguished by the name of the duck-eagle, from their being fond of ducks. These frequently carry off young ducks in their talons, and tear and devour them in the air.

A third kind of eagle in the Cape countries is called the ossifrage, or the bone-breaker ; these feed upon land tortoises, which they carry to a great height in the air, and then let them fall upon some rock, in order to break the shell.

The Cape blue bird is of the size of a starling, the feathers of the neck and thighs are of a sky blue, and the back and wing feathers of a dark blue, approaching to a black. The bill is between three and four inches long, and pointed, and the under mandible is of a dark red. This bird is sometimes seen in gardens, but it keeps for the most part upon high hills. The flesh is delicate food.

There is a little bird which the Cape Europeans call the long-tongue : it is something larger than the goldfinch ; the feathers on the belly are yellow, and the rest speckled : the tongue, which is long and pointed, is as hard as iron, and as sharp as the point of a needle. When any person endeavours to seize this bird, it pricks and wounds him with his tongue, which is its defensive weapon against its enemies : its feet are like those of the nightingale, and its claws are pretty long. Its flesh is wholesome and well tasted.

The gnat-snappers, or honey-eaters, live entirely on gnats, flies, bees, and honey : their bill is long, straight, very strong and red : the feathers on the upper part of the breast are of a deep azure, and those on the lower part of a pale blue ; their wings and tail feathers are black, as are also the legs, which are very long. These birds are a sort of guides to the Hottentots in the search of honey, which the bees lay up in the clefts of rocks.

Among the several kinds of wood-peckers in the Cape countries, is one called the green peak, which is a beautiful bird, it being all over green, except a red spot on its head, and another on its breast. It sometimes builds its nest on high and steep rocks, but generally in bushes in the vallies. It feeds on a small insect, which it picks from the bark of trees.

The edolio perfectly resembles the European cuckoo, and is mostly seen in high trees and thickets. In fine

weather it distinctly repeats in a low melancholy tone, Edolio, Edolio ; and this is all its song.

In short, the Cape abounds with a prodigious variety of fowls, among which are, wild geese of several sorts, water hens, wild peacocks, snipes, ravens of different colours, pheasants, ducks, yellow hammers, larks, green-finches, black-birds, finches, wagtails, tit-mouses of several sorts, bats, canary birds, starlings, pigeons, swallows, thrushes, quails, daws ; and in short, the turkeys and poultry are so numerous in the Cape countries, that they are cheaper than butcher's meat. These last exactly resemble the cocks and hens in Europe.

SECT. VI.

Of the Serpents, Scorpions and Insects at the Cape of Good Hope.

THERE are many kinds of serpents or snakes at the Cape of Good Hope, some of which are very dangerous, while others are entirely free from poison.

The asp is of an ash colour speckled with red and yellow. The head and neck are very broad, the eyes flat and sunk in the head, and near each grows a fleshy protuberance about the size of an hazle nut. These serpents are of various lengths, some even several yards long.

The treeserpent is thus named from her being seen mostly in trees. This reptile, which is about two yards long, and three quarters of an inch thick, winds herself about the branches of trees, and thus remains for a long time without motion, when she is so like the branch she covers, that a man who has not a very good eye, or some knowledge of her ways, would be mistaken : all the difference in point of colour is her being a little speckled ; and hence persons have sometimes been surprised by her. If any one stands near the side on which she is lodged, she darts her head at their faces, and sometimes wounds them. She has no sooner done this, than drawing in her head, she turns about in order to descend from the tree, by winding herself from one part to another, but is so slow in doing it, that it is easy to knock her on the head before she gets to the ground.

The dipsas, or thirst serpent, is thus named from its bite causing a burning thirst. This reptile, which is frequently met with in the Cape countries, is about three quarters of a yard in length, has a broad neck, and a blackish back. It is very nimble in its assault, and its bite soon inflames the blood, and causes a most dreadful thirst. Our author says, he knew a man at the Cape, who on being bitten by the dipsas in the calf of the leg, immediately tied his garter very tight above the knee, and above the garter tied some other thing he had at hand, to stop the course of the poison upwards, and then made all possible haste to the nearest house, which happened to belong to a smith, with whom he was acquainted. Before he got thither his leg was much swelled, and he was seized with a burning thirst ; he impatiently asked the smith for water to drink, and at the same time let him know his misfortune. The smith being acquainted with the nature of the poison, and having an antidote against it, would not suffer him to drink any thing ; but told him he must immediately consent to have his swelled leg laid open, and trust to him for a cure. He submitted, and on opening the leg, there issued out a great deal of a watery yellow humour. The smith then prepared a pretty large plaister, and tied it over the incision, advising his patient to refrain from drink for a quarter of an hour. He did so, and in that time his thirst was considerably abated, and the plaister had drawn a great deal more of the yellow humour, and being cleaned was put on again. The swelling was by this time considerably abated ; the patient grew easy, and was soon perfectly cured.

The Cape hair-serpent is about a yard long, and three quarters of an inch thick ; its poison is reckoned more malignant than that of other serpents, its bite causing immediate death, unless an antidote be instantly applied.

Some assert, that there is a stone in the head of the hair-serpent, which is a never failing antidote both against the poison of this, and of every other serpent. But our author, after killing many hair-serpents at the Cape, and searching the heads of all of them very narrowly, in order to find this stone, could never discover any such thing. The serpent stones in the possession of the Cape Europeans, are all artificial ones brought from the East-Indies, where they are prepared by the Bramins, who are alone possessed of the secret of their composition. Our author says, he saw one of them tried upon a child at the Cape, who had received a poisonous bite in one of the arms, but it could not be discovered from what creature. When the stone was brought, the arm was prodigiously swelled and inflamed; the stone on its being applied to the wound stuck to it very closely, without any bandage or support, drinking in the poison, till it could receive no more, when dropping off, it was laid in milk, that it might purge itself of the poison, and it did so, the poison turning the milk yellow. The stone was then applied again to the wound, and when it had drank in its dose, was again laid in milk, and this was repeated till the stone had exhausted all the poison; after which the arm was soon healed. The artificial serpent stone is shaped like a bean, the matter in the middle is whitish, and the rest of a sky blue.

There is a sort of snakes at the Cape called house serpents, from their loving to be in the houses. These are from an inch and a quarter, to an inch and a half thick, and about an ell long. They are very fond of getting into people's beds, and lying with them all night. They will slip through the hands like eels, and when you drive them out of bed, if you use them in what manner you will, so that you don't disable them, they will return, and get into bed again if they can. If they are offended, they bite; but their bite is not poisonous, nor attended with any ill consequence.

In short, there are many other kinds of serpents in the Cape countries; one sort is mostly seen upon rocks, and another on flat sandy ground. There is a sort usually seen about the roads, and a small snake of a black colour that loves to harbour in straw and reeds. Numbers of these last are in the thatch upon the houses in the colonies, where they lay their eggs, and breed their young; a full grown snake of this last sort is no longer than a man's middle finger, nor thicker than a goose quill.

Scorpions are so numerous at the Cape, where they generally harbour among stones, that the Cape Europeans are very cautious of putting their hands among them, for fear of being stung by those creatures. The Cape scorpions are from two and a half to three inches long, and of a dark green speckled with black. They resemble the craw-fish in every part but the tail, which is longer and narrower. Their sting causes intolerable pain, and frequently endangers life.

Among the spiders at the Cape, of which there are many sorts, there is one no bigger than a white pea; but of which the Cape Europeans are very cautious. It is of a black colour, and very active. In houses it fastens on the walls, or ceiling, and in the fields fixes its web in the grass; and its bite is so poisonous, that it causes death, unless an antidote be used in time. Our author mentions a negroe who died of it, and an European boy who suffered the most tormenting pain from the bite of this insect; but his life was saved by applying the serpent stone. This insect frequently does damage to both the great and small cattle.

There are here also a few of the centipedes, which are red and white, and about a finger long, but scarce half so thick: they are downy like Cape caterpillars, and provided with two horns; the bite of this insect is as dangerous as that of a scorpion, but the serpent stone is an effectual remedy, as is also the application of roasted onions applied to the wound.

There are various kinds of caterpillars at the Cape, different from those in Europe: these quickly arrive at maturity, soon after which they fix themselves to a plant; tree, or flower, and sometimes to a wall, where they change their form in the manner of the silk-worm which we described in treating of China, and are covered

with a crusty matter or shell fourteen or fifteen days, when the shell opening, there issues from it a most beautiful butterfly, the wings of which are enamelled with gold and various other lively colours. There are indeed as many sorts of butterflies as there are of caterpillars; and every butterfly at the Cape retains much of the colour of the caterpillar from which it was changed.

The sea-flea is thus named from its leaping after the manner of a flea; it is nearly of the shape of a shrimp, and sometimes continues under water. As it is provided with a sting, it is a great plague to fish; for when it lights on them, it stings them so grievously, that they fling themselves in a fury up and down, and then swim as quick as they can to a sea-rock, or stony-shore, in order to rid themselves of this enemy by rubbing themselves against it.

The sea-louse resembles a horse-fly, but is broader, and covered with a hard shell. It has many legs, each of which ends in a hook. This insect keeps generally under water, and when it gets upon fish clings fast to it by its claws, and gives it great torture by sucking it; and it is said, that if the fish finds not some means to rub it off, this insect will suck it to death.

SECT. VII.

Of the Sea and River Fish at the Cape of Good Hope.

AMONG the fishes at the Cape are the lesser whale, called the grampus, which is frequently seen there; but we shall find another opportunity of describing the whale when we come to those countries on the coasts of which these enormous fish are caught.

The blower, so called from a faculty it has of blowing itself up into a globular form, is frequently seen about the Cape. This fish is without scales, and very smooth; the mouth is small, but furnished with four broad teeth; and it has a white belly. This fish is not food for man, it being very unwholesome.

The torpedo-cramp-fish is frequently taken at the Cape. It is of the cartilaginous kind, and roundish, being blown up as it were into that form. The head does not project from the body; but the mouth and eyes are fixed in it much in the same manner as you might carve them on a bowl. The eyes are very small; and the insides have a mixture of black and white. The mouth, which is shaped like a half-moon, is also small; but furnished with teeth. Above the mouth are two little holes, which are perhaps its nostrils. The back is orange-coloured, the belly white, the tail thin, and fleshy like that of a turbot. The skin upon every part is very smooth, and entirely without scales. When the fish is opened the brain is plainly seen. The gall is large, the liver white, and very tender. But after all, this extraordinary fish does not weigh above a quarter of a pound.

It is a certain truth, that whoever touches this fish, whether with his hand or foot, or even with a stick, will immediately feel his limbs cramped and benumbed to such a degree that he cannot move them, particularly the limb with which he touched the fish, or with which he extended the stick that touched it, which will appear totally and strongly convulsed. But this general convulsion seldom lasts above half an hour: for it lasts a minute or two at the height; it then gradually abates, and in half an hour is quite gone. The Cape fishermen are extremely afraid of touching the torpedo; and whenever, on their dragging out a net, they perceive this fish, they turn the net aside, and are content to lose half their fish, nay their whole draught, rather than drag the torpedo ashore, and by that means expose any one to the hazard of touching it.

The gold-fish, which is very different from that of China, is thus called from a circle of a gold colour about each eye, and a streak of gold from the head along the ridge of the back to the tail. The Cape gold-fish is about a foot and a half long, and is of about a pound weight. The teeth are small, but very sharp, and do good execution upon muscles and other fish that are its prey. Gold-fish are never seen near the Cape, but in the months of May, June, July, and August, when they appear

appear in shoals, and great numbers of them are taken by the Cape Europeans. The colour of the meat is a mixture of white and red; it is of a delicate taste, and is not only esteemed very wholesome, but a great cleanser of the blood.

The Cape silver-fish resembles a carp in its shape and taste, and weighs about a pound. It is a very white fish, adorned with several streaks of a bright silver colour, falling from the ridge of the back down both sides, and the tail seems covered with silver. The jaws are furnished with small sharp teeth. These silver-fish keep generally in the sea, but at certain times come in shoals into the rivers, where they are caught in great numbers.

The bennet is a fish of which there is great plenty at the Cape, but how it came by that name is unknown. It is about the length and thickness of a man's arm, and weighs from six to eight pounds. It is a beautiful fish covered with large scales of a bright purple, intermixed with streaks of gold. The eyes are red, the mouth small and without teeth, and near the gills are two fins of a gold colour; but the other fins are of a light yellow. The tail is reddish, and has much the form of a pair of open scissors. The scales appear transparent, as does likewise the skin; but, when the scales are off, the skin appears of a bright purple. The meat is of a crimson colour, and is divided into several parts by a sort of membranous substance interwoven with it. It loses nothing in point of colour by boiling, but a little of its lustre. It is a dry food, but agreeable to the palate, and easy of digestion.

In the Cape sea are two kinds of brassens, one somewhat rounder, broader, and shorter than the other. This is of a blackish colour on the back and sides, with the head of a dark purple. The other is of a dark blue, and seems speckled. A brassen of this last sort is about seven or eight inches long, and weighs about a pound. Both sorts feed upon sea-grass, and upon dung and offals when they meet with them. They are seldom taken in the net, except in very stormy weather, when they come in shoals to the shore. Both the European fishermen and the Hottentots usually take them with the line; and, when they are at this sport, either whistle or make a hideous bawling noise, in both which the brassens delight; and are thus allured in shoals about the baits. They are very wholesome and well tasted, and three or four of them are bought at the Cape for about two-pence.

The sea near the Cape also abounds with a fish called by the Cape Europeans the stone-brass. These come in shoals with the tide into the rivers, where they are fond of feeding on the grass which hangs in the stream, and go out again with the tide. This fish is shaped like a carp, but is a much finer fish, and not near so boney. On being boiled or fried, it splits into many flakes like the cod. These fish are from a foot and a half to three feet long, and weigh from two to eight pounds. They are of different colours, but the backs of all of them are brown; some have several brown streaks falling on both sides from the back to the belly. These add not a little beauty to the scales, which are large and white; and some have the belly of an ash colour.

The red stone-brassens at the Cape have the name of Jacob Everfions; the skin and scales are red, speckled with blue, and in the middle of the fish with gold colour. The belly is of a pale green; the eyes are large and red, with a silver circle about each. The mouth is small, and as it were under the gullet, and is furnished with little sharp teeth. This fish is of a delicate taste, and is very wholesome nourishing food. There is another sort of red stone-brassens, or Jacob Everfions, which differs from the above in their being larger, in their having shorter mouths, and in having the out-parts of the gullet of a deep red. Both sorts keep entirely in the sea, and are seldom found in great depths of water.

Francisci has given the reason of these fish being called at the Cape by the name of Jacob Everfion; and as his account appears at the same time diverting, and is acknowledged to be strictly agreeable to truth, we shall transcribe it. "There was many years ago, says he, a master of a ship at the Cape, whose name was Jacob Everfion; he had a very red face, and was so deep pitted with the small-pox, that his beard, which was

black, could never be shaved so close, but that several hairs would remain in the pock-frets: so that his face, when it was shaved, had the colour, and seemed to have the specks of the red stone-brass. This Jacob being once a-fishing with his crew for red stone-brassens, at Maurice island beyond the Cape, and the crew dining that day very jovially upon this sort of fish, one of them took it in his head, in a fit of mirth, to call it the Jacob Everfion. The crew were struck with the brightness of the allusion, and received it with the highest agitations of mirth, and with thunders of applause: and when they got back to the Cape, they immediately published this new name for the red stone-brass. The settlers (among whom Jacob was very well known) were as much struck as the crew with the justness of the name, and very merrily agreed to call a red stone-brass a Jacob Everfion ever after. Every one that knew Jacob, being ravished with the mirth in the allusion, this new name for the red stone-brass, together with the reason of its assignment, soon after reached several settlements in the Indies; and was so well received there, that red stone-brassens (of which the Indian seas furnish plenty) have gone there by the name of Jacob Everfions ever since."

There are also in the Cape sea porpoises, sharks, pilot-fish, dolphins, and flying-fish, which we have already described in treating of the fish on the coast of Indostan. There are likewise sea-lions and turtle, of which we shall defer the description till we come to the coast of America. Besides these there are many of the fish common in Europe, as pike, which are here only found in salt-water, and are of a dark yellow, but in every other respect resemble those of Europe; herrings, thornbacks, soles, barbels, carp, eels, and gudgeons.

Among the shell-fish at the Cape are lobsters, crawfish, crabs, oysters, muscles, and periwinkles, which differ but little from those of Europe; but there are others unknown amongst us.

At the Cape are two sorts of water-snails, called by the Europeans there the porcupine-snail and the sea porcupine-snail. The shell of the former is twisted like that of a garden-snail, but more variously and beautifully coloured. The shell of the sea porcupine-snail has also many beautiful colours, and is armed on almost every part with long prickles, which stand out much after the same manner as the raised quills of the porcupine. The shells of both sorts retain their colours as long as the fish within them live; but when it dies, the colours on the shell fade away.

At the Cape are shell-fish called by the Europeans there sea-funs and sea-stars: both sorts breed in the sea, and are driven ashore by the tide. The shells of both are multangular, and approach to a globular figure; but the sea-fun is smaller than the sea-star, and the shell more nearly resembles a globe. The shells of both are also covered with a thick scaly skin, something like that of a serpent, and have small prickles upon them shooting out every way, like beams of light, whence they receive their names; but the prickles on the sea-funs are longer than those on the sea-stars. In hot weather the fish in these shells are dried up on their remaining a few days out of the water, and the shells are left so bare, that there is no mark of their having been inhabited by any creature.

At the Cape is a shell-fish which the Cape Europeans call pagger, and is covered with dark brown scales, beautifully spotted with red and black; but on the back of it, near the head, is a sort of horn, or prickle of a poisonous nature, which is apt to wound the hand that touches it; in which case it causes a dreadful pain and inflammation, and if speedy care be not taken the hand perishes.

The shell-fish, called at the Cape the mussel-crab, resembles the lobster, but is much smaller. These, besides the coat shell, have another, which serves them as an habitation, and they go in and out with great ease, though they never go so far out as to separate themselves quite from the shell.

There are several other shell-fish distinguished by the beauty of their shells; but we shall only take notice of the nautilus, called at the Cape the pearl-snail. It is

no small pleasure to observe these fish in calm weather on the surface of the water, when their shells serve them as boats. They erect their heads considerably above these natural vessels, and, spreading out a kind of sail with which nature has furnished them, move along in a manner very diverting to the spectators. If when they sail they find they are in danger, they draw themselves close into their shells, and sink out of sight. Many of these shells will hold near a quart, and are used at the Cape as drinking-cups. The Cape Europeans put to them a foot of silver, ivory, or wood; and some are very curiously embellished with ornaments engraved on the outside.

SECT. VIII.

Of the Persons, Dress, and Character of the Hottentots; particularly exhibited in the Life of an Hottentot, who had been employed by the Europeans.

THE Hottentots are neither so small of stature, nor so deformed and wrinkled, as some authors have represented them; for most of the men are from five to six feet high; but the women are a great deal less. Both sexes are very erect and well made, and are in the medium between fat and lean. There is not a crooked limb or any other deformity to be seen among them, which is the more remarkable, as they take much less care of their children than the European women. As their heads are generally large, their eyes are so in proportion; and their aspect is so far from being wild and terrible, as some have represented it, that it is sweet and composed, and even expressing the utmost benevolence and good-nature. The worst features they have is their large flat noses, and their thick lips, especially the uppermost; but the flatness of the nose is not natural, but caused by art. Their teeth are as white as ivory, and their cheeks have something of the cherry; but, from their continual daubings, it is not easily discerned. The men have large broad feet, but those of the women are small; and neither sex cut the nails either of their fingers or toes. But what is very extraordinary, and must appear incredible to those who have not given attention to the variations observable in the human species, is, that all the Hottentot women are distinguished by having a broad callous kind of flap growing to their bellies, which seems intended by nature to hide what civilized nations are taught most carefully to conceal; and some of them have it so large, that it can hardly be covered with the sheep-skin they wear before them, it being often seen below it. This no Hottentot considers as a deformity, and for a little tobacco they will suffer any one to handle and examine it. Indeed Thevenot, in his Travels, says, the negro, Egyptian, and the women of some other nations, are subject to the like excrescence, but stop the growth of it very early by searing: this may probably be done from their considering it as a deformity.

What chiefly renders the Hottentots a very nasty people, is a custom observed by them from their infancy of smearing their bodies and apparel with mutton fat, marrow, or butter, mixed with the foot that gathers round their boiling-pots, in order to make them look black, they being naturally of a nut or olive colour. This custom is repeated as often as the grease is dried up by the sun or dust; if they are able to procure butter or fat. The indigent part of the people are usually obliged to make use of that which is rank; but the more wealthy always besmear themselves with the freshest and choicest that can be had. Every part of the body, from the crown of the head to the sole of the foot, is covered with this filthy paint, and their skins are thoroughly daubed with it. The richer they are, the more fat and butter they use; for this is the grand mark of distinction between the rich and poor; but they have the extremest aversion to the fat of fish.

It is, however, worthy of observation, that this rubbing and greasing has a natural tendency to promote the suppleness and activity of the body; and thence the Hottentots, though a lazy race, are, perhaps, the swiftest of foot of any people upon earth; for they not only dart away from

the swiftest European, but some of them will out-run the fleetest horse. Besides, by their living almost naked where the sun's heat is very great, and by their thus closing their pores with grease, they prevent that excessive perspiration which would otherwise exhaust their spirits and enervate their bodies. Indeed the same custom is practised in a less degree by most savage nations.

What renders them still more disagreeable, is their suffering their woolly hair to be matted together with fat and dirt; their offensive smell arising from these uncleanly customs and their abominable leanness.

With respect to their dress, the men, during the hot season, have no other covering for their heads than this composition of fat, foot, and dirt; for they say the fat keeps their heads cool under the most raging sun: but in the cold season, and in wet weather, they wear caps made of cat or lamb-skins tied on with two strings; however, the face and fore part of the neck are always uncovered. About the Hottentot's neck hangs a little greasy bag, in which he carries his pipe and tobacco, with a little piece of wood of a finger's length, burnt at both ends, as an amulet against witchcraft.

The mantles they hang over their shoulders, which they call crossas, are worn open or close according to the season. Those of the most wealthy are of the skins of tygers or wild cats, and those of the common people of sheep-skins. These they wear all the year round; in winter turning the hairy side inward, and in summer turning it outward. They lie upon them in the night, and when they die are tied up in them when put into their graves. As they generally wear these crossas or mantles open, you see all the fore-part of their bodies naked to the bottom of the belly, where they are covered with a square piece of the skin of a wild beast, generally of a wild cat, tied round the waist, with the hairy side outward. When they drive their herds to pasture, they put on a kind of leather stockings, to secure their legs from being scratched by the thorns and briars; and when they are to pass over rocks and sands, they wear a kind of sandals, cut out of the raw hide of an elephant, or an ox, each consisting of one piece fitted to the sole of the foot, and turning up about half an inch quite round it, the hairy side outward, and fastened on with strings passing through holes made in the turnings up of the toes and the heels.

Besides these more essential parts of their dress, the men generally wear three rings of ivory upon the left arm. These they form from the elephant's teeth they find in the woods, which they cut into rings, and finish with such art and exactness, as would surprize the ablest turner in Europe. These rings, or bracelets, serve as guards when they fight an enemy; but when they travel they fasten to these rings a bag, in which they carry their provisions, which they fix so cleverly that it is hardly any incumbrance.

The women in general wear caps all the year round, night and day, made of the skins of wild beasts, pointing up spirally from the crown of the head. They generally wear two crossas round their shoulders, which, like those of the men, cover their backs, and sometimes reach down to their hamms. Between these crossas they fasten a sucking child, if they have one, with the head just peeping over their shoulders. The under crossa serves to prevent their bodies being hurt by the children at their backs. They cover their posteriors with another crossa, which generally reaches to the calf of the leg; and have another before, which is always of sheep-skin stripped of the wool or hair.

About their neck is tied a string, to which is fastened a leather bag, which they constantly wear from morning till night, both at home and abroad; it contains some kind of food, a pipe, tobacco, &c. The girls, from their infancy to twelve years of age, wear bulrushes tied in rings round their legs from their knees down to their ancles. These bulrush rings are then laid aside, and their place is supplied with rings of the thickness of a little finger made of slips of sheep or calf-skins, from which the hair is singed; for the Hottentot sheep have nothing like wool. Some of the women have above an hundred of these rings upon each leg, so curiously joined, and so

nicely



*Thus the Hottentot, surrenders himself Prisoner to
the Dutch Ensign.*

nicely fitted to the leg, and to each other, that they seem like curious pieces of turnery. They are smooth and as hard as wood, and when they dance make a clattering noise. These rings are kept from slipping over their heels by wrappers of leather or rushes about their ancles; and as the women are obliged every day to walk thro' bushes and brambles to gather roots and other things for food, they preserve their legs from being torn by the thorns and briars. These rings are one great distinction of their sex, and are considered as very ornamental; for the more rings they wear, the finer they are reckoned: but this is not all, they are provisions against an hour of hunger and great scarcity; for when that arrives they pull them off, bruise them between two stones, and then eat them.

But the principal part of the finery of both sexes consists in the brass buttons, and plates of the same metal, which they buy of the Dutch, and then polish to an amazing lustre; these dangle in the men's hair. They are also extremely fond of fixing in their hair bits of looking-glasses, which they also consider as very splendid ornaments; nor are diamonds more admired by the Europeans than these trinkets by the Hottentots. They likewise wear small ear-rings of brass wire, which they always polish very neatly; and those of the highest rank, or the greatest wealth, hang in these ear-rings bits of mother of pearl, to which they have the art of giving a curious shape and polish. Of these ornaments they are extremely proud, as they imagine they procure them the admiration of every beholder.

To their commerce with the Dutch they likewise owe several other ornaments, as brass and glass beads, of which they are extravagantly fond. There is hardly a Hottentot of either sex who is not adorned with some of them: but the preference is universally given to brass beads, on account of their not being so easily broken as those of glass. They wear them in bracelets, necklaces, and girdles; of which every one has more or less according to his or her ability. For the neck and arms they choose the smallest beads they can meet with: the large ones they wear about their waist. Some wear half a dozen necklaces together, and others more, so large that they fall very gracefully to their navels. They also cover their arms with bracelets from their elbows to the wrists, and wear half a dozen or more strings of large beads of various colours about their waists. For these ornaments they freely exchange their cattle; and if they serve the Europeans, they always stipulate for some ear-rings, if they are not already provided; and whenever one of them works for an European, though it be but for a week, or even a day, he seldom fails in the agreement to article for beads.

It is also an invariable custom among the men, who have distinguished themselves by their bravery, to wear the bladders of the wild beasts they have slain, blown up and fastened to their hair, where they hang as honourable trophies of their valour.

But with this finery the men do not think themselves completely dressed, unless their hair be lavishly powdered with a pulverized herb called buchu; and this being done, they are beaus and grandees, and appear in their utmost magnificence. As the hair of the women is constantly hid under their caps, they lay this powder as thick as they can upon their foreheads, where being rubbed into the grease, it sticks very firmly. The women also paint their faces with a red earth, with which they make a spot over each eye, one upon the nose, one upon each cheek, and one upon the chin. These red spots they consider as striking beauties, and therefore this is their constant practice, when they are called to a mirthful assembly, or intend to make a conquest: but whatever attractions the men among the Hottentots may perceive in a woman thus painted, to an European they appear perfectly frightful.

The men have usually in their hand, especially when they go abroad, a small stick about a foot long, at one end of which is fastened the tail of a wild-cat, fox, or other wild beast that has a bushy tail; and this they use as an handkerchief to rub the sweat off their faces, to wipe their noses, and clear away the dust and dirt that gather about their eyes. When this tail is covered with sweat and filth, they plunge and toss it about in water till all is washed off.

The Hottentots have been represented by some authors as being scarce above the level of the brutes, and as having neither understanding, nor any sense of order or decency, and as scarce possessing the least glimpse of reason and humanity: but this is far from being true. "I have known many of them," says the learned and judicious Mr. Kolben, who understood Dutch, French, and Portuguese to a degree of perfection; and one I knew who learnt English and Portuguese in a very short time, and having conquered the habits of pronunciation contracted from his native language, was said, by good judges, to understand and speak them with surprising readiness and propriety."

They are esteemed at the Cape the most faithful servants in the world, and the Europeans there are so pleased with them in that capacity, that they are loth to part with them. Though they are extremely fond of cutlery ware, wine, brandy, and tobacco, and will at any time part with the most valuable things they have to purchase them; yet they will neither diminish them themselves, nor suffer any one else to diminish the least drop or part of those commodities, when they are committed to their trust; and the care and fidelity with which they acquit themselves on these occasions is really surprising. They are even employed by the Dutch in affairs that require judgment and capacity.

Nothing can give us a juster idea of a people, than seeing how they act on particular occasions; since this more perfectly shews their capacities, tempers, and dispositions, than the most elaborate disquisitions and explanations; with this view we give the reader the following little history.

An Hottentot named Claas was a man of such integrity and discernment, that he was often, says Mr. Kolben, entrusted by Mr. Vander Stel, the late governor of the Cape, with large quantities of wine, brandy, rice, and other commodities, and directed to exchange them for cattle among the Hottentot nations at a great distance from the Cape, attended by a guard of two armed men belonging to the governor. These commissions he executed with address and reputation, and generally returned the governor more and finer cattle than the commodities he carried out could be judged to be worth. To these qualities he joined the greatest humanity and good nature; and, notwithstanding the ignorance in which he was bred, and in which, with respect to religion, he always lived, was a man of excellent morals, and had, perhaps, as much charity and benevolence as the best of us all. Many an European in distress has been relieved by this generous good-natured creature, who, by means of a handsome stock of cattle, in which the wealth of the Hottentots consists, was well able to supply their wants.

This Claas was descended of a family rich in cattle, and the herd he had received from his father was, by his care and prudent management, considerably increased. He usually resided at a distance from the Cape, where he lived very happily with his wife, whom the Hottentots esteemed a great beauty. She loved him tenderly; but her love awakened the envy of the king or captain of his nation, who resolving to possess her, and being unable to shake her constancy, took her away by force. Claas being unable to obtain any relief against so powerful a ravisher, (the Dutch never intermeddling in the private quarrels of the natives) bore his misfortunes like a wise man, suppressed his grief, and troubled none with his complaints: but his wife gave full scope to her resentment, and equally regardless of threats and flatteries, deafened the tyrant with her continual reproaches. He shut her up, and, after trying every art to quench her affection for her husband, resolved on his destruction.

Claas had cherished the Dutch, and in a very extraordinary manner contributed to their establishment at the Cape: but his zeal for their service, which had even reached the city of Amsterdam, had procured him many enemies among his countrymen: but he had enemies still more dangerous; these were the governor's people, who had before been entrusted to traffic with the Hottentot nations, and had embezzled the goods delivered them to trade with. None of them returning with cattle that bore any proportion in number or value to his, the

governor had set them aside, and committed the whole business to Claas, who had now managed it for a considerable time with the highest reputation. These hating the man whose integrity was a bar to their fortunes, had conspired his destruction; and knowing how eagerly it was sought by the Hottentot chief, who had already injured him in a tender part, they made him of the conspiracy. It was resolved, that the ravisher should give information that Claas was endeavouring to raise an insurrection against the Dutch, in order to drive them out of the country; and as his father, who was lately dead, had left him such a number of cattle, that he was esteemed one of the richest Hottentots in the country, it was farther resolved, that the ravisher should accuse Claas to the governor of embezzling his excellency's commodities, and defrauding him of a great number of cattle, by which means he had acquired such wealth.

Information was accordingly given, and the governor, who had a thousand times declared his satisfaction at this worthy man's fidelity and affection for him and the settlement, either not suspecting the trick, or longing for the great herds of cattle that would fall to him on his conviction, ordered the ensign of the garrison, who was the arch-conspirator, to march with a party of soldiers, in order to seize and bring Claas before him. The honest creature was then at the village where he usually resided, and the ensign and his party arriving there early in the morning, before any of the inhabitants were stirring, caused a volley of shot to be fired into the cottages. Claas fellied out upon the alarm, and knowing the assailants, addressed himself in Dutch to the ensign, demanding the reason of such an insult on the village.

The ensign replied, they were come to seize and carry him before the governor, to answer to a charge of conspiracy against the Dutch; and calling upon him to surrender, Claas returned, "I, Sir, conspire against the Dutch! I, who have given so many proofs of my zeal and affection for them! I, who have served them so long and so faithfully!" The ensign replied, it was not his business to expostulate with him; and, if he did not instantly surrender, he would fire upon him. "Is it true then, returned Claas, that there is such a charge against me?—But what then have these done? Sir?" (pointing to the men, women, and children of the village, who were now assembled in a great fright) "what have these done, that their innocent lives should be exposed to your fire? Are they too charged with a conspiracy against the Dutch? If I am only concerned, Sir, it was surely great rashness to attack them. Besides, was I upon my defence? Or, am I in a post of defence? Did you, before your fire, send me notice of your arrival? Did you summon me to surrender; and did I refuse? There is hardly a man that I would have sooner chosen than yourself for a judge of my fidelity to the Dutch, and of the warmth of my heart for their service. I have given so many proofs of both, and so many of these have passed through your own hands, that I can neither see how you, nor any one else, can entertain a doubt about them."

The ensign commanding him silence, summoned him again to surrender, upon pain of immediate death. Claas then came forward, adding, that as he was innocent he feared no trial, and they might carry him where they pleased: upon which they bound him with ropes, the greatest ignominy next to a shameful death, that can befall a Hottentot, and then led him away.

This worthy injured man being brought before the governor, denied every thing laid to his charge with serenity of temper; he refuted the allegations of the pretended witnesses with the utmost strength of reason, and rehearsed many recent instances of his fidelity and affection to the governor and the settlement; while his accusers could only produce the suggestions of malice, without the least air of proof. The people soon saw that all was a base conspiracy to ruin him; but observing by the governor's behaviour that he would not see it, they did not think it safe to attempt publicly to detect the conspirators. In short, Claas was, upon the bare suggestions of his enemies, convicted before the governor of every charge brought against him: he was instantly banished for life to Robben Island; his effects were confiscated;

and this unjust sentence was immediately put in execution.

The infamous ensign was now appointed to succeed Claas in trading for the company with the Hottentot nations for cattle: but, by his perfidious management, the abilities and integrity of Claas daily became more illustrious. Being soon suspected of breach of trust, he was put under such restrictions as took away all the honour of his employment; and at length, by his folly, arrogance, and knavery, the Hottentots raised their markets, and the price of cattle was so enhanced to the company, that the directors put a stop to all commerce with the Hottentots, and ordered that all supplies of provisions for the use of the company should be purchased of their own burghers at the Cape.

We have already mentioned the humanity of Claas: among others who had tasted of his hospitality, and felt and blessed his bountiful hand in the time of their misfortunes, was captain Theunis Gerbrantz Vander Schelling, who having lost his ship in the bay of Algoa, on the eastern coast, was forced to go by land to the Cape, through several Hottentot nations, and to subsist on the charity of the people. In this distress he was met by Claas, who entertained and relieved him in so bountiful a manner, that, to the honour of the captain for his gratitude, as well as of the Hottentot for his hospitality, he delighted to tell the story; and upon the repair of his broken fortune, which was not effected till after the death of Claas, would be ever expressing his sorrow, that the generous creature was dead to whom he owed a thousand returns of kindness. This gentleman was indeed at the Cape in the time of Claas's troubles; but was then unable to assist him. However, he saw how matters were carried against him, and upon his arrival in Holland made such representations to the directors in his favour, that by the first opportunity they dispatched orders to the Cape for the recalling of Claas, and restoring all his effects. He was accordingly recalled; but as for his cattle, the wolves by whom they had been seized, could be brought to restore only a very small part. He, however, repaired very contentedly with the trifles that were allowed him to his old seat; but was soon murdered by the Hottentot chief, who found the possession of his wife extremely precarious while her husband was living; and the Dutch never intermeddling between the Hottentots in affairs wherein they themselves are not concerned, the ruffian was never called to an account.

To return to the character of the Hottentots in general: Notwithstanding what has been said of them, they seem to place all human happiness in sloth and indolence. They can think to purpose if they please; but they hate the trouble of thought, and look upon every degree of reasoning as a disagreeable agitation of mind: they therefore never exert their mental powers but in cases of necessity; that is, when it is necessary to remove some pressing want of their own or their friends. If the Hottentot be not roused by any present appetite or necessity, he is as deaf to thought and action as a log; but when thus urged, he is all activity. Yet when these are gratified, and his obligation to serve is at an end, he retires to enjoy again his beloved idleness.

SECTION IX.

Of their Food, their Manner of dressing it, and their Regulations in Relation to Things forbidden. Their fondness for Tobacco, Ducha, the Kanna Root, Wine, Brandy, and Arrac.

SOME authors pretend, that all the Hottentots devour the entrails of beasts, uncleansed of their filth and excrements, half broiled; and that whether sound or rotten, they consider them as the greatest delicacies in the world: but this is not true. When they have entrails to eat, they turn and strip them of their filth, and wash them in clean water. They then boil them in the blood of the beast, if they have any; if not, they broil them on the coals. This, however, is done in so nasty a manner as to make an European loath their victuals. They have, indeed, been represented as the most filthy people with respect

respect to their food in the world ; but this is not true, they being exceeded in nastiness by the Kamptschadales, and even the inhabitants of St. Kilda, who are fond of putrid fish and rotten eggs. However, uncleanly as their manner of dressing their provisions is, those who keep to the diet of their country have few diseases, are seldom sick, and live to an extreme old age. But those who drink wine, brandy, or other strong liquors, suffer diseases before unknown to them, and shorten their days : even the meat dressed and seasoned after the European manner is very pernicious, with respect to them.

The provisions of the Hottentots consist not only of the flesh and entrails of cattle, and of certain wild beasts, but of fruit and roots. Except upon solemn occasions, they seldom kill any cattle for their own eating ; but readily feed upon those that die naturally. The women furnish them with fruit, roots, and milk ; and when they are not contented with these, the men go a hunting, or, if they live near the sea, a fishing. They boil the flesh of their cattle in the same manner as the Europeans ; but their roasting is very different, and is performed in the following manner : a large flat stone being fixed on the ground in the manner of a hearth, a brisk fire is made upon it, which burns till the stone is thoroughly heated : the fire is then removed, the stone cleaned from the ashes, and the meat placed upon it. It is then covered with a flat stone, as large as that upon which the meat lies. They then make a fire both round the meat and upon the stone which covers it, and thus it remains till it is roasted, or rather baked.

They love to eat their meat very raw, and do it in such a hurry, tearing it in pieces with their fingers, in a manner that makes them look extremely wild and ravenous. They use the lappets of their crossas as plates, and their spoons are mother of pearl and other sea-shells, but they put no handles to them.

They eat many sorts of roots and fruit, in the choice of which they follow the hedge-hog and the bavian, a kind of ape, and will taste of no sort which those creatures do not feed upon ; for in the country are many fruits that appear very agreeable to the eye, and many roots which promise well for food, that are of a poisonous nature.

They never pass their milk through any kind of strainer, but drink it settled or unsettled from the vessel in which it was received from the cow. In this they boil the roots they eat, making of the whole a kind of pap.

Their manner of making butter is extremely filthy ; instead of a churn they use the skin of a wild beast, made up into a sort of sack, with the hairy side inwards. Into this sack they pour as much milk as will about half fill it, then tying up the sack, two persons of either sex take hold, one at each end, and toss the milk briskly to and fro, till it becomes butter. They then put it in pots, either for anointing their bodies, or for sale to the Europeans ; for none of the Hottentots, except those in the service of the Europeans, ever eat any butter. This butter is extremely foul with the hair and other filth that sticks to it, as well as with the grease and dirt that continually sticks to the hands of the Hottentots ; but though the sight of it is enough to make any one sick, yet there are Europeans at the Cape who buy it in large quantities ; and having the art of purging it of its filth, make it look like the butter of Europe. The greatest part of what they have so cleansed they sell to great advantage to masters of ships and others, as butter of their own making, and the rest they eat themselves. These Europeans, exceeding even the Hottentots in nastiness, give the dregs and refuse of this filthy butter to their servants and slaves to eat : though the Dutch governor at the Cape publishes, from time to time, an express order to the contrary, for fear the health of the people should be injured by mingling such foul unwholesome butter in the ordinary diet of the servants. The butter-milk, foul and hairy as it comes from the sack, the Hottentots give to their calves and lambs ; and, though they never strain it, they sometimes drink it themselves.

The Hottentots have no set times for their meals, but eat as humour or appetite invites, without any regard to the hour of the day or night. In fair and calm wea-

ther they eat in the open air, but when it is windy or rainy they eat within doors.

It is remarkable, that they have traditionary laws forbidding the eating of certain meats, which they accordingly abstain from with great care. Swine's flesh, and fish that have no scales, are forbidden to both sexes. The eating of hares and rabbits is forbidden to the men, but not to the women. The blood of beasts, and the flesh of the mole, are forbidden to the women, but not to the men. But, notwithstanding these distinctions, both the men and the women are so very filthy as to eat lice ; and if they are asked how they can eat such detestable vermin, they cry they do it in revenge : " They suck our blood, say they, " and do not spare us ; why should not we be even with " them ? why should we not make reprisals ? "

It has been already intimated, that when pinched with hunger, they will devour the rings of leather which the women wear upon their legs. They will also, upon the same occasion, eat the old cast-off pieces of the hide of an ox or stag that have been worn for shoes, which they only dress by singeing off the hair ; then having soaked them a little in water, they broil them upon the fire till they begin to wrinkle and curl up, and then they devour them.

The Hottentots, when among themselves, never eat salt, nor season their provisions with any kind of spice : yet they are not a little delighted with the high seasoned food of the Europeans ; but such provisions are very pernicious to them, they being often sick at the stomach, and attacked by fevers, after such a meal ; and those who eat for any length of time with Europeans, become subject to many diseases they were in no danger of experiencing while they lived in their own manner, and never attain the great age to which the Hottentots usually live.

It has been always customary with them, for the men to avoid joining with the women, not only at their meals, but in any entertainment whatever ; and there is no exception to this rule, but the indulgence that is granted to a man on his wedding-day ; for they apprehend, that some of the women may be in a state of defilement, when it is criminal for them even to come near them.

The wealthy Hottentots, when they travel, generally carry with them some flesh-meat, and being usually provided with a flint and steel, and fuel being every where to be had, they can easily make a fire in order to dress it. Those who are not provided with a flint and steel, light a fire by rubbing a dry twig upon a piece of iron-wood they carry with them. This twig they rub so quick and hard that it presently smokes, and soon after flames ; and then they light a fire by adding other fuel. If they are obliged to lie all night in the fields, they make a large fire in order to preserve themselves from the cold, and to frighten away the wild beasts. Their tinder is a dry reed, which catches fire as quick as the tinder made of the finest rags.

Both the men and women are extravagantly fond of smoking tobacco. Their passion for this plant has no bounds, for when they are without it, they will part with any thing they have to procure more. They say that nothing they eat or drink is so exquisite a regale, and that it comforts and refreshes them beyond expression. A Hottentot, who has no other means of procuring it, will perform a hard day's work for half an ounce ; and when he gets it, will hug it in a transport of joy. The Europeans at the Cape think them much better judges of tobacco than themselves ; and, indeed, by smoking a pipe out of a parcel of tobacco they will discover its good or bad qualities to a wonderful nicety, and give a particular detail of them. For this talent they are in no little esteem among the Europeans at the Cape, who seldom purchase a stock of tobacco till a Hottentot has smoked a pipe of it, and passed his judgment ; and indeed they are very proud of this office.

A Hottentot will never enter into the service of an European, except tobacco be made a part of his wages ; and he must have a certain allowance of it every day, or it is in vain to treat with him : and if the quantity agreed upon be with-held but one day, he instantly becomes untractable ; upon the like usage the day after, he demands his other wages, and can hardly be persuaded to strike another stroke for such a master.

The

The Hottentots are also extremely fond of dacha, which they say banishes care and anxiety like wine or brandy, and inspires them with a thousand delightful fancies, and with this they are often intoxicated to a degree of madness: they frequently smoke dacha mixed with tobacco.

There is likewise a root gathered in the Hottentot countries called kanna, which is so highly esteemed for its great virtues, that they almost adore it; and what greatly enhances its value is its scarcity, for it is very seldom found. They consider it as the greatest chearer of the spirits, and the noblest restorative in the world. They will any of them run twenty miles upon an errand for a very small bit of it; and if you give them the least chip, they will run and serve you like a slave for so charming an obligation. Mr. Kolben says, he distributed a bit of this root not bigger than his finger, in small chips, to several Hottentot families, near which he resided, and so gained their hearts by these little presents, that from that time till the time he left them, they sought all opportunities to oblige him.

Several authors have supposed this to be the ginseng of the Chinese, and indeed it has surprising effects in raising their spirits, for they scarcely begin to chew it before their eyes brighten, their faces assume an air of gaiety, and their imaginations are greatly enlivened: but it is not certain that it has the medicinal virtues ascribed to ginseng.

The Hottentots are great lovers of wine, brandy, and arrac. For wine they never trouble themselves about its qualities, if it has but the taste of the grape. They are immoderately fond of brandy, because it soon makes them merry; but apprehend that malt-spirits are not so wholesome, and therefore they drink little of them: but as arrac is cheaper at the Cape than brandy, they frequently drink it to excess, and even boast of it the next day as an extraordinary honour.

However, the ordinary drink of the Hottentots is milk and water, for they have nothing better of their own, and cannot afford to make a large purchase of wine or brandy. When they are plentifully provided with milk, they often drink it without water; and when they have no milk, they are contented with water alone.

SECT. X.

Of their Huts and Furniture, with the Form of their Villages, and the Manner in which they are guarded by Dogs and fighting Oxen. Of their Management with respect to their Cattle, and their Dexterity at several Arts.

WE shall now describe the manner of building their huts, and disposing of their villages. The huts are all oval, about fourteen feet the longest way, and the shortest about ten; formed of sticks, one end of which is fixed in the ground, and the other bent over the top, so as to form an arch, but they are seldom so high as to allow a man to stand upright within them. The arches being fixed and made steady by crossing them with bent sticks, tied with a kind of rope made of rushes, the whole is covered with mats made so fast to each other, and to the sticks, as not to be removed by the wind and rain. Those of the wealthy Hottentots have also a covering of skins. These huts have no other opening but at the entrance, which is also arched, and no more than about three feet high. On the top of this entrance is fixed a skin, which may be let down in order to keep out the wind, or taken up to admit the light; and this is also the only passage for their smoke.

Their furniture consists of earthen pots for dressing their victuals, and several other vessels for holding water, milk, and butter. Their bed is a skin spread in a hole sunk a little below the surface of the ground, and their fire-place a hole made in the middle of the hut. The huts of the wealthy are frequently hung with beautiful skins, and a variety of trinkets. A village consists of twenty or more of these huts placed near each other in a circle, leaving an area in the middle, each village containing from one to three or four hundred persons. Though all the Hottentot huts are narrow, dark, and filthy, har-

mony, that heavenly charm, so seldom found in the palaces of Europe, continually reigns in almost all of them. When a difference arises between a man and his wife, it is soon accommodated; all their neighbours instantly interpose, and the quarrel is speedily made up. The Hottentots run to the suppression of strife when it has seized a family, as we do to put out a fire that has seized a house, and allow themselves no rest till every matter of dispute is adjusted, and peace and tranquility restored.

There is hardly a hut that has not a dog or two belonging to it, and these are extremely cherished by their masters for their fidelity and good services. These dogs they allow to sit about the fire with them, but turn them out every night to guard their cattle, who encompass the village on every side; and this office the dogs discharge with great watchfulness and courage.

A dog is the only domestic animal the Hottentots have, and he is so necessary, that they can by no means do without him; but though the dogs of the Hottentots have a thousand good qualities, there is nothing in their appearance that indicates any one of them; for their mouths are pointed, their ears erect, and their tail, which is long and slender, they drag on the ground; their hair, which is thin, but long, points every way, and falls no where sleek upon their bodies.

The Hottentots have also what they call backeyleys, or fighting oxen, which they use in their wars, as some other nations do elephants; and these, as well as their dogs, are of great use in the government of their herds at pasture, for upon a signal given they will fetch in stragglers. Every village has at least half a dozen of these oxen; and when one of them dies, or grows so old as to be unfit for service, the most stately young ox is chosen out of the herd, and taught to succeed him. The backeyleys know every inhabitant of the village; but if a stranger, and particularly an European, approaches the herd without having with him an Hottentot of the village to which they belong, they make at him full gallop, and if he is not within hearing of any of the Hottentots who keep the herds; if there is not a tree which he can immediately climb; or if he has not a light pair of heels, or a piece of fire-arms, he is certainly slain: but they no sooner hear the whistling of the keepers thro' their fingers, or the report of a pistol, than they return to the herds.

The Hottentots have likewise great numbers of oxen for carriage, which they break with such art, that they render them as obedient to their drivers, as a taught dog in Europe is to the commands of his master. When the Hottentots remove their villages, they convey the materials of their huts, with their furniture, on the backs of these oxen.

It is necessary to observe, that all the cattle of a village run together, and the meanest inhabitant who has but a single sheep has the privilege of turning it into the flock, where as much care is taken of it as of the sheep of the richest and most powerful of the village. They have no particular herdsmen or shepherds for driving their cattle to the pasture, and guarding them from wild beasts. This is an office which they all take upon them by turns, three or four of them together, while the women milk the cows morning and evening. In the area of the village they lodge the calves and all the small cattle, and on the outside range their great cattle, tying two and two together by the sect. These are in the night guarded by the dogs.

The Hottentots are extremely expert at several arts: they with surprising dexterity cut out the hide of a beast in an even strap many yards in length: they make mats of great strength of flags and bulrushes, and form handsome earthen pots of the mould of ant-hills, in which the bruised eggs form a surprising cement. They make this earthen-ware on a smooth flat stone by hand, as our pastry-cooks do a pye, in the form of a Roman urn: they let it dry in the sun, and then burn it in a hole made in the earth by making a quick fire over it. These pots are as black as jet, and of a surprising firmness.

The Hottentot ropes are made of flags, reeds, and bulrushes dried in the sun; and are as strong, neat, and durable as the best European ropes made of hemp. The flags, &c. are twisted separately into small strings, and tied afterwards at the length of four yards: these lengths are

are afterwards twisted one round another to the thickness of an inch and a quarter. Though they make them only with their hands, frequent experiments have been made of the strength of these ropes, which no pair of oxen could ever break.

The instruments they use for sewing their skins are, the bone of a bird, for an awl; split sinews, or the veins of the back-bones of cattle dried in the sun, for thread; and a knife for scraping the crossas.

They dress their sheep-skins, or those of their wild beasts, while warm, by repeatedly rubbing them only with fat, when they are to be sold to an European; and with cow-dung and fat alternately, when they do it for themselves. Their hides are tanned by rubbing wood-ashes into the hair, which they afterwards sprinkle with water, and lay them rolled up in the sun. In two days time he opens the hide, and if he finds the hair loosened, plucks it off: if it sticks fast, he rubs it again with ashes, and having sprinkled it with water, rolls it up again, and lays it up for two days more in the sun. A second time never fails to loosen the hair, and that being taken off, he rubs as much fat as he can into the hide, labouring and currying it with all his might, till it has received a full dressing.

The ivory workers make ornamental rings for the arms: a knife is the only tool; and yet the rings, when finished, are as round, smooth, and bright, as the most expert European can produce.

They point their weapons with iron, which they even draw from the ore; for this purpose they dig a hole in a raised piece of ground, and at about a foot and a half on the descent from it make another of less extent, to receive the melted iron, which is to run into it by a channel made from the bottom of the upper hole. In the first hole they kindle a fire, and when the earth about it is sufficiently heated, put in the iron-stone, and make a large fire over it, which they supply with fuel till the iron runs into the receiver. When the iron is cold they take it out, heat it in other fires, and laying it upon one stone beat it with another, and thus form their weapons; after which they grind and polish them upon a flat stone so neatly, as to render it valuable both for its use and beauty. This ingenuity, which perhaps could not be equalled by an European smith with the same tools, is not wholly inconsistent with their habitual indolence; for a poor Hottentot having made a set of arms for his own use, and another for sale to a rich one, by which means he procures two or three head of cattle, can hardly ever be induced to apply himself to the same labour again.

They are likewise very dexterous swimmers; but perform this in a manner different from other nations; for they beat the water with their feet, and raising themselves erect, paddle along with their necks and arms above the surface. They thus not only cross deep rivers, but proceed with great swiftness in the sea, dancing forward without the least apprehension of danger, in the manner which our swimmers call trading the water, rising and falling with the waves, like so many corks.

They are also very expert at fishing both in the sea and in the rivers; they are well acquainted with angling, and know the best baits for most sorts of fish. Before they became acquainted with the Europeans, their hooks were made by themselves; but now they are generally well provided with European fish-hooks. They are esteemed by the Europeans extremely dexterous at drawing a net. They use the spear in creeks and rivers, and are also very expert at taking of fish by groping or tickling, which they do in brooks, and the creeks and basons formed by nature among the rocks, in which are frequently found many fish upon the fall of the tide.

S E C T. XI.

Of their offensive weapons, and the amazing skill with which they use them. Of the Manner in which they hunt the Elephant, Rhinoceros, Lion, Tyger, &c. The Art with which they intrap Elephants, and their Method of making War.

THE dexterity of the Hottentots in discharging an arrow, and throwing what they term the hassagaye

and rackum-stick, is very amazing. A Hottentot arrow consists of a small tapering stick, or cane, about a foot and a half in length, pointed with a thin piece of iron bearded, and joined to the stick, or cane, by a barrel. Their bows are made of olive or iron wood, and the strings of the sinews or guts of beasts fastened to a strong wooden or iron hook at each extremity of the bow. The quiver is a long narrow bag made of the skin of an elephant, ox, or elk, and slung over the shoulder by a strap fastened to it: on the upper end of the quiver is fixed a hook, on which the bow is hung when they go to war or to the chase. The hassagaye used by them is a kind of half pike; the shaft is a taper stick of the length and thickness of a rake handle, armed at the thickest end with a small thin iron plate, tapering to a point, and very sharp on the edges. The rackum-stick is a kind of dart, little more than a foot long, made of hard wood.

In the use of these weapons the Hottentots shew such quickness of eye, and sureness of hand, as perhaps no people upon earth have besides themselves. If a Hottentot sees a hare, wild goat, or deer, within thirty or forty yards of him, away flies the rackum-stick, and down falls the animal. They are equally expert in the use of the bow and arrow; for if there be no wind, they will hit a mark of the size of a silver penny at a considerable distance. They are no less perfect in throwing the hassagaye and slinging a stone. In all these cases they do not, like the Europeans, stand like statues to take their aim; but while they gather it, which they are not long in doing, they skip from side to side, and brandish and whirl the weapon about in a manner that seems nothing more than idle flourish; but on a sudden away it flies to the mark. In short their amazing dexterity on these occasions can scarcely be conceived, and is quite incredible.

When all the men of a village are out upon the chase, and discover a wild beast of a considerable size, they strive to surround him, which they generally do very soon, even though the beast takes to his heels. If they thus encompass a rhinoceros, or an elephant, they attack him with hassagayes; for these beasts, by the thickness of their skins, are fortified against a shower of arrows. If they do not lay him dead upon the spot, and he is able to return the attack upon the Hottentots, they form as large a ring as they can, so as to reach him with their hassagayes. The animal, on being wounded, runs with great noise and fury at the persons who threw the weapons. Others instantly attack him in the rear. He turns about to be revenged on the last assailants, and is again attacked in the rear. Again he turns about, and is again attacked. The hassagayes multiply upon his body. He roars, tears up the ground, and has sometimes before he falls a forest, as it were, of hassagayes upon his back.

When they thus encompass a lion, a leopard, or a tyger, they attack him both with their arrows and hassagayes. With flaming eyes, and the most wild and furious rage, he flies at those who discharge them. He is nimble, but they are still nimbler, and avoid him with amazing swiftness and dexterity, till they are relieved by others. He springs towards one with such rapidity, and you would think with so sure a paw, that you shudder for the fellow, from the apparent certainty of his being instantly torn to pieces; but, in the twinkling of an eye, the man leaps away, and the beast spends all his rage upon the ground. He turns and springs at another, and another, and another; but still in vain: they avoid him with the quickness of thought, and still he only fights with the air. Mean while the hassagayes and arrows are showering upon him in the rear. He becomes mad with pain, and tumbling from time to time to break the arrows and hassagayes fastened in his back and sides, he foams, yells, and roars in the most terrible manner. Nothing can equal the amazing activity and address with which the Hottentots escape the paws of the beast, and the incredible speed and resolution with which they relieve one another. If the beast is not quickly slain, he is soon convinced that there is no dealing with so active and nimble an enemy, and then makes off with his utmost speed; but having his back and sides transfixt with a multitude of hassagayes and arrows, some of which being generally poisoned, he can seldom run far, but falls and dies.

The Hottentots, however, seldom engage a rhinoceros or elephant in this manner. The elephants always going to water in troops in a line, make a path from the places they frequent to the water side; and in this path the Hottentots, without either spade or pick-ax, for they have no such tools, make a hole from six to eight feet deep; in the midst of which they fix a strong stake, which tapers up to a point almost to the top of the hole, and then cover the pit with small boughs, leaves, mould, and grafs, so that no man living would suspect the trap. The elephants keeping pretty close to the path, one or other of them is sure to fall in with his fore-feet, when his neck or breast being pierced by the stake on which his whole body rests, the more he struggles, the farther it penetrates. The other elephants instantly make off as fast as possible. Mean while the Hottentots seeing the elephant thus caught, issue from their covert, get upon his neck, and either break his skull with heavy stones, or cut his large veins with their knives; then cutting the carcase in pieces, they carry it to the village, where all the inhabitants feast upon it. They also frequently take the rhinoceros and the elk in the same manner.

The Hottentots, like other nations, seek for redress in war upon invasions of their right and national affronts. Upon these occasions every Hottentot flies to arms, and assembles at the place of rendezvous; but before any acts of hostility are committed, deputies are dispatched to remonstrate against the injuries the others have committed, and to demand satisfaction. Upon the refusal or delay of justice, the injured nation marches in search of the enemy. The attack begins with the most frightful noise, showers of arrows are instantly discharged, the Hottentots continuing the battle in alternate sallies and retreats to the main body; for when one has discharged his arrow or hassagaye, he retreats a little to make room for another behind him, who takes his place; and, by the time his successor has discharged his weapon, has fitted to his bow another arrow, or to his hand another hassagaye; and if a third obtains not the ground before him, sallies forward and attacks again. Thus they continue falling out, and retiring into the crowd behind, till the fortune of the day is decided, which in a great measure depends on the conduct of the chief, to whose command the whole army pays a strict and ready obedience. The conduct of the chief principally appears from his ordering when and where the backeayers, or fighting oxen, shall rush upon the enemy; for if they but once penetrate the main body, they make incredible havock, going, stamping, and kicking with incredible courage and activity; and when they are well seconded by the men, the enemy is soon routed.

Some Hottentot nations have peculiarities worthy of notice: thus the Chamtouers and Heykoms never cease fighting while their chief plays on a kind of flageolet, though their loss be ever so great; but the pipe no sooner ceases than they retreat, and as soon as he plays again march back and renew the attack. Thus if the enemy runs, and the flageolet continues playing, they pursue; but if it ceases, they let the enemy go.

Some Hottentot nations fight as long as they can see their general, and when he is slain or disappears, they betake themselves to flight.

A Hottentot army once put to the rout, has little or no notion of rallying: but they have an honesty in war peculiar to themselves; they touch not the slain of the enemy, either to insult or plunder them; for they seize neither the hassagayes, arrows, crossas, or any thing else belonging to them. Having carried off their own slain for interment, they leave the rest to be taken from the field by the enemy, which is done as soon as the victors retire; but the prisoners taken in battle are instantly slain. They also put to death deserters and spies wherever they are found.

It ought not to be omitted, that in time of battle they ward off the arrows, hassagayes, and rackum-sticks, that are thrown at them, with the kirri, or kirry-sticks, which they only use as a defensive weapon.

In time of peace the old men frequently exercise the people in mock fights, in which they only throw a hassagaye now and then; these disputes being chiefly maintained by rackum-sticks, kirri-sticks, and stones. No-

thing can be more amazing than the dexterity with which the Hottentots ward off hassagayes, rackum-sticks, and stones, with the kirri-stick only; for a Hottentot no sooner sees himself in danger from a hassagaye, a rackum-stick, or a stone, than he stands stock still, under the guard of the kirri-stick, and with that turns it aside.

SECT. XII.

Of the Marriages of the Hottentots; their Laws relating to Divorces; their regard to Decency; their Delivery of the Women; Treatment of their new-born Children, and their Education before the Boys are made Men.

IF a person is disposed to marry, he discovers his views to his father; and if he be dead, to the next in authority of kindred; who, if he consents, attends him to the relations of the woman, whom they regale with a pipe or two of tobacco or dacha, which they all smoke. The lover's father then opens the affair to the father of the woman, who on hearing it usually retires to consult his wife; but soon returns with a final answer, which is generally favourable. If the lover's father receives a denial, which seldom happens, nothing more is said about it, and the lover at once tears the object of his affections from his heart, and looks out for another. But if it be complied with, he chooses two or three fat oxen from his own herd, or his father's, and drives them to the house from whence he is to take his destined bride, accompanied by all his relations of both sexes who live near him. They are received with caresses by the woman's kindred, and the oxen being immediately slain, the whole company besmear their bodies with the fat; after which they powder themselves all over with buchu, and the women spot their faces, as already mentioned, with a kind of red chalk. The men then squat on the ground in a circle, the bridegroom squatting in the center. The women assemble at some distance, and likewise squat in a circle round the bride. At length the priest who lives at the village where the bride resides, enters the circle of the men, and coming up to the bridegroom pisses a little upon him; the bridegroom receiving the stream with eagerness, rubs it all over his body, and makes furrows in the grease with his long nails, that the urine may penetrate the farther. The priest, who has for some time reserved his urine for this purpose, then goes to the other circle, and evacuates a little upon the bride, who rubs it in with the same eagerness as the bridegroom. The priest then returns to him, and having streamed a little more, goes again to the bride and scatters his water upon her: thus proceeding from one to the other till he has exhausted his whole stock, uttering from time to time to each, the following wishes, till he has pronounced the whole upon both: "May your life together be long and happy. May you have a son before the end of the year. May this son be your comfort in your old age. May he prove a man of courage, and a good huntsman."

The nuptial ceremony being thus ended, the oxen are cut in many pieces, some of which are boiled and the rest roasted in the manner already described. Dinner being over, what is left is set by, and they go to smoking, each company having only one tobacco pipe. The person who fills it, after taking two or three whiffs, gives it to his or her neighbour, and thus it goes round, the best part of the night being spent in smoking and meriment, till the bridegroom retiring to the arms of his bride, the company separate. The next day they again assemble, and feast and smoke as before; and this is continued every day till the provisions dressed on the day of marriage are consumed. Upon these occasions they have neither music nor dancing, though they are fond of both, and have only their ordinary drink, which is milk and water.

A Hottentot never has a hut of his own till after his marriage, and then his wife assists him not only in erecting it, but in providing the materials, which are all new, and in making the furniture; after which he leaves to her the care and fatigue of seeking and dressing provisions for the family, except when he goes a hunting or fishing: she also bears a part in attending the cattle.

The Hottentots allow of polygamy; but the richest have seldom more than three wives. They do not allow

of marriages between first and second cousins, and if these either marry, or commit fornication, they are immediately, upon conviction, cudgelled to death.

The men in their marriages have no view to the fortune of the bride, who has seldom any portion, but regulate their choice by the wit, beauty, or agreeableness of the woman; so that the daughter of the poorest Hottentot is sometimes married to the captain of a kraal or village, or to the chief of a nation.

A man may be divorced from his wife, and a woman from her husband, upon shewing such cause as shall be satisfactory to the men of the village where they live; for, upon suing to them for a divorce, they immediately assemble to hear and determine the affair. But though a man divorced from his wife may marry again when he pleases, yet a woman divorced from her husband cannot marry again while he lives. There is also a very singular custom, probably intended to prevent the women's engaging in a second marriage, which is, that for every husband she marries after her first, she is obliged on the nuptial-day to cut off the joint of a finger, and present it to the bridegroom, beginning at one of the little fingers.

The husband and wife have separate beds, and he never enters her's but by stealth. Before company they behave with the utmost reserve, and you would imagine there was no such thing as love or a conjugal relation between them.

Their modesty and regard to decency appears in some other instances; they are never seen to ease nature, and if an European takes the liberty to fart before them, they make no scruple of telling him he ought to be ashamed.

In every kraal, or village, there is a midwife chosen by the women of the village from among themselves, and she holds her office for life. When a woman is near her time, she is generally joined by two or three of her female relations or acquaintance; and when the midwife arrives, she lays her on a crossa, or mantle, on the ground. If her husband be at home he goes out, and cannot put his head into the hut till she is delivered, without being esteemed unclean, and forfeiting as a purification a sheep, and in some places two, to the men of the village, who eat the meat, and send the broth to their wives.

When the child is born, they first rub it gently over with cow-dung, and then lay it on a mantle either by the fire, in the sun-shine, or the wind, till it is so dry that it may be easily rubbed off. While this is doing some women go into the fields to gather the stalks of what they call Hottentot figs; and bruising them between two stones, obtain the juice, with which they wash the child all over, in order to promote the strength and activity of the body. The child is then laid as before to dry; and the moisture being soaked up, or evaporated, it is besmeared with sheep's fat, or butter; and when that has soaked well into the pores, they powder it from head to foot with buchu, which they imagine has very salutary effects. But first the child's navel-string is tied with a sheep's sinew so long that it hangs down a considerable length below the knot; and there it is to remain till it rots off. The belly-band is a narrow piece of sheep-skin. The mantle on which the woman was laid, and the placenta, are buried together in some secret place.

The child is soon after named by the father or the mother, when, like the antient Troglodytes, whose manners they seem to imitate on many occasions, they give the infant the name of some favourite beast, as Hacqua, or Horse, Gamman, or Lion.

The men are not only obliged to retire out of the sight of their wives when in labour, but while they have the menses; and upon these occasions lodge and eat with their neighbours. When the woman is fit for the company of her husband, she rubs herself all over with cow-dung, by way of purification. This being rubbed off when dry, she smears herself all over with fat, and then powdering herself with buchu, waits within to receive him. The husband having also smeared himself with fat, and dusted himself all over with buchu, enters the house, and sitting down puts many endearing questions to his spouse concerning her welfare, and the manner in which she has passed her time in his absence; makes fresh professions of conjugal love, and entertains her with all the pleasing sprightly things he is able to utter.

At the birth of the first child the parents have a solemn festival, of which all the inhabitants of the village partake; and these rejoicings, if it be a son, are far superior to those attending the birth of their other children. The parents are then very liberal in providing cattle for the entertainment of the whole village, and every one congratulates them on their obtaining an heir. If a woman has at any time twins, and they are both boys, they kill two fat bullocks, and all their neighbours, men, women, and children, rejoice at their birth, as an extraordinary blessing. The mother alone is excluded from the entertainment, and has only some fat sent her to anoint herself and her infants. But if the twins are girls, there is little or no rejoicing, and they at most sacrifice only a couple of sheep.

On these occasions they frequently practise a most cruel custom; if the parents are poor, or the mother pretends that she has not milk sufficient to allow her to suckle them both, the worst-featured of the two is either buried alive at a distance from the village, cast among the bushes, or tied on its back to the under bough of a tree, where it is left to starve, or to be devoured by the birds or beasts of prey. Barbarous as these customs are, they were allowed among the politest heathen nations. The ancient Greeks and Romans frequently exposed their children in the woods and highways, as the Chinese who pride themselves in being the most civilized people in the world do at present, and nothing but the light of the gospel has been able to abolish these customs so opposite to natural affection and humanity.

A female infant thus exposed is sometimes found by an European; when if it be dead he generally stays to bury it; but if it be alive he always carries it home; and if he is unwilling to take care of it, he easily finds those who will take it off his hands. These children always receive a good education, and extraordinary care is taken to instruct them in the knowledge of the Christian religion, to prevent their falling off to the idolatry and nastiness of the Hottentots; but these generous labours have never, it is said, been attended by any lasting effect. It has never been found that the mind of a Hottentot is to be deprived of its native bias; for these females thus educated no sooner come to years of maturity, than flying to their own people, they constantly renounce the Christian religion, with the European manners and apparel, embrace the religion and customs of their ancestors, and ever after remain with the Hottentots.

The care and education of the children, till the boys are made men, and the girls are married, is committed to the wife. In a little time after her delivery she takes the infant and wraps it in a piece of an old crossa, with the head just peeping out, and tying it on her back, carries it about, both at home and abroad, till it is able to crawl. She even suckles it on her back; for her breasts, like those of the women in some other parts of Africa, are so long, that she can toss them upon her shoulder, and the child catching hold of the nipple, sucks till it is filled. While she has the child on her back, she is generally smoking dacha, and the wind often carries such a cloud of smoke in the child's face, as one would think sufficient to stifle it. It is very diverting to see the infant, when it is a little used to it, enveloped in a cloud of smoke. It shakes its head, and fights it very briskly while it is passing; and, when it is gone, smiles, sneezes, and stares very pleasantly. When the child is about six months old, she weans it, and then frequently putting her pipe, when almost out, into the child's mouth, holds it there from time to time, till its palate is seasoned to the smoke, and it catches a fondness for the pipe which it never loses.

The children of both sexes, as soon as they can walk, run after their mother wherever she goes, except prevented by the weather. The daughters when grown up, assist their mother in gathering of roots for food, and bringing home fuel. It is in the nursery, and by the women, that the children are taught the traditions and customs of the Hottentots. The institutions and opinions of their ancestors, of which the women are the grand repositories, are there fastened upon their memories, and there recommended to all their veneration, and to all their care.

S E C T. XIII.

Of the Custom of depriving the males of the left Testicle; the Ceremony of receiving them into the Society of the Men; the Honours paid to a Man who has singly killed a wild Beast; and the Ceremonies of their public Rejoicings: their removing their Villages; their Funerals; and their cruel Treatment of the Superannuated.

ONE of the most extraordinary customs observed by these people, is depriving all the males of the left testicle, which is generally performed at eight or nine years of age; but the poverty of the parent sometimes occasions its being deferred till the youth is eighteen years old, for it is attended with some expence.

This cruel ceremony is performed in the following manner. The patient, being first smeared all over with the fat of the entrails of a sheep newly killed, lies on the ground upon his back; his hands are tied together, as are his feet; on each leg and arm kneels a friend, and on his breast lies another. Being thus deprived of all motion, the operator, with a common knife well sharpened, makes an orifice in the scrotum an inch and a half in length, and squeezing out the testicle, speedily cuts and ties up the vessels. Then taking a little ball of the size of the testicle of sheep's fat, mixed with the powders of salutary herbs, particularly of buchu, he puts it into the scrotum, and sews up the wound with a fine slip of a sheep's sinew and the bone of a fish, shaped like an awl. The wound being thus sown up, the friends of the patient planted on his legs, arms, and breast, rise, and his bands are loosened. But before he offers to crawl away, the operator anoints him all over with the still warm and smoking fat of the kidneys and entrails of the sheep killed on this occasion; after which he administers the customary ceremony of scattering his water all over him with a plentiful stream, reserved for the occasion. The ceremony being now over, the patient is left lying on the ground, and is abandoned by every one; but near the place is a little hut, previously erected as a sort of infirmary; into this he crawls as soon as he can, and there remains about two days without any kind of refreshment; in which time the wound, without any fresh application, is finely healed, and his vigour returning, he sallies out with the speed of the wind over the neighbouring plains, in testimony of his recovery. Those who have never been under the knife are not permitted to see the operation.

When the operator and assistants abandon the patient, they repair to the house of his parents, where all the men of the village immediately assemble to congratulate them, and feast on the sheep that was killed on this occasion. They boil and eat the meat, and send the broth to their wives. The remainder of the day, and all the next night, are spent in smoking, singing, and dancing. The next morning they anoint their bodies with the remaining fat of the sheep, dust their heads with buchu, and return home, the operator receiving a present of a calf or lamb for his trouble.

This operation is supposed to contribute to the agility of the Hottentots. They have also a prevailing opinion, that a man with two testicles constantly begets two children, and, besides, think it so extremely indecent and wicked for a man or youth to cohabit with a woman before the performance of this operation, that was any man to do it, both he and the woman would lie at the mercy of the rulers, and the woman would perhaps be torn to pieces by her own sex.

But before they marry there is also a second act of legitimation, which is the receiving them with much ceremony into the society of the men. Till they are about eighteen years of age they are confined to the tuition of their mothers, and constantly live and ramble about with them. During this time they are not even to converse with their own fathers, or any other men; but, by this act they are freed from the tuition of their mothers, banished from their society, and from thenceforward are to converse with men. When a father, or the gene-

rality of the men of a village, resolve to call a young man into their society, all the inhabitants assemble in the midst of the village, and squat down in a circle. The young fellow to be admitted stands without the circle, and is ordered to squat upon his hams, and then the oldest man of the village rises, and asks, if the youth shall be admitted into their society, and made a man. To this all answering, Yes, yes; he leaves the circle, and stepping up to the youth, tells him that the men having esteemed him worthy of being admitted into their society, he is now to take an eternal farewell of his mother, and all his puerile amusements. That if he is but once seen talking to his mother, and does not carefully avoid her company, he will be considered as a child, and unworthy of the conversation of the men, from which he will be banished; that therefore all his thoughts, words, and actions, must now be manly. This he repeats, till he judges that he has fixed these admonitions in his mind. The youth having before well daubed himself with fat and foot, the old man discharges a stream of urine all over him, which the youth receives with eagerness and joy, making furrows with his long nails in the fat upon his body, he rubs in the briny fluid with the quickest motion. The old man having given him the last drop, utters aloud the following benedictions, "Good fortune attend thee. May'st thou live till old age. May thy beard speedily grow, and thou increase and multiply."

The youth is then solemnly proclaimed a man, and all the men feast upon a sheep provided by his friends, part of which is boiled, and part roasted; but the youth himself is not permitted to join the company, till near the end of the entertainment. If after this he is ever seen eating and drinking with the women, he is treated with the utmost contempt; he then becomes the jest and derision of the whole village, and is excluded from the conversation of the men, till the ceremony is performed over again.

A young Hottentot thus freed from his mother's care, may be so brutish and unnatural as to cudgel her, merely to shew his independence. It is even common for a young fellow, on his being admitted into the society of the men, to go and abuse his mother; and as a proof of the sincerity of his intentions to follow the admonitions he has received, to insult and triumph over her, on his being thus discharged from her authority.

The father having his son now immediately under his care, he compleats his education, by initiating him into all the manly exercises practised by the Hottentots; he instructs him in the use of their weapons, trains him up to war and to the chase; and if he is master of any handicraft, he teaches it him.

It has been already observed, that some of the Hottentots have a kind of honourable distinction in being allowed to wear bladders tied to their hair, as trophies of their valour; these are the persons who having singly encountered an elephant, rhinoceros, lion, tyger, leopard, or elk, are considered as heroes. Such a man, on his return home, squats down, but is soon visited by an old man, deputed by the rest of the village, to thank and congratulate him upon his having performed so beneficial an exploit, and to acquaint him, that the men of the village expect him, that they may confer on him the honours that are his due.

The hero instantly rises, and attends the messenger to the middle of the village, where all the men wait for him, and squatting down upon a mat spread for that purpose, all the men squat round him, while the hero's face is flushed with joy. The deputy then marches up to this distinguished person, and pours a plentiful stream of his own water all over him from head to foot, pronouncing over him certain terms, the meaning of which is not known. The brave man, as in other cases, rubs in the smoking stream upon his face, and every other part, with the extreme eagerness. The deputy then lights his pipe, and having taken two or three whiffs, gives it to whosoever he pleases in the circle; who having taken the same solace, gives it to another, and thus it goes round till only the ashes remain, which the deputy shakes upon the hero, who rubs them into the fat on his body with an eager motion, as if he would not lose a single particle.

The

The circle then rises, he follows their example, and every one congratulates him on the high honour he has received, and thanks him for the service he has done his country. The hero now considers himself as raised to the summit of human glory; and by the bladder of the beast he has killed, which he wears fastened to his hair, and the majestic port he ever after assumes, demands the homage and respect which the custom of the Hottentots assigns to his high dignity, and which he constantly receives from all his countrymen. The death of no wild beast gives such joy to the Hottentots as that of a tyger.

They have also some ceremonies of a general concern, as upon the overthrow of an enemy; on a considerable slaughter being made of the wild beasts that devour their cattle; on the removal of a village when the pasture becomes too barren to support their flocks and herds; to propitiate the deity when a disease prevails among their sheep, and when an inhabitant dies either by a violent or natural death.

When they intend to make a public entertainment, they erect in the center of the village a kind of booth, or arbour, sufficient to entertain in a commodious manner all the men, and this is made of new materials, alluding to their design of beginning on such occasions to lead a new life. On the morning of the day appointed for the solemnity, the women and children go into the valleys in search of the most beautiful and odoriferous herbs, flowers, and boughs of trees, and with these adorn the booth. The men kill the fattest bullock, part of which is roasted, and the other boiled. The men eat it in the booth, and the women are obliged to be satisfied with the broth alone. They then begin to smoke and dance, while a band of music composed of a kind of flutes formed of reeds, and a sort of drums, strike up at proper intervals. Some sing, others crack their jokes, and mirth triumphs in peals of laughter; but notwithstanding their being excessively fond of strong liquors, yet little or none of any sort is seen in these solemnities, which usually continue the remainder of the day, and the greatest part of the night.

When they are determined to remove a kraal, or village, on account of the barrenness of the pasture, they kill a fat sheep: part they roast, and part they boil, sending to the women the usual regale of broth. The feast is conducted with a great deal of mirth and good humour; and is considered as a thank-offering for the bounties of nature enjoyed in that place. When they have done, they demolish their cots, pack up their furniture, and remove at once, the men in one body, and the children in another, to the place appointed for a new settlement, where being arrived, in about two hours time they erect their circular village, and dispose of their furniture. A sheep is then killed by the women, and dressed as before; but they now eat the flesh themselves, and send their husbands the broth. Having anointed their crosses or mantles with the fat, they powder their hair with buchu, and go to several diversions among themselves, which they continue the rest of the day, and till pretty late at night. The sheep is here said to be considered as a sacrifice, and the unctions and powderings, as religious formalities, necessary to procure the prosperity of the village.

We shall now give those ceremonies that attend a person's departure out of life. When a man, woman, or child, is in the agonies of death, the friends and relations set up a terrible howling, and the breath is no sooner out of the body, than they form so dreadful a chorus of screaming, yelling, roaring, and clapping of hands, that it is impossible for an European to stay with safety to his brains, in the village.

The corpse is instantly wrapped up, neck and heels, much like the posture of a child in the womb, in the crossa of the deceased, so close, that no part of it is to be seen. The grave is generally either a cleft in the rock, or a hole made by a wild beast; for the Hottentots never dig one, when either of these is to be found at a convenient distance.

The burial is performed about six hours after the person's death, and the corpse being ready to be brought out, all the men and women of the village, except those who are employed about the corpse, assemble be-

fore the entrance of the hut, and squatting in two circles, the men forming one, and the women the other, they clap their hands, crying in most doleful accents, Bo, bo, bo, or Father, father, father. The covering of the hut being removed, the corpse is brought out from the back part of it; for it must not be taken out at the door. The bearers being first named by the captain of the village, or by the relations of the deceased, carry the body in their arms. When it is brought out of the hut, the circles before the door rise, and follow it to the grave, the men and women in separate bodies, all the way wringing their hands, howling out, Bo, bo, bo, and putting themselves in postures that appear so ridiculous, that it is difficult for an European who is present to forbear laughing. Having put the corpse into the hole, they fill it up with the mould of ant-hills, that it may be the sooner consumed, and cram stones and pieces of wood into the grave, to prevent its being devoured by wild beasts.

All the people then return to the village, and squatting again in two circles before the door, continue their lamentations for about an hour longer, till the word being given for silence, two old men, the relations or friends of the deceased, enter each circle, and sparingly dispense their streams upon each person, that all may have some, every one receiving their water with eagerness and veneration. Then each steps into the hut, and taking up a handful of ashes from the hearth, comes out by the passage made for the corpse, and strews the ashes by little and little upon the whole company. This they say is done to humble their pride, to banish all notions of distinction, and to shew that old and young, rich and poor, the weak and the strong, the beautiful and the disagreeable, will all be equally reduced to dust and ashes.

If the deceased left any cattle, the heir now kills a sheep, and some of his nearest relations, if they are able, do the same for the entertainment of the village. The caul of the sheep killed by the heir is well powdered with buchu, and put about his neck, and he is obliged to wear it till it drops off. The other relations likewise wear about their necks the cauls of the sheep they kill upon this occasion; these cauls being the mourning worn by the rich Hottentots. But if the relations be so poor that they cannot afford to kill any cattle for the entertainment of the village, they shave their heads in narrow stripes, leaving alternately a stripe of hair and another shaved.

The Hottentots, notwithstanding the many instances in which they shew that they are fully sensible of all the tender feelings of humanity, and of filial and parental affection, have a most horrid custom with regard to those of both sexes who are grown superannuated. While the old men or women are able to fetch in a stick a day, or can perform any office of kindness, care is taken to render their lives as easy and comfortable as possible; but when they can be of no manner of service, they are, by the consent of the village, placed in a solitary hut at a considerable distance, with a small stock of provisions within their reach, where they are left without any one to assist them, to die of hunger, or to be devoured by the wild beasts. Cruel as this custom is, they consider it as an act of mercy, and are filled with amazement at hearing the Europeans speak of it with horror.

S E C T. XIV.

Of the Government of the Hottentots; their Laws and the Manner in which they are executed.

EACH of the Hottentot nations has a chief, whose office is to command the army, and who has the power of making peace or war. His post is hereditary; but he is not allowed to enter upon it till he has solemnly engaged in a national assembly not to attempt the subversion of the antient form of government. He was formerly distinguished only by the beauty of the skins he wore; but the Dutch, soon after their establishment at the Cape, made a present of a brass crown to the chief of every nation in alliance with them, which they wear upon

upon solemn occasions: however, in time of peace the chief has little more to do than to govern the village in which he resides.

The captain of a village administers justice and preserves the peace, and in time of war has under the chief of the nation the command of the troops furnished by his village. His office is likewise hereditary, though he cannot execute it till he has entered into a solemn engagement before the people, not to alter or deviate from the antient laws and customs of the kraal or village. These village-captains were also antiently distinguished only by the fineness of the skins they wore, which were those of tygers, or of wild cats; but at present they have all a cane with a brass head given them by the Dutch, which descends along with the office. But neither the chiefs of the nation nor these captains have any revenue from the public, or any perquisite attending the execution of their office.

The captain of a village decides all disputes relating to property, and tries and punishes persons for murder, theft, adultery, and other crimes committed within his jurisdiction, he being assisted by all the men of the village, and from his sentence there lies no appeal; but state criminals are tried by a chief, assisted by all the captains of villages.

Whenever a dispute arises in relation to property, the captain summons all the men of the village into the open field, where they squat down in a circle. The plaintiff and defendant plead their own causes, and the witnesses on both sides are heard. The depositions being finished, the captain, after some debate, collects the voices, and immediately pronounces the decree according to the majority; upon which a full and quiet possession is instantly secured to the party in whose favour the decree is passed.

The criminal matters which employ the village-courts are adultery, robbery, and murder; for adultery is punished with death. When a Hottentot is known or suspected to have committed any of these crimes, notice is given to all the men of the village to which he belongs, who, considering themselves as officers of justice, watch with the utmost care in order to seize the suspected person; and it is in vain for him to think of finding sanctuary in any other Hottentot nation, for he would be taken up as a fugitive or spy. The criminal being apprehended, is secured till the men of the village can assemble, which is done the very day in which he is brought back.

The court being seated on their hams in a circle, the prisoner is placed in the middle, because the Hottentots justly observe, that in an affair in which a man's life is concerned, he ought to be allowed the best situation for hearing and being heard. The charge against him is then pronounced by the prosecutor, and his witnesses give their evidence. The prisoner then makes his defence, calling his own witnesses, who are heard with the utmost indulgence. At length the captain of the village, after some debates on the evidence, collects the voices, a majority of which acquits or condemns the prisoner. If he be acquitted, damages are assigned him out of the prosecutor's cattle: but if he be convicted, and judged worthy of death, sentence is immediately pronounced: the court rises, while the prisoner stands still without stirring a limb: for a minute or two, all is silent, till the captain flies at the prisoner, and with one blow on the head, with his kirri-stick, lays him on the ground. All the rest following his example, rush forwards, and striking him with all their strength, he in a moment expires.

Justice being thus executed, they bend the corpse neck and heels, wrap it up in his crossa, and bury it with every thing found about it, except the ear-rings and other ornaments, which are given to his family, or to his heir, who suffers nothing, either in his name, privileges, or property; for his family, relations, and friends, are treated with the same respect as before, and every thing proceeds as if no such misfortune had ever happened. Even the memory of the criminal is so far from being insulted, that his corpse is interred with the same ceremonies, and with as much pomp, as is shewn at the funeral of the richest and most virtuous among them.

All the wealth of the Hottentots descends to the eldest son, or, when a son is wanting, to the next male relation; and the younger sons, who are at home and unprovided for at the death of their father, are at the courtesy of the eldest, both with respect to their fortune and their liberty; for if a Hottentot has several sons, he can, on his death-bed, leave nothing to the younger, without the consent of the eldest. If he makes any provision out of his herd or flock, he must do it while he is in his vigour. As all the Hottentots have an ardent love of liberty, an elder brother's detaining the younger in servitude must be very painful; but such regard do the younger brothers pay to custom, that they constantly submit to it without murmuring, till the elder will give them their liberty. The elder brother, after his father's death, has the same power over his sisters: they cannot marry or leave him without his consent. He gives to each, when they marry, just what he pleases; and is not obliged to give them any thing at all. In short, the eldest son, or whoever inherits an Hottentot's cattle, is obliged to take care of the wife or wives of the deceased, till their death, or till they are married again.

Such is the government, and such the laws of the Hottentots. But it is here necessary to add, that the Dutch governor of the Cape is the arbiter of all the differences of a public nature that arise among the Hottentots; and by this means frequently prevents a war breaking out between the different nations. The chiefs often wait upon him for the renewal of their agreements with presents of cattle, and are always entertained in a very friendly manner; and receive in return for their presents of cattle, tobacco, brandy, coral, beads, and such other things as are known to be acceptable to them.

Notwithstanding what has been said of the government and laws, to which the Hottentots in general submit, there is a sort of banditti that infest all the nations about the Cape. These are troops of abandoned wretches, who, finding the laws and customs of their countries too great a restraint upon their inclinations, repair to the mountains, where securing themselves in almost inaccessible fastnesses, they fall out from time to time, in order to steal cattle for their subsistence: but these are so abhorred by all the Hottentot nations, that when any one of them is taken, though he be the eldest son of the chief of the territory, he is instantly put to death, none daring to interpose in his favour. The several nations of the Hottentots frequently send out large parties in quest of these robbers, and in this the Hecycoms are more active than the rest. As these villains know that there is no mercy to be expected for them, should they be taken, they fight with the utmost fury and desperation, and a party of them seldom give way, but fight till they have either routed the enemy, or are all slain.

S E C T. XV.

Of the Religion of the Hottentots.

THE great secrecy with which the Hottentots conceal their religious opinions and ceremonies from the Europeans, long rendered their faith uncertain; but it is now known that they acknowledge, and firmly believe, that there is a Supreme Being, whom they call Gounja Gounja, or Gounja Tiquoa, or the God of Gods, the Governor of the world, endued with unsearchable attributes and perfections, who made the heavens and the earth, the sun, and every thing in them; who dwelling far above the moon, causes sunshine and rain; provides food for bodily sustenance, and skins of beasts for apparel.

But notwithstanding this belief, and their celebrating every event of life with offerings and solemnities, there is no festival or institution of worship amongst them that has an immediate regard to the true God. Their adorations are solely paid to those whom they esteem inferior deities dependant on the Supreme; for the most sensible Hottentots, when they are in a humour for answering the questions asked them on this subject, say, their first parents so grievously offended the God of Gods, that he cursed them with hardness of heart, on which account they

they know little of him, and have still less inclination to obey him.

They esteem the moon an inferior visible God, whom they call Gounja, or God, and maintain that he is the subject and representative of the Most High and Invisible. They assemble for the celebration of his worship at the change and full, let the inclemency of the weather be ever so great. They then throw themselves into a thousand different attitudes, scream, prostrate themselves on the ground, suddenly leap up, stamp and cry aloud, "I salute thee: thou art welcome. Grant us fodder for our cattle, and milk in abundance." They repeat these and other addresses to the moon, several times singing, Ho, ho, ho, with a variation of notes, accompanied with clapping of hands. Thus in shouting, singing, screaming, jumping, stamping, dancing, and prostration, they pass the whole night in worshipping this planet, which they consider as presiding over the weather.

They also adore as a benevolent deity a certain insect, said to be peculiar to the Hottentot countries. It is of the size of a child's little finger: on its head are two horns; it has two wings; the back is green, and the belly speckled with red and white. Whenever this insect appears in sight, they pay it the highest tokens of veneration; and if it honours a village with a visit, the inhabitants assemble round it with transports of devotion, singing and dancing troop after troop in the highest raptures, throwing to it the powder of buchu, with which they cover the circular area of the village and the tops of the cottages. They also kill two fat sheep as a thank-offering for this high honour, and imagine that all their past offences are buried in oblivion. If this insect ever alights upon a Hottentot, he is from thence-forward considered as a man without guilt, and ever after revered as a saint. The fattest ox is instantly killed for a thank-offering, and eaten in honour of the deity and the saint, who feasts alone on the tripe, which is boiled; while the men devour the meat dressed in the same manner, and the women are only regaled with the broth. He is obliged to be very careful of the fat, and while any of it remains must anoint his body and apparel with that alone. The caul of the beast, well powdered with buchu, and twisted like a rope, is put round his neck, and he is obliged to wear it day and night till it rots off, or till the insect at another visit lights upon another inhabitant of the village. The case is the same if the insect settles upon a woman; she instantly commences a saint, and the same ceremonies are performed; only here the women feast upon the meat, while the men are regaled with the broth.

The Hottentots will expose themselves to the greatest dangers to preserve this little animal from being injured. Mr. Kolben mentions a German, who had a country-seat about six miles from the fort, and having given some Hottentots leave to turn their cattle for a while into his lands, they removed thither with their village. A son of this German was amusing himself there, when the deified insect appeared: the Hottentots ran in a tumultuous manner to adore it, while the young gentleman resolved if possible to catch it, in order to see the effects his having it would produce. He seized it in the midst of them; but how great was the general cry and agony when they saw it in his hand! With looks of distraction they stared at him, and at each other. "See, see! cried they, what is he going to do? will he kill it? will he kill it? in the mean while every limb shook with terror. He asked why they were in such agonies for that paltry insect. "Ah, Sir, they returned with the utmost concern, it is a divinity! It is come from heaven; it is come on a good design. Ah! do not hurt it, do not offend it, we shall be the most miserable wretches upon earth if you do. This ground will lie under a curse, and the crime will never be forgiven." He seemed unmoved by their petitions, and appeared resolved to maim or destroy it; on which they stared and ran about like people frantic, exclaiming, where was his conscience, and how he dared to think of perpetrating a crime that would bring upon his head all the curses and thunders of heaven? But this not prevailing, they all fell prostrate to the earth, and with streaming eyes and the loudest cries besought him to spare the creature, and restore its

liberty. The young man now yielded, and let the insect fly; on which they capered and shouted in a transport of joy, and running after it, rendered it the customary honours.

The Hottentots also pay a religious veneration to their deceased saints and famous men, whom they honour not with tombs, statues, and inscriptions; but consecrate mountains, woods, fields, and rivers to their memory. On passing by any of these places, they stop to contemplate the virtues of the person to whose memory it was dedicated, and to implore his protection for them and their cattle.

The Hottentots also worship an evil deity, whom they imagine the father of mischief, the source of all their afflictions, and the instructor of the wicked Hottentots in the vile arts of witchcraft, by which they imagine that innumerable mischiefs are done to the persons and cattle of those who are good. They call him Touquo, and say he is a little, crabbed, inferior captain, whose malice will seldom let him rest, and therefore they worship him, in order to avert the effects of his resentment, and wheedle him by offering him an ox or a sheep.

It is evident that the Hottentots believe that the soul survives the body, by their offering up petitions to their deceased saints, and by the custom which prevails amongst them of removing their villages upon the death of any man, woman, or child: for they believe that the dead never haunt any place but that in which they died, except any thing belonging to them be carried out of it, and then they apprehend that the departed spirit will follow a village, and be very troublesome. They therefore leave the hut in which a person died standing, without removing any of the utensils belonging to the deceased.

The Hottentots say, that their first parents came into their country through a door, and that the name of the man was Noh, and of the woman Hingnoh; that they were sent into the country by God himself, and taught their descendants to keep cattle, and do many other useful things. This tradition, which is carefully preserved among all the Hottentot nations, seems like a fragment of the story of Noah, who survived the flood, and descended from the ark by a door. They resemble the Jews in their offerings; in the regulation of their chief festivals by the new and full moon; in their legal defilements; their abstaining from certain sorts of food, particularly swine's flesh, and fish without scales; and their depriving the males of a testicle, may be a corruption of circumcision: but they have no tradition in relation to the children of Israel, to Moses and the law. In their religion and manners they also resemble the Troglodytes, the descendants of Abraham, by his wife Keturah, who observed all, or most of the customs in which the Hottentots agree with the Jews; with several others, as giving their children the name of favourite beasts: in their funeral ceremonies, and in leaving their old people in a hut to expire by themselves.

In every village is a priest, or rather master of the religious ceremonies; for he never offers up to Heaven the prayers of the people; nor instructs them in religion, his office being only to preside at their offerings, and to conduct their ceremonies. He performs the marriage and funeral rites; he deprives the male of one testicle, and heals the wound. But he has no revenue or certain perquisites; indeed he is sometimes presented with a calf or lamb, and out of respect, is invited to feasts and merry-makings, and these are all the emoluments of his office.

We have here given the strange and absurd system of the Hottentot religion, of which they are so fond, that it is not certain any one of them ever died a Christian. The Dutch indeed have sent missionaries among them, who have undergone numberless fatigues, and taken the utmost pains to make proselytes; but it was without effect, and they were compelled with sorrow to abandon so good a design, without having made the least impression on the minds of the Hottentots. In confirmation of this, Mr. Kolben gives the following remarkable incident.

Mr. Vander Stel, governor of the Cape, took an infant Hottentot, whom he educated in the knowledge of the

the Christian religion, and after the genteel manners of the Europeans, allowing him little or no intercourse or conversation with the Hottentots. He became well versed in the mysteries of religion, and in several languages; he was also richly dressed, and his manners were formed after the best European models at the Cape. The governor, finding him thus qualified, entertained great hopes of him, and sent him with a commissary general to the Indies, where he remained employed in the commissary's affairs, till that gentleman's death, and then returned to the Cape. A few days after, at a visit among his relations, he pulled off his European apparel, and equipped himself in the manner of his country. This done, he packed up his cloaths, ran with them to the governor, and presenting himself before his patron, laid the bundle at his feet, and addressed his excellency to the following purpose. "Be pleased, Sir, to take notice, that I for ever renounce this apparel. I likewise for ever renounce the Christian religion. It is my design to live and die in the religion, manners, and customs of my ancestors. I shall only beg you will grant me, and I am persuaded I shall not beg in vain, for leave to keep the collar and hanger I wear, and I will keep them for your sake." Here he stopped, and turning his back, fled swiftly away, and was never more seen in that quarter. This man, says the above author, I frequently conversed with up in the country, and found, to my great astonishment, that he had a surprising stock of Christian knowledge. But though I made use of the most persuasive and endearing language, to call him back into the fold of Christ, he continued deaf to all my reasoning and remonstrances.

However, with respect to morality, an essential part of Christianity, and those virtues which dignify and adorn human nature, the Hottentots in general excel; for in munificence and hospitality, they exceed all other nations. They take a pleasure in relieving one another, which they perform with such a noble simplicity and openness of heart, as is no where else to be found. A Hottentot can hardly enjoy himself, except one or more of his countrymen partake with him. If he has a good meal provided for him at home, he will rarely sit down to it without the company of two or three more of his neighbours. Has he a dram of brandy or arrack in his hand, his countryman who comes by, whether an acquaintance or a stranger, generally receives part of it. Is he smoking, he calls to his countrymen to stay and take half a dozen whiffs with him; for a Hottentot expresses as much joy at having regaled a number of his countrymen with his own pipe, as we usually do upon some valuable acquisition. They are all kindness and good-will to one another, and are charmed with opportunities of obliging. If a Hottentot's assistance is required by one of his countrymen, notwithstanding his natural indolence, he runs to give it; and if his countryman be in want, he relieves him according to his ability, with the utmost readiness. In short, the hospitality they shew to strangers who behave inoffensively, does not in general fall short of the surprising bounty and benevolence they shew to each other; they are generally moved at the sight of distress in persons of every complexion, and eagerly administer what relief they can, without any stipulation for a reward.

In short, they have a strict regard to truth, and are esteemed the most religious observers of national faith. They excel all or most nations in chastity; a most beautiful simplicity of manners runs through all the Hottentot nations: and many of them told our author, that the vices they saw prevail among Christians, their avarice, their envy, and hatred to each other; their restless discontented tempers, their lasciviousness and injustice, were what principally kept them from listening to the doctrines of Christianity.

SECT. XVI.

Of their Skill in Physic, Surgery, Music, and Dancing.

THOUGH many idle whims and superstitions enter into the Hottentot practice of physic and surgery, yet their doctors often succeed, and sometimes perform

great cures. The Hottentots, who apply to the study of medicine, are generally well skilled in the virtues of a multitude of herbs and roots produced in the Hottentot countries, and often apply them in very difficult and dangerous cases with wonderful success.

The two professions of physic and surgery are here united; for every physician is also a surgeon. They bleed, cup, restore a dislocation, and perform all the manual operations in their practice with surprising dexterity; and yet there are no other instruments used by the Hottentot surgeons than a common knife, a horn, and a bird's bone. They have salves, poultices, and many internal remedies, though they fall vastly short, in point of number, to those used in the European practice of physic and surgery.

In cholics and pains of the stomach they first seek relief by cupping, which is thus performed. The cup is an ox's horn, the rim of which is made very smooth. The patient lying on his back, the doctor applies his mouth to the part where the pain lies, and sucks; then clapping on the horn, lets it remain till he supposes the part under it is become insensible; then tearing off the horn, he makes two or three incisions about half an inch long, and afterwards claps it on again and lets it remain till it falls off, which it does when it is full of blood; and it is generally filled in two hours, and then they suffer the patient to rest. If the pain removes to another part, they rub that part well with hot fat; and if that does not ease the patient, they cup him again where the pain settles; and if this does not produce a cure, they proceed to inward remedies, giving him either infusions or powders of certain roots or herbs.

In plethories they let blood in the following manner: the operator binds with a strap the vein he would open, and then cuts it with his knife well sharpened. Having got as much blood as he judges necessary, he loosens the strap, closes the orifice with sweet mutton fat, and ties over it a leaf of some salutary herb. If bleeding does not set the patient to rights, they apply as before inward remedies.

Their method of restoring a dislocated joint is first to rub it with fat, and then to move the limb briskly up and down, pressing upon the joint, till it slips into its proper place: this rude method they complain is attended with dreadful pain.

In head-achs the Hottentots often shave the head; which they also perform with a common knife well sharpened. The fat continually on the Hottentot's hair, which is short and woolly, serves the purpose of soap; but they never shave off all the hair, but only make furrows in it, generally leaving as much on as they take off.

For a foul stomach the Hottentots take the juice of aloe-leaves, putting a few drops in a little warm broth. This is a good cathartic, and at the same time an excellent stomachic. If the first dose does not answer the purpose, three or four days after they take another, of sometimes twice the quantity of the first, and this seldom fails to produce the desired effect; for most other inward ailments they take powders and infusions of wild sage, wild figs, fig-leaves, buchu, fennel, garlic, and some other herbs.

The Hottentot amputations are only of the joints of the fingers of women, which they perform with such art, that nothing is ever hurt or disfigured beyond the amputation. Their method of performing this operation is by binding very tightly, with a dry sinew, the head of the joint next below that to be cut off, and then making the amputation with a common knife. They then stop the blood by applying to the end of the mutilated finger the juice of the leaves of the myrrh-tree, and wrap up the finger in the leaves of salutiferous herbs.

There is a physician in every kraal or village, and in the large ones are two; these are chosen out of the sages of each village, and appointed to watch over the health of the inhabitants; and the honour of the employment being judged a sufficient recompense for their trouble, they administer their medicines and perform their operations in surgery without fee or reward. All their salves, ointments, powders, and poultices, they pretend are of their own invention, and therefore keep the preparations very secret. But if a patient dies under their hands, they

Engraved for the second Edition of the New System of Geography.



*The Attachment of an Hollentot to the Manners of his Country,
shown by the conduct of one of them bred from his Infancy among Europeans.*



always assert, that their remedies were rendered ineffectual by witchcraft, and in this they are sure to be believed.

There are also several old women in every village, who pretend to great skill in the virtue of roots and herbs, and readily give their advice to their neighbours; but these are held in great contempt by the doctors.

It ought not to be omitted, that all sicknesses that baffle the art of the physicians, all sudden inward pain, and cross accidents, and every artificial performance that is above their comprehension, the Hottentots ascribe to witchcraft. If one of them be seized with a pain, which he imagines arises from this cause, he sends for the physician of the village, who, on his arrival, orders a sound fat sheep to be instantly killed, then taking the caul, carefully views it all over, and having powdered it with buchu, twills it in the manner of a rope, and hangs it about the patient's neck, generally saying, "You will soon be better; the witchcraft is not strong upon you." The patient is obliged to wear this caul while a bit of it will hang about his neck. If the patient be a man, the men of the village feast upon the sheep; if a woman, the women; and if a child, the carcase is served up to the children alone, and none else taste a bit of it.

If the patient grows no better, the doctor gives physic; and if the patient dies, he boldly affirms it was occasioned by witchcraft; and that the charms of the witch, or wizard, were too strong for him or any one else to break; and for this he always finds sufficient credit.

Indeed, as we have already intimated, every thing above their comprehension obtains the name of witchcraft. "I have often, says Mr. Koiben, been looked upon by the Hottentots as a wizard myself. My magic lanthorn, burning-glass, and other instruments, producing effects which astonished them, were esteemed pieces of witchcraft. Once being surrounded by a good number of them, I poured a little brandy into a cup and fired it, and then asked if they would drink of it. They were astonished at the proposal; and when they saw me drink it myself, betook themselves to their heels in a fright, and ever after dreaded me as a great and dangerous conjurer. They have vanished out of my sight in an instant, upon my holding up a stick, and threatening to bewitch them with it."

However, it does not appear that the Hottentots have any notion of their wizards or witches entering into a compact with the evil spirit, whom they call Touquoa, or that their souls go to him at death; for they imagine, that the malice of this being is confined to this world, and that he cannot act beyond it.

This simplicity of the Hottentots, with respect to witchcraft, is not however very extraordinary, if we consider that it has prevailed among polite nations, enlightened by a Divine religion; among whom it must appear much less excusable, than among these untutored people.

We shall now give an account of their music and dancing; but shall first take notice of their language, which is so far from being harmonious, that it is considered as a monster among languages, the pronunciation depending upon such collisions or clashings of the tongue against the palate, and upon such strange vibrations and inflections of that member, as a stranger can neither imitate nor describe. Hence they are considered as whole nations of stammerers.

Their music, however, is much more tolerable than their language; for though it has but few charms for an European ear, and is but poorly provided with either instruments or tunes, it shews a genius and sensibility in the Hottentots, which entirely destroys the credit of those accounts which represent them as monsters of stupidity.

One of their musical instruments is called the gom-gom, and is common in several other nations: it consists of a bow of iron or olive wood, strung with twisted sheep-guts or sinews. On one end of the string they fix, when they play, the barrel of a quill slit, by putting the string into the slit, so as to run quite through the barrel. This quill they apply, when they play, to their mouths, much in the same manner as is done in playing on the

Jew's harp, and the various notes are owing to the different modulations of the breath. This is the lesser gom-gom.

The great gom-gom is made by putting on the string, before they fix it to the bow, a cocoa-nut shell, about a third part sawed off; so that it hangs like a cup, with the mouth upwards, the string running through two holes near the brim. This shell is cleared and made very neat and smooth. When they play on this instrument, they hold the bow with one hand, and apply the quill on the string to their mouths; while with the other they move the shell nearer or farther from the quill, according as they would vary the sound, which rises or falls according to the motions of the shell. When three or four of these gom-goms are played upon in concert, by skilful hands, they make a very agreeable harmony, especially when it runs in the low notes, for there is a softness in the music that is extremely pleasing.

They have also a kind of flutes and flageolets, made of reeds, with which they make a tolerable harmony.

Another instrument of music is an earthen pot, which, like the common ones of the Hottentots, resembles a Roman urn; but is covered at the top with a smooth-dressed sheep-skin, and braced on with sinews and sheep-guts, like the skin on a kettle drum. This instrument is only used by the women, who play upon it with their fingers; but upon this instrument they perform only one tune, and that consists of but few notes.

The vocal music of the Hottentots consists of the monosyllable ho, which is sung by both sexes in their ceremonies of worship, in a small round of notes; and they have also a few songs. In this consists the whole of the Hottentot harmony, which, notwithstanding their often hearing European music at the Cape, they assert excels not only that, but all the music in the world.

We shall now take notice of the dancing of the Hottentots, in which both sexes take great delight. This is chiefly practised when a peace is concluded with a nation with whom they have been at war; when a member of a village has slain a wild beast, or escapes some imminent danger; or when some happy event has happened in favour of some particular person or family of the village. On these and the like occasions the whole kraal testify their joy in dancing, sometimes whole nights, without any manner of refreshment. In these public rejoicings the men of the village squat down in a circle, which is enlarged by their being joined by the women, for the better convenience of the dancers who perform within it, and that they may assist in the common, ho, ho, ho, and add their pot-drums to the music of the gom-goms. No sooner are the latter heard, than the women begin to play on the drums: those who have their mouths at liberty sing, and others clap their hands. Several couples then present themselves to dance, but no more than two couples dance at a time. When a woman starts up and shakes the rings upon her legs, it is to intimate that she wants a male partner, and she has one immediately. Two couple, that is two men and two women, having entered the ring, dance each man with his partner, the men using great activity with their legs, leaping a great height. When they begin, they are at the distance of about ten paces from each other, and they dance near a quarter of an hour before they meet; and sometimes, instead of meeting, they turn about, and dance back to back; but they never take hold of each other by the hands. When the women stamp in dancing, the rings on their legs make a noise resembling that of the harness upon the back of a coach-horse, when he shakes himself.

We shall conclude this account of the Hottentots with a history of the country; a concise view of the Capetown, and the government of the Dutch.

S E C T. XVII.

A concise History of the Cape of Good Hope, from its Discovery by the Portuguese, including an Account of the Manner in which it was settled by the Dutch.

THOUGH the Cape of Good Hope was discovered by the Portuguese so early as the year 1493, none

of them landed there till 1498, when Rio d'Infanta, the Portuguese admiral, in his voyage to India, went ashore; and, on his return, gave such an agreeable account of the advantages of the place to king Emanuel of Portugal, that it was resolved to form a settlement there; but this was, however, neglected. At length Francisco d'Almeida, viceroy of Brazil, returning from thence with a fleet from Portugal, took his course by the Cape, and casting anchor, sent a party ashore to purchase cattle; but they were repulsed by the natives, who drove them back to their ships. The viceroy was, however, persuaded to land them again, with a considerable reinforcement, and, for the encouragement of the men, to put himself, with eleven captains of the fleet, at their head. His excellency consented with reluctance, and seemed to foresee the unhappy issue; for, on his entering the long-boat, he cried with a dejected look, "Ah! whither do you carry seventy years?" alluding to his own age. On their being landed, one of the men refusing to give a pair of brass buckles he had in his shoes to a Hottentot, who much admired them, his refusal was taken as an affront, and a sufficient proof of their being enemies: and thus this trifle became the foundation of a quarrel. The Hottentots who were present, exasperated at this behaviour, attacked the Portuguese with such spirit, that seventy-five of them were slain, among whom was the viceroy himself, and the rest escaped by flying in confusion to their ships.

The Portuguese, vexed and mortified at this disgrace, vowed revenge. But after smothering their resentment for two or three years, a fleet, in their way to the Indies, landed again at the Cape; and the Portuguese, knowing the high value the natives set on brass, landed a large brass cannon, charged with several heavy balls, and fastened to the mouth two ropes of great length. The Hottentots, in a transport of joy at receiving so large a piece of their admired metal, took hold of the two ropes in great numbers, as they were directed, in order to draw it along. Thus a considerable body of them extended in two files the whole length of the ropes full in the range of the shot; when the Portuguese suddenly discharging the cannon, a most dreadful slaughter was made, and those who escaped the shot fled in the wildest consternation up into the country. After this base and cowardly exploit, the Portuguese re-embarked at their leisure, and it seems that the Hottentots have ever since had an extraordinary dread of fire-arms.

We do not find that any Europeans landed afterwards at the Cape, till the year 1600, when it began to be visited by the English, French, and Dutch, in their voyages to and from the East Indies. However, in the year 1650, a Dutch fleet anchoring before it, Mr. Van Riebeck, a surgeon on board, observing that the soil of the country was rich and well stocked with cattle, the harbour commodious, and the people tractable; on his return to Holland laid an account of his observations before the directors of the East India company there, who, after a grand consultation, resolved to attempt a settlement without loss of time. Immediately four ships were ordered out on that design, with all the materials, instruments, artificers, and other persons necessary for such an expedition; and the surgeon was rewarded by being appointed governor and commander in chief of the intended settlement, with power to treat with the Hottentots in such a manner as he should think would be most advantageous to the company.

With these ships Van Riebeck arrived safe at the Cape, when he so charmed the natives by his address and good humour, and by the presents he brought them of brass toys, beads, tobacco, brandy, and other liquors, that a treaty was immediately concluded; and he giving them commodities and toys to the value of fifty thousand guilders, they gave the Dutch full liberty to settle there, resigned to them a part of the country, and a trade was established with them on a good and solid foundation.

Upon these wise regulations, in which so just and equitable a regard was paid to the natural rights of the natives, Mr. Van Riebeck raised a square fort, and built within the walls, dwelling-houses, warehouses, and an

hospital for the reception of the sick: to this fort he added proper out-works, to secure himself against being attacked by any of the European powers. He then set the seeds he had brought from Europe on a piece of land two leagues up the country, part on a hill, and part in a vale, dividing the ground into a vineyard, a fruit, flower, and kitchen garden.

As every thing prospered in a surprising manner, the company offered sixty acres of land to every man who would settle at the Cape, provided he would engage not only to maintain himself upon it within three years, but also contribute at a certain rate to the support of the garrison; leaving every one at liberty, when that time was expired, to sell or make over his land, and to leave the settlement.

Encouraged by these proposals, and by the assistance given to those who were unable to provide utensils, tools, and instruments of agriculture, a great number of people went to the Cape, and the settlement soon began to make a very considerable figure. But all this while there was a growing evil, against which no provision had yet been made: European women were very scarce, and those they had were wives who had settled there with their husbands; while the plantations swarmed with young fellows, each of whom was settled upon his farm, and in a way of thriving; but wanted wives as much for the sake of issue and domestic help, as for sensual gratification; and yet had no inclination at all to marry the Hottentot women. However, an account of this grievance being dispatched to Amsterdam, a fine troop of young women were raised, who, on their arrival at the Cape, were bestowed by the governor on those who wanted wives, with all the indulgence that could be shewn upon such an occasion to their several fancies and inclinations.

The settlement being thus firmly established, was now increased, by the addition of other settlers, to such a degree, that the Dutch in a few years extended themselves in new colonies along the coast.

They now form four principal settlements: the first, and most considerable, is at the Cape, where are the grand forts and the capital city, also named the Cape; the second is the Stellenbosch; the third the Drakenstein; and the fourth the Waverish colony.

The company have also provided for a future increase of people, by purchasing all the tract of land called Terra du Natal, which lies between Mosambique and the Cape; for which they paid in commodities, utensils, and toys, to the value of thirty thousand guilders: so that this part of the dominions of the Dutch East India company is of very great extent.

SECT. XVIII.

A Description of the City of the Cape, and of the Dutch Government.

WE shall now give the reader an account of the Cape town and its principal buildings. The town extends from the sea-shore to the valley, and is large and regularly built, containing several spacious streets, with handsome houses, many of which have large courts in the front, and beautiful gardens behind them. The streets, the court-yards, the houses, and every thing in them are, according to the custom of the Dutch, extremely clean and neat. The houses are of stone; but most of them only one story high, and none more than two, on account of the violence of the easterly winds which sometimes shake and damage the houses, notwithstanding their being so low, and for the same reason most of them are only thatched.

The Dutch company give great encouragement to building at the Cape. A man who is willing to erect a house, whether contiguous to the town or in the country, has ground allotted him gratis, of sufficient extent to have a court-yard, out-houses, and a garden, if he chooses to have them. The government receives no advantage from these houses till they are sold, and then, if the house be new, it becomes charged with a ground-rent, of the tenth

or

or twentieth penny of the rent it is supposed it would let for annually; but if it be old, there is only paid the fortieth penny of the rent.

The castle is a very strong and noble edifice, of great extent, provided with all manner of accommodations for the garrison, which consists of about two hundred soldiers. It covers the harbour, is an admirable defence towards the country, and is, in short, an excellent fortress. The superior officers of the company have here very spacious and beautiful lodgings, and within are the company's storehouses, which are large, commodious, and handsome.

The church is a plain, neat, and spacious edifice, built of stone; but both the body and steeple are thatched. They are, however, white-washed on the out-side, which gives this edifice an agreeable appearance from the sea, especially in fine weather.

The hospital for the sick is both an honour and an ornament to the town. It is situated near the company's garden, and so large as to accommodate several hundred patients. This is of extraordinary use, as few ships ever arrive at the Cape, either from Europe or the Indies, without having a considerable number of sick on board. A ship is no sooner at anchor than these are conveyed to the hospital, where they are very decently lodged, and supplied with fresh provisions and medicines. Those who are able to walk about have the liberty of the company's garden, which enjoys a fine air, and furnishes the hospital with roots and herbs. This hospital fronts the church, and is a very handsome regular structure.

The above garden is perhaps the most extraordinary in the world, it containing, as hath been already intimated, almost all the rich fruits, beautiful flowers, and valuable plants that are produced in Asia, Africa, and America. Nature has indeed little or nothing to set her off there besides her own charms and the hand of the gardener; but thus adorned, she is sufficiently lovely. Thousands of various flowers strike the eye at once, vying with each other for superior beauty. Here and there are fine groves of trees of a vast variety of kinds unknown in Europe, beautiful summer-houses, and shady walks. The garden is very spacious, and from most parts of it you have a delightful view of the country.

There are also many large and beautiful gardens about the town, which belong to the inhabitants: these, as well as that belonging to the company, are kept in fine order. It is very delightful to visit them, and they form a lovely appearance in several views of the town; while the millions of flowers in them all fill the air with the most delicious perfumes.

To return to the buildings, there is a large edifice called the lodge, for the use of the company's slaves, who are chiefly brought from Madagascar. It is divided into two wards, one for the lodging of each sex, and is provided with convenient store-rooms, with a very spacious room, where the slaves receive and eat their allowance, and a strong prison wherein the drunken and disobedient are confined and punished. It has likewise decent apartments for the officers set over the slaves, and a school for the negro girls.

The company have also a very handsome range of stables, capable of containing several hundred horses; and a great number of fine Persian horses are kept there for the service of the company and the use of the governor, who lives in great state, and has a master of the horse, an under-master, a saddler, coachman, and grooms. The governor's body-coachman is esteemed at the Cape a very considerable person.

The government is conducted by the eight following councils. First, the grand council, or, as it is sometimes called, the college of policy, consists of the governor, who is president, and eight others, who are generally the next principal officers in the company's service at the Cape. This council is the company's representative; it has the care of trade and navigation, makes peace or declares war with the Hottentots, and has the management of every thing relating to the safety and interest of the settlement. This council not only corresponds with the court of directors in Holland, but with the Dutch govern-

ment at Batavia and Ceylon. When the members enter or leave the fort, the garrison pays them the martial salute, an honour paid to no other at the Cape.

The next is the college of justice, which generally consists of the same members that compose the grand council. This court hears and determines in all civil and criminal cases of moment that happen among the Europeans at the Cape. But if an European, who is not in the service of the company, is either plaintiff or defendant, the three regent burgo-masters, who are magistrates annually chosen out of such as are not in the company's service, assist at the trial, to see that no partial judgment be given on the side of the company's servant. Appeals lie from the decrees of this court to the supreme courts of justice at Batavia, which is composed of persons eminent for their learning in the civil laws, and also to the supreme court of justice in Holland.

There is a petty court dependant on the last for punishing breaches of the peace, and determining trespasses and small debts. It consists of a member of the grand council, who sits as president, three of the burghers, and four of the company's immediate servants. One of the burghers is vice-president. No action is to be brought in this court for more than a hundred crowns. Copies of all the proceedings, both in this court and the college of justice, are, from time to time, transmitted to Holland.

The fourth is the court of marriages, which takes care that all contracts of marriage among the Europeans at the Cape are allowed by the parents or guardians of both parties, and that neither party is under any engagement or promise of marriage to another. It consists of the same members as the petty court for punishing breaches of the peace, and is held every Saturday evening.

This court, upon receiving satisfaction in the matters of its enquiry from the parties, their parents, or guardians; grants a warrant, authorizing the pastor of the parish where the parties live to publish the banns of matrimony from his pulpit on the three following Sundays; and then, if no person appears to forbid the banns, to join the parties in marriage.

It is customary for persons of distinction, who are upon the point of marriage, to invite all the officers of the court to make the inquiries at their houses, which is seldom refused, as they are sure of a splendid entertainment, and a present of ten or twenty crowns; and the clerk on these occasions has two crowns for his trouble: but at the castle, where the court is usually held, he has but one, and the court no gratuity.

The fifth is the chamber of orphans, which consists of the vice-president of the grand council, three of the company's servants, and three burghers. Orphans of fortune cannot marry at the Cape without the consent of this chamber, till they are twenty-five years of age.

The sixth is the ecclesiastical college for the reformed churches at the Cape, which are three in number, and for the proper application of the money given for the use of the poor. It consists of the three pastors, the two elders of each church, and twelve overseers of the poor, each parish having four.

This council is so careful in the application of the charitable collections, that there is not a beggar to be seen in all the settlement. The surplus of these collections is either put out to interest, or applied to the repairs of the churches, or the maintenance of the schools at the Cape.

In each of the colonies at the Cape is a court of common council, consisting of a certain number of the burghers. In the Cape town this council proposes matters in favour of the burghers to the grand council, and collects the taxes. In the colonies they hear and determine all causes relating to debts and trespasses not exceeding a hundred and fifty florins, and also try and punish most crimes committed within their jurisdiction, and all crimes committed by the slaves.

The eighth are the boards of militia, one of which is for the Cape towns, and the other for the colonies.

The company's immediate servants at the Cape are about six hundred in number; but they are not all lodged in

in the castle; many petty officers and a great number of the common servants living in several buildings belonging to the company in the town.

The company's servants at the Cape are divided into two classes, called the qualified and the unqualified. The qualified are all the officers in the administration, and the clerks under them: the unqualified are the soldiers, artificers, and common servants. We shall here give a particular account of the salaries of the former.

The governor is allowed by the company three thousand two hundred and fifty-five florins a year in salary, and board wages; besides which he is allowed monthly one thousand five hundred pounds of rice, thirty bushels of pulse, or fine white rice, three hundred and sixty pounds of fine barley-flour, twenty pounds of European salt beef and pork, as much mutton as he pleases, one aum of African wine, two gallons of brandy, four of Canary, twenty-three of strong ship-beer, or Brunswick mum, twenty-five pounds of fresh butter, fifteen pounds of white wax candles, ten pounds of tallow candles, six pounds of spices, a gallon of salad oil, and whatever he pleases for the use of his household, which the company's stores can furnish, twenty-five per cent. cheaper than any body else. He has likewise a yearly allowance of five hundred florins for entertaining the commanders and other officers of the Dutch India ships with a grand dinner in their return to Europe; and yet he provides for them entirely out of the company's cattle, stores, and gardens.

The chief merchant, the fiscal intendant, the captain of the garrison, the three pastors of the colonies, and the store-keeper, have each one thousand six hundred and twenty-seven florins per annum in salary and board-wages.

The lieutenant of the garrison has a thousand and five florins per annum in salary and board-wages.

The ensign of the garrison, and twelve persons called under-merchants, have seven hundred and eight florins per annum each.

The book-keepers, and officers who attend the sick, thirteen persons, each five hundred and thirteen florins a year.

Twenty assistant clerks have three hundred and fifty-four florins a year each.

We have now given a very full and circumstantial account of the Cape of Good Hope, and of the Hottentots, and shall conclude with the character given of this fine settlement by the ingenious author of Lord Anson's Voyage round the world, which may serve both as a summary and confirmation of what has been already said of that delightful country. "The Cape of Good Hope," says he, "is situated in a temperate climate, where the excesses of heat and cold are rarely known; and the Dutch inhabitants, who are numerous, and who here retain their native industry, have stocked it with prodigious plenty of all sorts of fruits and provisions; most of which, either from the equality of the seasons, or the peculiarity of the soil, are more delicious in their kind than can be met with elsewhere: so that by these, and by the excellent water which abounds there, this settlement is the best provided of any in the known world, for the refreshment of seamen after long voyages, and by its extraordinary accommodations, the healthiness of its air, and the picturesque appearance of the country, the whole enlivened too by the addition of a civilized colony, was not disgraced on a comparison with the vallies of Juan Fernandes, and the lawns of Tinian."

SECTION XIX.

Of Caffraria Proper, and particularly that Part of it called Terra de Natal, containing a concise Account of the Country and of its inhabitants the Caffres.

THE northern part of Caffraria, distinguished by the name of Caffraria Proper, is in a manner entirely unknown; no European traveller has proceeded through it, and described its bounds, its produce, its natural curiosities, and the manners of its inhabitants. The little

we know of it is confined to the eastern part, which has obtained the name of Terra de Natal.

The country of Natal, which was thus called from its being discovered by the Portuguese on the day of our Saviour's nativity, is situated between the thirtieth and thirty-third degrees of north latitude, and is inhabited by the Caffres, who are a very different people from the Hottentots. This country extends to the Indian sea on the east, but how far it runs to the westward is yet unknown.

That part of the country which lies towards the sea is plain and woody; but within land it is diversified with many hills, intermixed with pleasant vallies, and large plains chequered with natural groves and meadows. There is no want of water, for every hill affords little brooks, which gliding down, some of them, after several turnings and windings, meet by degrees, and form the river Natal, which discharges itself into the eastern ocean in about the thirtieth degree of south latitude. This is the principal river of the country; though there are other streams which bend their courses northerly.

The woods are composed of several sorts of trees, many of which are tall and large; these are very good timber fit for any use. The meadows are covered with grass, and a variety of herbs and flowers.

The land-animals of this country are elephants, which feed together in great troops, a thousand or fifteen hundred being sometimes seen in the mornings and evenings in the meadows; but in the heat of the day they retire into the woods.

Here are also buffaloes, cows, deer, hogs, rabbits, lions, and tygers.

Here are fowls of various sorts, as ducks and teal, both tame and wild, plenty of cocks and hens, a large wild fowl as big as a peacock, adorned with many beautiful feathers, and abundance of wild birds, of which we have no other account, than that they are wholly unknown to us.

The sea and rivers abound with many sorts of fish, yet the natives seldom endeavour to catch them; but frequently take turtle when they come ashore at night to lay their eggs. They are said also to use a very odd way of catching turtle in the sea, by taking a living remora, or sucking-fish, and fastening a string to the head and another to the tail; they then let it down into the water among the half-grown or young turtle; and when they find that it has fastened itself to the back of them, which it will soon do, they draw him and the turtle up together.

The natives, who are of a middle stature, are well proportioned; their skins are black, and their hair woolly; their noses are neither flat nor high, but well proportioned; their teeth are white; their aspect is in general graceful, and, like the Hottentots, they are swift of foot.

The natives commonly wear only a square piece of cloth, made of silk grass, in the form of a short apron; at the upper end it has two straps to tie round their waist, and the lower end is fringed, and hangs down to their knees. They are said to have caps made of tallow about nine or ten inches high. These they are a great while in making; for the tallow must be very pure before it is fit for this use; besides, they lay on but a little at a time, mixing it among the hair, so that it never afterwards comes off their heads.

When they go a hunting, which is but seldom, they pare off three or four inches from the top of their caps; but the day after their return begin to build it up again, and this they daily practise till it is of the fashionable height. It would be a most ridiculous thing for a man here to be seen without this cap of tallow; but boys are not suffered to wear any before they arrive at maturity. The men make themselves very fine with feathers stuck thick into these caps; for this purpose they use only the long feathers of a cock's tail. They also wear a piece of a cow's hide made like a tail, reaching down from the waist to the ground. This piece of hide is about six inches broad, and each side of it adorned with little iron rings of their own making. The women have only short petticoats, which reach from the waist to the knee; but when

when it rains they cover their bodies with a cow's hide, thrown over their shoulders like a blanket.

Their chief employment is husbandry. They have many cows, which they carefully look after, and every man knows his own, though they all run promiscuously in the meadows. They have also Guinea corn, of which they make their bread, and a small sort of grain no bigger than mustard-seed, of which they make strong drink; and they fence in their fields to keep out their cattle. The people also drink milk, but generally prefer it when four. Their common subsistence consists of beef, ducks, and hens eggs.

No arts or separate trades are professed among them, but every one makes for himself whatever he wants. The men build their own houses, cultivate the land, and look after their cattle; while the women milk the cows, dress the provisions, and manage every thing within doors. Their houses are neither large nor well furnished; but are made so close, and are so well thatched, as to keep out the wind and rain.

They live together in small villages, in which the oldest man governs the rest. They are extraordinary just and civil to strangers, and have a king who governs the country.

Every man may have as many wives as he can purchase or maintain; and, as they have no money in the country, they buy them of the woman's father, brother, or nearest male relation, by giving cattle in exchange for wives.

The Caffres traffic with the rovers of the Red Sea, who bring them manufactures of silk for elephants teeth.

These manufactures the Caffres exchange for European commodities, particularly for tar, anchors, and cordage, which they exchange again with the rovers of the Red Sea; and such silks as they do not sell to the Europeans who touch at Natal, they dispose of to the inhabitants of Monomotapa.

Captain Vander Schelling, whom we have already mentioned in treating of the Hottentots, found an Englishman at Terra de Natal, who had deserted his ship, and settled among the Caffres, where he married two Caffre wives, by whom he had several children; he was dressed like a Caffre, and lived like them. He shewed the captain several piles of elephants teeth and some rooms of silk manufactures, intending to take the opportunity of embarking with those commodities for the Cape, and of abandoning his settlement, wives, and children: but the king of the country having notice of his design, sent for him, and reproached him with his intended treachery and ingratitude to a people who had received and cherished him after so generous a manner, representing the miserable condition to which his family would be reduced if he abandoned it, since he would take no care of it; and, in short, admonished him with such warmth on the affection and tenderness he owed to his wives and children, and the cruelty of deserting them, that being unable to resist the eloquence of this royal Caffre, he fell at the king's feet, and gave up his design. This he himself related to the captain, one of whose men he afterwards prevailed upon to desert the ship, and settle with him among the Caffres.

C H A P. VIII.

Of the inland Empires of MONOMOTAPA, and MONOMUGI.

S E C T. I.

The Situation, Extent, Climate, and Produce of Monomotapa; with the Persons, Dresses, and Food of the Natives.

THE inland country of Monomotapa is bounded by the maritime kingdom of Sofala on the east; the river Spiritu Sancto on the south; the mountains of Caffraria on the west; and the river Cuama on the north, which parts it from Monomugi. It is situated between the forty-first and fifty-sixth degree of east longitude, and between the fourteenth and twenty-fifth degree of south latitude; and is six hundred and seventy miles from north to south, and six hundred and fifteen from east to west.

The climate of Monomotapa is said to be temperate, though the far greater part of it lies within the southern tropic. The air is clear and healthy, the soil fertile, and so well watered by several fine rivers as to abound with pasture grounds, on which are bred a prodigious multitude of cattle, especially of the larger sort, on which the inhabitants set a higher value than on their gold. Their ground produces plenty of rice, millet, and other grain; but no wheat. They have a variety of excellent fruit-trees, and plenty of sugar-canes, which grow here without any culture. Their forests swarm with wild beasts, and various kinds of game; and their rivers, of which they have a great number, abound not only with fish, but with gold washed down from the mountains. They have neither horses nor any other beasts of burthen, except vast herds of elephants, which are mostly wild, and several thousands of them are annually destroyed for the sake of their teeth, which the natives sell to the Portuguese. They have a kind of flag of an extraordinary size and swiftness, and ostriches that are extremely large.

The natives are black, with woolly hair; but are well shaped, robust, swift of foot, and healthy. They delight

much in war, which they prefer to traffic; and the people of the lower class are extremely expert at diving, their chief business being to fetch sand or mud from the bottom of rivers, ponds, and lakes, in order to obtain the gold that is mixed with it, and which they exchange with the Portuguese for cotton and other cloths, and a variety of other merchandizes and trinkets.

The Monomotapas go naked almost as low as the waist; but from thence downwards are covered with a piece of cloth of various colours, and dress more or less richly, according to their rank and circumstances: the cloth worn by the common people is dyed cotton; but persons of quality usually wear India silks, or cotton embroidered with gold, over which they have generally the skin of a lion, or some other wild beast, with a tail hanging behind, and trailing on the ground.

Their chief food is the flesh of oxen and elephants, salted and dried fish, and a great variety of fruits. Among the last is one called calaema, which is shaped like an apple, is very sweet, and of a bright violet colour; but is so pernicious in its effects, when eaten in too great a quantity, that it never fails of causing a violent dysentery and bloody-flux. Their bread is made of rice or millet baked in thin cakes, and their drink four-milk or water; but the rich have palm-wine, and several kinds of fruit. Persons of wealth have their liquors commonly mixed with manna, ambergrise, musk, and other perfumes, of which they are extremely fond, and use them both in their meat and drink and in their apartments. All the flambeaux burnt before the emperor are said to be perfumed in the same manner.

The men are allowed to marry as many wives as they please, or as they can maintain; but the first is always considered as the chief and mistress, and her children as the father's heirs; while the rest are only deemed as servants.

S E C T. II.

Of the Splendor in which the Emperor appears, and his Retinue when he goes abroad. The manner in which he treats the Princes who are his Vassals. Of his chief Wives, and their Employments.

THE emperor of Monomotapa is said to live in great state, and to have a considerable number of princes subject or tributary to him. Authors observe, that he neither allows himself nor any of his wives to wear any clothes that are manufactured out of his own dominions, for fear they should have some poison or charm concealed in them. His usual dress is a kind of long vest, which falls down to his knees, then crossing between his legs, is tucked up under his girdle. He also wears a brocaded mantle on his shoulders; his neck is adorned with a magnificent collar that falls below his breast, and is enriched with diamonds, rubies, emeralds, and other precious stones. Of the same rich materials is a band which encompasses his turban, and on his legs are buskins richly wrought and embroidered with gold and pearls.

Whenever he goes abroad he is either carried in a palanquin, or mounted on an elephant. His palanquin is borne by four persons of quality, and over it is a magnificent canopy richly embroidered and bespangled with pearls and precious stones. If the weather happens to be cloudy, or misty, four perfumed wax lights are carried before him. On these occasions, besides his other regalia, he affects to wear hanging at his side a small spade with an ivory handle, and an arrow in each hand. These he calls the ensigns of his royalty. The spade is said to be the emblem of industry, intimating that his subjects ought to apply themselves to the cultivation of their lands, lest by neglecting it they should be reduced to indigence, and thereby pilfer and steal; on which account one of the arrows in his hand shews his power to punish crimes, and by the other he declares himself the protector and defender of his people.

On his going abroad in this public manner, whether to war or for diversion, or to visit his dominions, his subjects, who pay him the most profound homage and respect, never fail of appearing in crowds to wish him all imaginable success, and at proper distances on the road through which he passes, sacrifice a deer or some other victim. Over this he rides, and his augurs, who always assist on such occasions, carefully observe the motions of the liver, heart, &c. of the dying creature; and from thence proclaim his enterprise or journey successful or otherwise. If the former, the people fill the air with shouts and acclamations; and if the latter, with doleful sounds: but these monarchs will seldom proceed farther on their journey or design when those soothsayers predict its being unsuccessful.

The emperor is served at table upon the knee. He is commonly attended at such times by a great number of officers, who keep a most profound silence. The plates, dishes, and bowls belonging to his table, are said to be a kind of porcelain curiously wrought with sprigs of gold.

As these sovereigns constantly keep a numerous standing army, they are the less liable to be disturbed either by the revolt of the many tributary princes, or by an invasion of the neighbouring nations. The emperor, as a farther security, also obliges his vassals and tributaries to send their sons in order to be educated in his court, where they are taught to acknowledge his authority, and are kept as hostages of the fidelity of their parents. To this double policy he adds a third, which is once a year sending ambassadors to all the grandees, who are vassals to the crown, to give them what is stiled the new fire. No sooner do these ambassadors arrive at the court of a vassal, than they order him, in the emperor's name, to put out his fire, on pain of being declared a rebel; which being complied with, he comes and lights it afresh at the fire brought by the ambassadors for that purpose: and should any vassal or tributary refuse to conform to this order, war would be immediately declared against him.

As the emperors of Monomotapa are thus careful to keep all their vassals within due obedience, so they are said to be no less solicitous to preserve the affections of their subjects by acts of benignity. The only tribute they exact from them is a small and inconsiderable free gift, when they apply to them for justice, or some other favour; this being esteemed a mark of respect due from an inferior whenever he approaches a superior. This custom is also observed by the merchants, who at their fairs, or other places of sale, commonly make the sovereign upon the throne a present of some of their wares, not by compulsion, but of their own accord; and if any neglect paying him this small homage, their only punishment is their not being permitted to appear before him, which is esteemed a great mortification and mark of contempt.

The emperor is said to have a thousand wives, and all of them the daughters of some of his vassal princes; but the first alone enjoys the title and honours of an empress or queen. Among these nine immediately take place after the empress, and enjoy some considerable employment at court. The first of them is stiled mazarira, or mother of the Portuguese, she being their advocate with his majesty. The next is the inahanda, who performs the same office in favour of the Moors. The other seven have likewise their respective titles and employments, and all of them their several revenues, which enable them to live in great state; and as soon as one of them dies, she in the next rank succeeds to her title, post, and income.

The empress, and as many of his other wives as the emperor invites, accompany him into the country to assist at the gathering in his harvest; and if he be hindered by war, or otherwise, the empress takes the whole care of it upon herself, and assigns to the other wives their several tasks. These are to overlook a certain number of the soldiers, or other subjects employed in that work, who are obliged to pay the emperor the service of seven days in thirty, and to bring their own provisions with them; though when he is present he commonly supplies them with oxen, sheep, and other eatables.

The emperor is always accompanied by a numerous band of musicians, jesters, and buffoons, each under their own captain or master of the revels. During the evening, and even for the whole night, he is sometimes entertained with vocal and instrumental music, or with the jests and buffooneries of those who endeavour to divert him.

S E C T. III.

Of the principal Officers of the Emperor's Court: the Manner in which Justice is administered: the Religion of the People; and a concise Description of the Metropolis of Monomotapa.

THE principal officers in his court are the ningame-sha, or governor of the kingdom, who is a kind of prime-minister; the mokomasha, or captain-general; the ambuya, or lord high-steward, who, among other privileges, has that of naming a new empress when the old one dies; but she must be either one of the sisters, or near relations of the emperor; the inahantore, or captain of the band of musicians, who has a great number of them under him, and is himself a great lord; the nurakao, or captain of the van-guard; and the bukurumo, which signifies the king's right hand. All these are stiled lords, as are also the two chief cooks belonging to his majesty, who are generally his relations; and the under cooks are likewise men of quality; but none of these must be above twenty years old; for when they have arrived at that age they are preferred to greater posts.

All law-suits may be brought before the emperor by appeal, and the former judgments be either confirmed or annulled by his authority. He has no prisoners in his dominions, because every trial is summarily determined according to the evidence given by the witnesses, and every crime is punished immediately after conviction. If the complaint be of such a nature that it cannot be immediately proved, and there be any danger of the person accused

accused making his escape, he is ordered to be tied to a tree, and a guard is set over him till he is either acquitted or condemned; and if the latter, the sentence is immediately executed in the open fields.

Most of the inhabitants are idolaters. They call the Supreme Being Maziri, or Atuo, and believe him to be the creator of the world. Their principal festivals are on the first day of the new moon, and the anniversary of their emperor's birth. They pay great honours to a virgin they call Peru, and have a convent in which they shut up a number of young women.

The metropolis of the empire is called Benematapa, or Banematapa, and by others Medroga. The houses are built with timber, or earth, neatly white-washed both within and without, and the roofs are large and in the form of a bell. These are more or less lofty according to the rank of the owners.

The greatest ornament of the city is the imperial palace, which is a large and spacious wooden structure with four great porticos, where the emperor's guards stand century in their turn. The out-parts are fortified with towers, and the inside is divided into several spacious rooms hung with cotton hangings of very lively colours. Some pretend that the ceilings, beams, and rafters are gilt or covered with plates of gold; that the apartments are furnished with chairs, which are painted, gilt, and enamelled; and that candlesticks of ivory hang by silver chains.

It ought not to be omitted, that the Portuguese have several forts in the country, which one of the emperors allowed them to build out of gratitude for the service they had done him in assisting him to reduce some revolted vassals to obedience. They have likewise in most towns churches and monasteries of the Dominican order. In short, they not only exchange cloth, glass, beads, and other trifles for gold, ivory, and valuable furs, but have some of the most valuable mines of gold in the empire.

SECT. IV.

A concise Account of the Empire of Monomugi.

MONOMUGI, of which very little is known, is another inland country said to be situated near the equator, and is bounded by Monomotapa on the south, and on the west by Congo; but it is so little frequented,

and so unknown to the Europeans, that it is impossible to ascertain its extent. There are several petty princes on all sides, who are either tributary or subject to this crown.

The climate is very unhealthy, and the air extremely hot; but the country abounds in gold, silver, copper, and ivory. The natives clothe themselves in silks and cottons, which they buy of strangers, and wear necklaces of transparent amber beads, brought them from Cambaya. Their monarch constantly endeavours to be at peace with the neighbouring princes, in order to keep an open trade with Mombaza, Melinda, and Quiloa, on the east, and with Congo on the west; from all which countries the black merchants resort thither for gold. The Portuguese merchants assert, that on the east side of Monomugi is a great lake, in which are many little islands inhabited by negroes, and abounding with all sorts of cattle and fowl. The country affords great quantities of palm-wine and oil, and such plenty of honey that above half of it is lost, the blacks not being able to consume it. The religion of the country is idolatry, and it does not appear that either Christianity or Mahometanism have got any footing there.

Neither the accounts of travellers nor the maps agree in the names of the kingdoms and towns of this country; nor are there any particulars known relating to these kingdoms and towns.

We shall therefore now proceed up the western coast of Africa; but here, particularly on the southern part, we find the same uncertainty; and we no sooner proceed to the north of the country of the Hottentots, than we meet with confused, ridiculous, and absurd accounts. The Portuguese writers, who about a hundred and fifty years ago described those countries, have all of them an air of romance that is extremely ill placed when treating of regions unknown; and the reader, who with impartial eye searches for truth, is surfeited with fictions, and amused with an account of nations of Amazons, and cannibals perpetually at war, whose shambles are filled with the limbs of their captives exposed publicly to sale; who, though extremely numerous, bury all their children alive, recruiting their armies with those taken in war. These are the only writers who have described Monomugi and Mataman, or Matapan, which last is represented as a desert waste, inhabited by these barbarians; at least no European nations have found it worth their while to settle colonies or even factories there.

CHAP. IX.

Of CONGO, including the Kingdoms of BENGUELA, ANGOLA, CONGO PROPER, and LOANGO.

SECT. I.

Of BENGUELA.

Its Situation, Extent, and Rivers; with a concise Account of Old Benguela.

LEAVING the desert coast of Mataman, or Matapan, and proceeding to the north, four kingdoms extend along the west coast, which are frequently included by geographers under the general name of Congo, stretching from sixteen degrees south to four degrees and a half north latitude; that is, above twelve hundred miles in length, from north to south; but they in no part reach two hundred miles from the sea within the land. This extensive country is bounded by the kingdom of Benin and Negeria on the north, by the inland unknown countries of Africa on the east, and by the Atlantic ocean on the west.

But as these kingdoms are not subject to Congo, we shall give the situation and some of the most remarkable particulars of each separately; and, as they agree in their

natural history and in the manners of the people, we shall, to avoid repetition, give these under Congo Proper.

The kingdoms we are now to describe are those of Benguela, Angola, Congo Proper, and Loango. We shall begin with the first. Benguela is bounded on the north by Angola, by the kingdom of Matapan on the south, and by the ocean on the west; the coast of this kingdom begins at Cape Ledo in the north, and extends to Cape Negro on the south; that is from nine degrees twenty minutes to sixteen degrees thirty minutes south latitude, which is about four hundred and thirty miles.

Its chief rivers, beginning at the north, are the Longo, or Moreno, the Nica, the Catonbella, the Gubororo, or St. Francisco, which runs through the middle of it, the Farfa, the Cutembo, and the great river Cuneni, all which run from east to west.

The climate is extremely bad, for strangers and the Europeans settled there are said to look as if taken out of their graves.

The

The men wear skins round their waist and beads about their neck, and are armed with darts headed with iron, and with bows and arrows.

The women wear about their necks a heavy collar of copper, and have little copper bracelets round their arms reaching to their elbows; about their waist they have a kind of cloth made of the bark of the insandie tree, and on their legs they have copper rings.

The capital of the kingdom, named Old Benguela, is situated in ten degrees thirty minutes south latitude, and gives its name to a province that extends thirty miles along the coast. In this city the Portuguese have built a fort, encompassed with palisadoes and a ditch: the whole is surrounded with houses, and shaded with orange, lemon, bannana, and other trees. The bay of Benguela lies to the south of the town, and is about two leagues broad at the entrance; but before the town lies a sand-bank, which makes it necessary for ships to cast anchor at the distance of about a league from it.

About fifteen leagues to the south of Old Benguela is the town of Manikongo, which is large, and situated at the foot of a hill; it is very populous, and is well supplied with oxen, hogs, and other beasts for food. The Portuguese have a warehouse there.

SECT. II.

Of ANGOLA.

Its Situation, Rivers, and some Circumstances relating to the Manners of the People, particularly with respect to their Language, Trade, and Method of making War: with a concise Description of Loando, its Capital.

THOUGH this country is called by the Europeans Angola, among the natives it has the name of Dombo. This kingdom is bounded on the north by Congo Proper, on the east by Malemba, or Majemba, on the south by Benguela, and on the west by the ocean. The country is watered by several rivers, the most considerable of which is the Dande and the Coanza. The soil is fertile; it produces Indian corn, beans, oranges, lemons, and several other fruits; and is rich in mines of silver, copper, and other metals.

The inhabitants resemble those of Congo, which we shall particularly describe. They are, however, in general very lazy; and, though they have plenty of provisions, are sonder of dog's flesh than of any other meat, and therefore fatten them and sell their flesh in the shambles.

The people are divided into four classes, the first of which are noblemen; the second are stiled children of the dominion, these are natives, and for the most part artificers and husbandmen; the third are the slaves of the several lords, who are considered as a part of their property; and the fourth are the slaves taken in war.

They manure their ground by casting up the earth into a ridge, leaving a furrow on either side, into which, when the rivers are swelled by the rain which flows from the mountains, they cut their banks and let in the water, which having remained there for some time; they let it out into their canals, close up the banks, and soon after the earth becomes proper for receiving their seed, which soon grows up, and is fit to be reaped in three months time.

Polygamy prevails here, and the first wife is superior to the rest. While a child has no teeth, the woman keeps from her husband; but as soon as these appear, all the friends and acquaintance of both sexes carry the infant in their arms from house to house, playing and singing, to procure some gift for it, and are seldom or never put off with a denial. The husbands stay at home, and employ themselves in spinning and weaving cotton; while the women buy, sell, and perform the business which is generally done by men in other countries, and they are so jealous of their husbands, that if they observe them speak to any other woman, they are presently in a flame, and make the place ring with their clamour.

When any person dies, they wash the corpse, and winding it up, comb out the hair, and put on new cloaths: they then carry it to the grave, which is made like a vault, where it is set upon a seat made of earth, with many glass beads, and trifles about it. The

wealthy sprinkle blood upon the earth, and pour out wine, which is said to be done in remembrance of the deceased.

The language of Angola differs from that of Congo only in the pronunciation; but they are not acquainted with the use of characters for writing.

The trade of the Portuguese and other Europeans in Angola, consists in purchasing slaves. These are bought above an hundred and fifty, or two hundred miles up the country, and from thence sent down to the coast. All sorts of commodities are imported thither, particularly cloth, kerseys, ticking, Silesia and other linen, gold and silver lace, seamen's knives, linseed oil, all sorts of spices, brandy, white sugar, Turkey carpets, coloured yarn, sewing silk, needles, pins, beads, large fish hooks, Canary wine, and horse tails, which are much esteemed in Angola.

The king of Angola acknowledges no kind of subjection to the king of Congo, though the country was formerly subject to him; for about the middle of the sixteenth century, one of the nobles named Angola, by the assistance of the Portuguese, made war upon the rest of the nobility, and subdued them, till they all became his tributaries.

The military discipline of the people of Angola and Congo is nearly the same; for both of them usually fight on foot, and divide their army into several troops, forming themselves according to the ground, and displaying their ensigns and banners. The motions of their troops are regulated by the captain-general, who placing himself in the center of the army, by the sound of instruments gives his orders whether to advance or retire, turn to the right, or left, join battle, or perform any other warlike action.

They chiefly make use of three sorts of martial music. The first is a kind of drum, on which they beat with ivory sticks. The second is shaped like a bell reversed, and made of thin plates of iron; upon these they strike with wooden sticks. The third sort are elephants teeth hollowed, and blown at a hole made in the side, the sound resembling that of a horn. These several instruments are of different sizes, the larger are for the use of the captain-general, and the smaller for the inferior officers; so that when they hear the general's drum, horn, or bell, they answer in the same note, to signify that they understand his pleasure.

The commanders, on their march, wear square hats or bonnets, adorned with the feathers of ostriches, peacocks, &c. The upper part of their bodies is naked, only they hang over their shoulders iron chains, with very large links. They have linnen drawers, and a cloth which hangs down to their heels; but they occasionally tuck it up under their girdle, to which is fastened several bells, and on their legs they wear buskins.

Their arms are the bow and arrow, sword, dagger, and shield. The common soldiers, who go naked from the waist upwards, use bows and daggers, with hafts like knives; those they stick in their girdle. Their bows are three feet long, with strings made of the bark of trees; the arrows, which are of the same length, are not so thick as a man's finger, and have iron heads; they also use broad swords, musquets, and pistols, which they buy of the Portuguese.

They advance to war with beat of drum, and the sound of horns, and having discharged a flight of arrows, dexterously wheel about, and leap from place to place to avoid the arrows of the enemy. There are commonly some sturdy youths in the van, who with the ringing of the bells that hang at their girdles encourage the rest. After the first bodies have fought till they are weary, upon the sound of a horn they retreat, and others supply their places, till one side proves victorious.

The people fly as soon as their general is slain, and are never to be rallied. The king never goes to war in person; the strength of his army consists entirely in the infantry, he having few or no horses, and therefore the commanders are frequently carried on the shoulders of their slaves.

The chief town of Angola, and one of the most considerable belonging to the Portuguese settlements on this side of Africa, is named St. Paul de Loando; it is situated

ated on the isle of Loando, which is twelve miles in length, and three quarters of a mile in breadth, and stands in eight degrees forty-five minutes south latitude. The town is large and handsome, considering the country, and contains about three thousand houses built of stone, and covered with tiles; besides a vast number of the huts of the negroes made of straw and earth. It has a good harbour, defended by a fort, and is a bishop's see. The jesuits have a college here, and there are several other religious houses; but they have no fresh water.

The Portuguese, however, do not seem to be so much masters of the coast of Angola as they are of Congo Proper; for both the English and Dutch trade thither with the natives, and annually purchase a great number of slaves, which they carry to America.

SECT. III.

Of CONGO PROPER.

Its Situation, Climate, Mountains and Minerals, Marbles, and Precious Stones. Of their Harvests, Agriculture, different Sorts of Grain and Pulse; and of the Mandioca, or Maniac Root, with the Manner in which it is ground into Meal.

THIS kingdom is bounded on the north by the river Zaira; on the east by a ridge of mountains, and the kingdom of Matamba; on the south by Angola, from which it is parted by the river Dande, and on the west, by the Atlantic Ocean. It extends along the sea coast from cape Dande, to the mouth of Zaira, which is about sixty leagues; but is said to extend to a greater length to the eastward, though its limits on that side are not determined.

The climate of Congo is said to be extremely temperate, considering its being situated very near the equator. The winter begins in March, when the sun enters the northern signs, and summer in September, when the sun enters the southern signs, and in this season it never rains; but during five months of their winter, that is, April, May, June, July, and August, they have but few fair days; the rain pouring down with prodigious force, the rivers overflow their banks, and lay all the low lands under water.

The winds in winter through all these regions blow from north to west, and from north to north-east, driving the clouds towards the mountains with great violence, where being gathered and compressed, they are seen on the tops of these eminencies, and soon after discharge themselves in showers. During their summer, the winds blow from the south to the south-east, and as they clear the southern skies, drive the rain into the northern regions. These winds cool the air, the heat of which would otherwise be insupportable. No snow falls in these countries, nor is any to be seen on the tops of the mountains, except towards the Cape of Good Hope, and some other hills, called by the Portuguese, the Snowy Mountains.

Copper is found in many parts of Congo, especially near the city of Pemba, where that metal has so deep a tincture of yellow, that it has been mistaken for gold. There are also mines of silver and iron.

The mountains of Congo in many places have quarries of excellent stone of various kinds, from whence whole columns, with their capitals and bases, may be dug of a prodigious size. There are even said to be whole mountains of porphyry, jasper, and marble of various colours, resembling those which at Rome are called marbles of Numidia, Africa, and Ethiopia. There is also a stone speckled with grains, or streaks, some of which contain beautiful hyacinths; for the streaks which are dispersed like veins through the body of the stone may be plucked out, like the kernels of a pomegranate, when they fall into grains and little pieces of perfect hyacinth. Beautiful columns may be formed of the whole mass, which is very sparkling. There are other stones, which seem inlaid with copper and other metals; these are very beautiful, and take a fine polish.

There are every year two harvests in the kingdom of Congo; for they begin to sow in January, and reap in April: the second seed-time is in September, and they reap what is then sowed, in December. In cultivating the earth, they make use of neither plough nor spade. The clouds no sooner begin to afford the least moisture, than the women set fire to the herbs and roots, and after the first heavy shower has fallen, proceed to turn up the ground with a slight hoe, which is fixed to a handle about two spans long; with this they cut into the earth with one hand, and with the other scatter the seed, which they carry in a bag by their sides. While they are employed in this exercise, they are generally obliged to carry their children upon their backs in swathing rolls, to prevent their being hurt by the number of insects that upon this occasion come out of the earth. They even do the same when they carry burthens.

As to their grain, here is a sort which the inhabitants call luco, that nearly resembles mustard-seed; but it is somewhat bigger. It is ground with hand-mills, yields a very white meal, and makes fine, well tasted bread, not at all inferior to that made of wheat. There is also a kind of millet, called the corn of Congo, and another sort called Portuguese corn. They have likewise maize; but they give it to their hogs, and they are not fond of rice, of which they have great plenty.

They have various sorts of pulse for the most part unknown in Europe, among which is a sort not unlike rice; it grows upon a shrub, and will last two or three years, yielding fruit every six months in great abundance.

The oluvo may be preserved many years; it has a triangular ear, and its grain, which resembles millet, is red and wholesome.

Among many other sorts of pulse are the mandois; which grow three or four together like vetches; but under ground, and are about the thickness of an ordinary olive; from these they extract milk like that drawn from almonds. There is another sort of ground pulse, called incumbe, which is of the size and shape of a musquet ball, and is very wholesome and well tasted.

According to Dapper, they make bread of the root of what the natives call mandioca, or maniac root; reduced to meal; this plant is of various sorts, which differ in the roots, colour, and quality. The leaves resemble those of the oak, and are of a deep green, with many veins and prickles. The stem shoots upright ten or twelve feet high, spreading into many branches; but the wood is weak, like that of the willow, the blossom small, and the seed like Palma Christi, but of no value. When they cultivate this plant, they dig up the earth, beat it small, and throw it up into heaps, then lopping off twigs, or taking slips about a foot long, and an inch thick, set two or three in each heap, with the ends sticking out four or five inches above the earth. These instantly take root, and in about a twelve month's time, shoot up to the height of above twelve feet, with many branches, and a body as thick as a man's thigh. To make the root grow large, they keep the ground clean by weeding it, and when it is come to its perfect maturity, cut the stem close to the earth. The root being afterwards dug up, and the outside taken off, they reduce it to flour, by grinding it in a mill made like the wheel of a waggon. The fellics of the wheel are a span broad, and the bottom covered with copper, set with sharp points in the manner of a grater, and underneath is a trough, into which the meal falls. He who holds the root to the wheel, is attended by several little boys, who bring him the roots, and there are slaves to take the ground meal out of the trough, and dry it in copper pans over the fire. Many houses are built for this work, that are above a hundred feet long, and thirty or forty broad, with ten furnaces on each side. Every husbandman may make as much meal as he thinks fit, and if he has a house with twenty furnaces, he commonly employs fifty or sixty slaves in weeding, hoeing, grinding and drying.

Garden plants and roots grow here with little labour, particularly cabbages; but these are more open than with us, colliflowers, spinage, purslain, sage, hyssop, thyme, sweet-majoram, coriander-seed, turnips, potatoes,

toes, carrots, radishes, and many others, besides several unknown in Europe.

SECT. IV.

Of the Timber and Fruit Trees of Congo, and the neighbouring Countries, particularly the Ensada, and Mirrone-Tree, the Mofuma Cotton-trees, the Maginette, and the Mignamigna. Of the Beasts, with a particular Description of the Dante, and the Nfessi. Of the Birds, Reptiles, and Fishes.

THERE are trees here of an amazing size, the chief of which is called by the natives ensada, and commonly spring up with one thick body to a great height. At the top they shoot forth many branches, from which descend small strings of a yellowish colour, which on their reaching the ground, take root, and spring up again like new plants, and in a little time encrease to a large bulk, from whence fall new pendulums, which taking root again, spring up as before; so that sometimes a single tree will extend its boughs above a thousand paces, forming a wood large enough for several thousand men to shelter themselves under the branches, which grow so very close, that the sun-beams cannot penetrate them. The leaves of the young boughs resemble those of the quince-tree, they being of a whitish green, and woolly. The fruit, which is red both within and without, grows between the leaves of the young branches, like a common fig. Under its outermost bark, they find something like a thread or yarn, which being beaten, cleansed, and drawn out in length, the common people make into a kind of cloth. This and the following are evidently species of the Banyan-tree already described, in treating of Indostan.

The mirrone nearly resembles the former; for the boughs also send down abundance of roots to the ground; the leaves are like those of the orange-tree, and it is generally planted near the dwellings of the inhabitants, who pay to it a kind of religious veneration.

By the river Zaira grows the mofuma-tree, of which the natives make canoes. The wood is so extremely light, that it will not sink tho' it be full of water. On these trees grow silk-cotton, which by sea-faring people is used instead of feathers. Cotton also grows wild.

Their fruits growing on shrubs are ananas, anones, bananas, aroldses, pompons, melons, cucumbers, &c.

Among the fruit trees are citrons, lemons, and oranges. There is here a fruit tree which bears the name of the count; the fruit resembles the giant-pear, its seed is like a bean, and its juice is exceeding pleasant.

The cola fruit is as big as a pine apple, and incloses other fruit like chestnuts within its husk. This fruit, besides its other qualities, is esteemed a sovereign remedy in all diseases of the liver.

The guajavas have some resemblance to pears; they have short stalks, are yellow without, and of a carnation colour within; they have a delicious taste; but are of so cold a nature as to be unwholesome.

The granate plum resembles the guajava; but is smaller, has a pleasing sharp taste, and is very wholesome.

The maginette is a grain resembling pepper, but is larger, and grows in bunches; within these grains are seeds, like those of a pomegranate, which, on being taken out, appear of a purple colour; but, on being dried in the sun, become black, and have a biting taste like pepper. There also grows a tree three or four feet high, with small and narrow leaves, the fruit of which resembles the coriander; it first appearing in green knots, afterwards in blossoms, and lastly in a kind of small grain. These berries, when grown ripe and dried in the sun, turn black and hard, and differ but little in taste from East India pepper, only they are not so hot.

There are here also several kinds of palm, date, and cocoa trees; there are likewise many trees that have medicinal virtues; but the most surprising of them all is the mignamigna, which is said to produce poison in one part, and its antidote in another; for if any person be poisoned, either by the wood or by the fruit, which resembles a

small lemon, he will then be cured by the leaves; and if he is poisoned by the leaves, he must then have recourse either to the fruit or the wood.

Among the animals the dante seems peculiar to this country. It is shaped and coloured much like an ox, though not so large; its horns are like those of a he-goat, but are blackish, very bright and shining, and the natives form them into a great variety of very pretty baubles. They make use of the raw hide dried to cover their shields, it being so tough that no arrow or dart can go through it. It is exceeding swift of foot, and when wounded will follow the scent or smoke of the gun-powder with such fury, that the hunters have no other way to avoid it, than by climbing a tree with all possible speed; and upon such occasions they always carry rope-ladders with them, which they fasten to some branch before they venture to fire. The wounded dante, finding his enemies out of his reach, stays at the foot of the tree for them, and flirs not from it till a second, or perhaps a third shot has laid him dead. Their flesh is esteemed delicate food, and both the natives and the wild beasts make continual war upon them; but nature has taught them to guard against the latter; they commonly go in large droves of seldom less than a hundred, which, on their being attacked, dispose themselves into a ring, with their horns outward, with which they defend themselves with surprising vigour and agility. They are of different colours like our cows, some black, others grey, and others brown.

The nfissi is of the bigness of a cat; it is of an ash colour, and has two small horns on its head. This is said to be the most fearful creature that lives, it being ever in motion, and starting or running at the least noise or breath of air. Even when it is drinking, it swallows a single gulp, then runs away, as if pursued, and with the same fear returns, till it has quenched its thirst. It does the same when browsing on the grass, at every blade it crops. Its flesh has an exquisite taste, and the natives prefer its skin to that of any other creature, to make strings for their bows.

There are here also the elephant and the rhinoceros, with red buffaloes, zebras, elks, lions, tygers, leopards, bears, wild boars, wolves, foxes, very large wild cats, catamountains, civet cats, apes, baboons, and the orang outang, which is of a middle species between the human and the baboon. These are also found in the East Indies, where we have given a particular account of them.

There are also here cows, sheep, goats of several kinds, hogs, fallow deer, roe-bucks, hares, and rabbits.

These and the neighbouring kingdoms afford a vast variety of both land and sea fowl. Among the former are plenty of ostriches of a surprising size. Their feathers, mixed with those of the peacock, which are here no less numerous, and exceeding beautiful, are used as ensigns and standards, and made into very splendid umbrellas. The king of Angola, we are told, keeps vast numbers of peacocks in a wood surrounded with high walls, and suffers none in his dominions to breed or have any of them, because he uses their feathers in his royal ensigns.

Turkish geese, hens, and ducks, both wild and tame, are also here in vast plenty; and pheasants are so numerous and familiar, that boys take them alive in their traps. The same may be said of the prodigious quantity of wood-cocks, pigeons, doves, and other smaller birds, which are common in all these countries.

They have a great variety of parrots, distinguished by their different sizes and colours, particularly a small sort not much bigger than a sparrow, but of a fine shape and the most delightful colours.

But the most esteemed are those distinguished by the name of birds of music. These are something larger than the Canary bird, and of different colours, some being all over red, others green, with only the feet and bill black; some are all white, others grey, dun, or black; these last have the sweetest note, and seem to talk in their singing.

In some places the pools are covered with white herons. There is also a sort of fowl like a crane, with the bill and feet red, and its feathers for the most part red and white; but some are of a dark grey. Birds of prey, as eagles,

eagles, vultures, falcons of various sorts, sparrow hawks, and others of the like nature, are here likewise very numerous.

With respect to reptiles, the country is infested with a variety of serpents, some of which the Portuguese priests have represented as of so incredible a size, as to swallow a sheep whole, or even a stag with its horns. There are rattle snakes, vipers, tree-serpents, and many reptiles of other kinds; and the houses are infested with scorpions.

Fish, as in other maritime countries, are here also in great plenty and variety, both in the sea and the rivers.

SECT. V.

Of their Persons, Dress, Manners, and Customs. Their Entertainments, Music, and Dancing.

THE complexion of the original natives is generally black, though not in the same degree, some being of a deeper die than others; and since their intermixed marriages with the Portuguese, they have varied from their native hue, some to a dark brown, some to an olive, and others to a blackish red. Their hair is black and woolly, and their eyes of a fine lively black; but they have neither flat noses, nor thick lips. Their stature is mostly of the middle size; and, excepting their black complexion, they much resemble the Portuguese, though some of them are more fat and fleshy than they.

In general they behave in a friendly manner towards strangers, and are of a mild, courteous, and affable disposition, easy to be overcome by reason; yet inclined to drink to excess, especially when they can get Spanish wine and brandy. In conversation they discover great quickness of parts and understanding, and express themselves with such good sense and humour, that persons of the greatest learning take delight in hearing them. But they are, on the other hand, proud, revengeful, and much addicted to poisoning one another on the smallest provocation; but if the offender be detected, he dies without mercy; and the enquiry is so strict, that it is very difficult to escape.

Lopez observes, that the king of Congo and his courtiers were formerly clothed from the waist downwards with palm-tree cloth, fastened with girdles of the same stuff. They also hung before them, by way of ornament, the skins of small tygers, civet cats, fables, martens, and other animals, in the manner of an apron; and on their heads a cap resembling a hood. Next their skins they wore a kind of surplice which reached to their knees, and was made of very fine palm-tree cloth, and fringed round the skirts. These surplices were turned up again, and tucked upon the right shoulder. They wore yellow and red caps, so small that they scarce covered their heads. Most of them went unshod; but the king and some of the great lords wore sandals, like those of the antient Romans, made of palm-tree wood. The common people were dressed from the middle downwards in the same manner, only the cloth was coarser; but the rest of their body was naked.

The women used three kinds of aprons of different lengths, one of which reached to their heels, and was fringed round. They had also a sort of jacket, open before, that reached from their breasts to their girdle, and over their shoulders a cloak made of palm-tree cloth. Their faces were uncovered, and they had a small cap on their heads like those worn by the men. Women of inferior rank were dressed in the same manner, only their cloth was coarser; but the maid-servants, and the women of the lowest rank, had only a cloth round their waist, and all the rest of the body naked.

This was the dress of Congo before the arrival of the Portuguese; but after their conversion to the Romish faith, the great lords of the court began to follow their fashion in wearing cloaks, Spanish hats, wide jackets of scarlet silk, and leather or velvet slippers. But the common people, both men and women, retain the old habit through necessity. Women of figure also dress like the Portuguese, except their wearing no cloaks: they cover their head with a veil, over which they have a velvet cap adorned with jewels, and gold chains round their necks.

The natives chiefly live upon fruit, roots, grain, and pulse: their common drink is water, and they regale themselves with palm wine. They are fond of entertainments, and commonly celebrate their feasts in the evening, when they seat themselves in a ring upon the grass, and a large, thick, wooden platter is placed in the midst of them. The eldest person present gives to every one his share with great exactness, both as to quality and quantity, so that none have reason to complain. If any person whatsoever happens to be passing by where the guests are eating, he or she thrusts into the ring without ceremony, and has an equal share with the rest, even though he should come after the shares are allotted: in which case the carver takes some from every person's mess to make up that for the stranger. It is the same if the chance-comers are numerous; they may eat and drink as freely as if invited; and when they perceive the platter empty, they rise up and go away, without taking leave or returning thanks: nor do the people ever ask these intruders whence they come, or whether they are going.

These feasts are kept on several occasions, as on a marriage, the birth of a child, their advancement to some dignity, or the like, when every one makes his lord a present suitable to his ability, and also assists at the solemnity.

At these entertainments they sing love songs, and play upon an instrument of a very extraordinary shape; the body and neck resemble those of a lute, but the belly-part is not made of wood, but of a skin as thin as a bladder. The strings are hairs of the elephant's tail, or threads of palm-tree, reaching from the bottom of the instrument to the top of the neck, and tied to several rings placed some higher and others lower. At these rings hang thin plates of iron and silver, of different sizes and tones. When the strings are struck the rings shake, which moving the plates, the latter yield a confused kind of gingle. Those who play on this instrument tune the strings and strike them with their fingers like a harp, very skilfully, so that they make a sound agreeable enough.

Of the same kind is an instrument like a guitar, but without a head; instead of which are five small iron bows, which, when the instrument is to be tuned, are let more or less into the body of it. The strings are of palm-tree thread, and are played upon with the thumbs of each hand, while the instrument rests upon the performer's breast. Though the sound is very low, yet it is not disagreeable.

The most ingenious of their instruments, as well as that most in use, is thus described by Carli. They take a stick which they bend like a bow, and tying it, bind to it fifteen long, dry, and empty gourds, or calabashes, of different sizes to sound different notes, with each a hole at the top, and a smaller hole three fingers lower. This last hole they stop up half way, and cover that at the top with a little thin bit of board at some distance above it. They then take a cord, made of the bark of a tree, and fastening it to both ends of the instrument, hang it about their neck. To play upon it, they use two sticks, with the ends covered with a bit of rag, and striking upon the little boards, make the gourds gather wind; which being driven out of the half stopped hole, give sounds resembling those of an organ, and make an agreeable harmony, especially when three or four of them are played together.

They have also flutes and pipes, which the court musicians play upon very skilfully; the common people also use pipes with little rattles, and other instruments that form a very rude sound.

They make their drums in the following manner; they cut the trunk of a tree three quarters of an ell long or more, for when they hang them about their necks they reach almost to the ground. These they hollow within, and cover the top and bottom with the skin of a tyger, or some other beast, which makes a hideous noise when they beat it, after their manner, with the open hand.

Besides these great drums, which are used in the army, there is a smaller sort, made either of the fruit of the aliconda tree, or of a smaller piece of the trunk of a tree made hollow, with a skin over one end only: these they beat upon only with one hand.

When

When the people dance they keep good time with the music, clapping the palms of their hands together; but at court they generally move their feet in a kind of Moresco measure, with great gravity.

The chief pastimes of the Congo blacks are dancing and singing. They also play at cards, staking small shells, which are their money. In the evening, when the women are returned with their children from the fields, they light a fire in the middle of their cottages, and sitting round it on the ground, eat what they have brought; then talk till they fall backwards with sleep, and thus spend the night.

SECT. VI.

Of their Marriages; the separate Employments of the Husband and Wife; the Treatment of their Children; their Funerals and Mourning.

THE people of Congo who have embraced the religion of the Portuguese, marry after their manner; but will not be restrained from keeping as many mistresses as they can maintain. When a young man expresses his desire to marry, his parents send a present to the relations of the young woman on whom he fixes his choice, requesting their daughter as a wife for their son. With this present an earthen pot of palm wine is also sent, and before the present is received, all the wine is to be drank by the girl's parents and friends, the father and mother drinking first. After this is done the father returns an answer, and his receiving the present is considered as a proof of his compliance. The young man upon this goes immediately with his friends and relations to the house of his mistress's father, and, having received her of her parents, conducts her home, where he lives with her in order to be satisfied whether she will have children; whether she will be diligent in her daily labour, and prove very obedient: and if, in two or three years time, he finds her faulty in any of these points, he sends her back to her parents, and has the present restored; but when the fault is on his side, he can recover nothing. The woman, however, is not considered in a worse light on this account, but generally undergoes another trial soon after.

If after a man's enjoying, during two or three years, all the privileges and endearments of the nuptial commerce, he at last ventures to tie the nuptial knot, he sends to all his and his bride's relations, who never fail to come on the day appointed, dressed in the most costly ornaments they can either purchase or borrow. Every one breaks out into congratulations and good-wishes. The priest, if any can be had, (for in some parts of the kingdom they are sometimes whole years without seeing a priest) comes in and performs the ceremony; then follows the dowry, and some mutual presents, suitable to their rank.

The marriage-ceremony is quickly succeeded by a sumptuous banquet, and upon these occasions they exert all their abilities. The repast commonly lasts till after sun-set, or rather as long as there are any victuals or liquor left.

No sooner are all the provisions eaten than every one diverts himself his own way, some by singing or dancing, others by drinking, smoking, or sleeping, which generally crowns the feast; and the next rising sun sends them all home.

In case of adultery the man is obliged to give the value of a slave to the husband, and the woman to ask pardon; and if this be not done, the husband may easily obtain a divorce from the Portuguese priest.

The husband is obliged to procure an habitation, to clothe his wife and children in a manner agreeable to his rank, to prune the trees, to grub up roots, and to carry home the palm wine as often as the vessel fills. On the other hand, the woman is to find provisions for her husband and children: she accordingly works in the fields till noon, and at her return prepares the dinner. If any thing is wanted, she must either buy it out of her own money, or barter cloaths for it. The man sits alone at table, while the wife and children wait to supply him

with what he wants. When he has dined the remainder comes to them; and though they may sit down to eat it if they please, yet they generally stand from the opinion that they ought to pay this mark of respect to him whom they are born to serve and obey.

The mothers of those who have not embraced the Roman religion present their infants as soon as they are born to their own priests, in order to know their good or ill fortune. The false prophet, then taking the child in his arms, makes his observations on the muscles and other parts of his body, and then tells the parents what he thinks proper. The same is done to sick persons, in order to know the cause of their distemper, and whether they will recover; and if they guess wrong, they never want an excuse.

It is customary for the parents, or the pagan priest, to order the young people to abstain from eating either the flesh of some particular wild beast, some sorts of poultry, or a particular fruit or root; and these orders are as inviolably kept, as they are strictly enjoined; for they would sooner fast for several days than taste the least bit of what has been forbidden.

When a person dies, they wrap up the corpse in a piece of cotton cloth; but the poor make use of straw mats, then bury the body in the fields, and distinguish the grave by placing a heap of raised earth upon it: others place upon this heap the horn of some uncommon beast; and others plant trees, and form arbours around it.

Both rich and poor observe a kind of mourning for their near relations, which begins with a close confinement and abstinence from all refreshment during three days; after which those of the common rank shave their heads, and anoint themselves all over with oil; upon which they rub such a quantity of earth, dust, and dry leaves of various sorts, as gives them a most frightful appearance. Those of higher rank content themselves with shaving the upper part of the head, binding about it a list of cloth, linen, or leather, and confining themselves in their houses eight days; after which they gradually return to their former way of life.

The widows are obliged to submit to a much longer retirement, especially at court, and in the populous cities, where it would be thought scandalous to be seen abroad in less than a year after the death of a husband; but in more remote places they are allowed to go about their own affairs much sooner. Upon their first appearance they are usually in black, with a cap on their head, which falls back upon their shoulders: their upper garment, which is generally woollen, is open on the sides, and reaches as low as the knee both before and behind. That of the women of quality is of the same stuff and colour, but fuller, and plaited about the neck. The widow slaves of St. Salvadore, Loango, and other places, are distinguished by a sharp pointed cap, about thirty inches high, which makes a strange appearance.

We shall conclude this section with a very barbarous custom which prevails at Congo. The people believe that the dying are just upon passing from a wretched and troublesome life into a state of ease and happiness; and from thence infer, that the most charitable office they can do them is to hasten their deliverance; and therefore, when a person is at the point of death, they strive who shall dispatch him soonest, by stopping his mouth and nose, and striking him upon the breast with their fists or knees, which they imagine an instance of kindness, as it shortens his last struggles and agonies, and speedily sends him into a state of rest and bliss.

SECT. VII.

Their Ignorance of the Sciences, and their Skill in several Arts, particularly in working Iron, and Weaving: their Carpenters, Joiners, and Potters: and their method of travelling.

THE inhabitants of Congo cultivate no sciences: they keep no histories of their ancient kings, nor any records of past ages; for they have not the art of writing.

They

They reckon the year by winter seasons, which they begin upon the fifteenth of May, and end on the fifteenth of November: they also reckon the months by the full moon, but do not divide the days into hours and minutes.

Working of iron is much esteemed amongst them, not only on account of its extraordinary use, but from a tradition that its first inventor became afterwards king of Congo; and yet it has received so little improvement, that a stranger who saw them working at the forge, would find all the appearance of its being still in its infancy. The workman sits on the ground, or at best upon a stone; for they have no notion of standing to work, with an ill shaped hammer in one hand, a piece of iron in the other, and, instead of an anvil, a hard stone between his legs, upon which he beats and shapes one iron, while his foot is moving a wretched pair of bellows to heat another.

They do not dig the ore out of the mines, but content themselves with such a quantity as the heavy rains and torrents bring down in a kind of dust or dirt into the valleys and highways; and for receiving it dig holes and trenches. When it is settled at the bottom, and the water taken off or dried up, they cover the whole with charcoal; and by blowing it, when lighted, purge the metal from its dross, and melt it into a lump, which they afterwards fabricate in the above manner, performing the whole with so little art that the points of their lances, darts, and arrows, their scymetars, cutlasses, and other weapons, are clumsy and ill shaped.

Their method of weaving is still more rude and imperfect: and yet one would be astonished at seeing the curious works performed by such simple means. They have neither loom, shuttle, nor other instruments in use among them; but only fasten their threads at both ends to pieces of wood laid upon the ground at no considerable distance; for they never weave a piece of any greater length than will serve for one single dress. Having braced the threads of the woof as tight as they can, they conduct the cross-web between them with astonishing patience, as if they were rather darning than weaving; and yet some of them adorn their web with various works in checkers, diamonds, flowers, and net-work in different colours, with surprising neatness, considering the manner in which the whole is performed: but among us a weaver is able to do as much work in one day as they in twenty.

With respect to their joiners and carpenters, who at Congo are of one trade, their tools consist of a mishapen ax, the back of which serves for a hammer; at one end is also a kind of chissel, the other is sharp-pointed like a puncheon, and both are fastened to a wooden handle. The work they produce is clumsy and without art, and being performed with such awkward tools, is six times as long ere it is finished, as a better hand, with better tools, would be in making a more perfect work.

The potters for want of a wheel, shape their clay by the help of a piece of a gourd, which serves them as a mould; and, instead of an oven or a kiln, burn a quantity of straw over and about it.

In many cases, as in the making of their ordinary huts, boats, nets, and the like, every one works for himself.

Their artists have shewn but little skill in contriving vehicles for carriage. They have neither coaches, carts, beasts of burthen, or even saddle horses, mules, or asses; but the people are carried on the shoulders of their slaves, be it ever so far, or the roads ever so bad. The rich commonly travel in a kind of hammocs, with a covering over them to shelter them from the sun; and perhaps a slave runs with an umbrella to shade his master on the sunny side, and sometimes only for grandeur. The hammocs, some of which are made of net-work, and others of strong stuffs, are fastened at both ends to a pole, which is carried upon the shoulders or the heads of two stout slaves, who are relieved at proper intervals by two others, or more if their master can afford it; while he lies lolling at his ease, smoking, sleeping, or looking about him, with all the indolence that makes a part of African as well as Asiatic luxury.

Some of these carriages are borne by four slaves, and resemble the palanquins of India; they having an easy couch and a pillow, and above a canopy and curtains to shield the person, indolently reclined within, from the

fun, the rain, or the wind. These are more convenient than the other, and require a great number of slaves; on which account they are only fit for persons of high rank, and are therefore commonly embroidered with gold, silver, and silk.

On the other hand, those of the lower rank are contented with being carried sitting in a kind of open chair, or even a broad leather strap, hanging to a pole carried on men's shoulders, and holding an umbrella in their hand.

All these methods of travelling require, besides the ordinary relay of slaves, another set to carry provisions, tents, and other conveniencies for the journey; and those who have not a sufficient number of them may hire them of those who have.

Indeed, their best method of travelling is chargeable, inconvenient, and tedious; for even those who have the best opportunities for expedition; must let their porters and carriers rest so often, either upon real or pretended occasions, that they seldom make half the speed that might be expected. While the badness and difficulty of the roads, and the want of them in most parts of the kingdom, where they are obliged to cut their way thro' woods and thro' thickets of thorns and brambles; to cross pathless deserts and burning sands; to travel over high and almost impassable rocks and mountains, exposed to danger from wild beasts and venomous reptiles, must render the most delightful conveniencies for travelling disagreeable, when attended with delay. Add to this, their being frequently obliged to cross large and rapid rivers, sometimes only by means of a rope thrown over and fastened to a tree; and, at best, in some old boat, made of the bark, or cut out of the stump of a tree.

S E C T. VIII.

Of the Buildings and Furniture of the Congoese; with a Description of St. Salvadore, the Metropolis of the Kingdom.

THEIR houses are generally no better than round huts, low and ill built with wood and mud, without any floor besides the naked ground, or any ceiling; they are commonly ill contrived, and poorly thatched with straw or fern; but this is sufficient to defend them from the sun, rain, and wind. They have no windows, nor any light but from the doors, which are usually so low, that the shortest man must stoop to enter them, and the tallest can hardly stand upright within the little building. These tents are more or less spacious according to the largeness of the family, who live promiscuously in them, and at night light a fire in the center, the smoke of which makes its way through the thatch, while they lie round it with their heads towards the wall. The houses of the city of St. Salvadore, and some other of their towns, are however somewhat higher, better thatched, and white-washed both within and without: these are divided into apartments, the chief of which have their floors matted. Those which belong to persons of rank are still more capacious, and have a kind of hall to receive their visitors; besides distinct apartments for their wives, servants, and slaves, which stand like so many houses either adjoining to each other, or inclosed within the same cincture.

Those of the Portuguese must be excepted, they being commonly built of brick and mortar after the European manner, and for the most part pretty well furnished; but these have not been able to raise the emulation of the Congoese to endeavour to imitate them.

The furniture of the natives is much of a piece with their houses, it chiefly consisting of a few ill contrived instruments of agriculture; a hatchet to fell timber; a cutlass, which they usually carry about them when they are travelling, or going to war; a few calabashes, in which they store their provisions, as their roots, pulse, grain, and the like; and their kitchen furniture, which consists of a pot, a kettle, a ladle, a few earthen platters, a hand-mill to grind their corn, and some small calabashes, out of which they eat and drink. Their best bedding is a large coarse sackcloth filled with straw, leaves, or the like, with a slight covering, and perhaps a stump of wood for a pillow. If the meaner sort have any thing better than

than the bare ground to lie upon, it is only some straw, fern, rushes, or leaves; and as they are all obliged to kindle a fire at night, on account of the violent dews, it frequently communicates itself to their bedding, and in a few moments sets the whole house in a flame, even sometimes before they can have time to escape out of it; and it is not unusual for the flames to spread over a whole town or hamlet. Tables, chairs, and stools, with many other pieces of furniture esteemed necessary in Europe, are never used by the common people.

Indeed their princes and great lords, since the coming of the Portuguese, have endeavoured to imitate, in some degree, the richness of their furniture. But all their finery consists in having their floors neatly matted, or covered with a fine carpet, and their mud walls hung with tapestry: they have also a few large chests, in which they lay up their provisions, ranged about their apartments, and over them hang their arms and apparel in an irregular manner. Indeed in the palaces of some of the chief princes and viceroys the rooms are adorned with large and splendid umbrellas, and many pieces of furniture purchased of the Portuguese merchants, as pictures, looking-glasses, stately couches, easy-chairs, cushions, cabinets, caskets, drinking-glasses, China-ware, wardrobes filled with rich cloaths, and other costly household furniture. Those of the nobility who are unable to purchase these expensive pieces of furniture, content themselves with either imitating something like them in a less degree, or, which is more common, with despising them with a philosophic pride, as things unworthy the regard of a great mind.

After giving this account of the buildings and furniture of the natives, we shall add a description of the capital of the kingdom, antiently called Banza Congo; but it is now known by the name of St. Salvadore, which was given it by the Portuguese. This city is situated in the fourteenth degree twenty-five minutes east longitude, and in the fifth degree of south latitude, upon a very high hill mostly of solid rock, about two leagues in compass, and about a hundred and fifty miles to the east of the sea. It is shaded by a variety of fruit-trees, as the palm, lemon, and orange tree, and yields a delightful prospect all round it; as it commands the neighbouring country on every side as far as the sight can reach, without being obstructed by woods or mountains. The river Zaira runs on the south-east side, where the descent is very steep. The monarchs of Congo chose this city for their residence, on account of its being almost inaccessible to an enemy, and consequently not easy to be surprized or attacked. The common high way that leads up to it is broad, but winding, and the ascent about five miles in length.

It is seated almost in the center of the kingdom; and on the top of the mountain is a large plain, well watered and covered with farms; and there are also a great number of cattle, by which means the place may be easily supplied with provisions. The mountain has also some iron mines of singular use to the inhabitants, who there work that metal into weapons and instruments of agriculture.

St. Salvadore stands on an angle of the mountain facing the south-east; it enjoys a serene and healthy air, and, being strongly fortified by nature, has no walls, except on the south side. The houses stand pretty near to each other; most of them belong to persons of quality, who join such a number of little structures within one inclosure, that they appear like small towns. Those which belong to the inferior people run in a straight line, and form very handsome streets; these are mostly spacious, but their walls are all of straw, except some which the Portuguese have caused to be built of brick, and covered with stucco.

The royal palace is a spacious building, encompassed with a square wall, and has the appearance of a small city; but the wall that faces the Portuguese quarter is the only one that is built of stone and mortar, the other three sides being only of straw, though neatly enough disposed. The walls of the inner apartments are of the same materials, but covered with hangings or mats curiously wrought. The inner-court contains gardens and orchards, adorned with alleys, arbours, and pavilions that make a handsome appearance. Here are ten or twelve churches, of which the cathedral and seven others are within the town,

and three within the palace. The jesuits had some years ago a college, wherein four of them were constantly employed in teaching the Latin and Portuguese tongues, and in catechising the children. The town is supplied with plenty of fresh water by two fountains, one in the street called St. Jago, and the other in the palace; and, besides, there is on the east side, near the foot of the hill, a spring of excellent water, which serves to refresh the adjacent lands. They have here but few sheep and oxen, but great plenty of goats and hogs; and have a large market in a piazza before the great church well furnished with provisions. The rest of that square is encompassed by spacious houses mostly inhabited by noblemen, as are also many others in the suburbs of the city and the adjacent country. That part which is enclosed, and called the Portuguese city, is reckoned about a mile in compass, and the king's palace is nearly the same. The walls about each of them are very thick, but their gates are neither shut nor guarded.

SECTION IX.

Of the Government of Congo; the absolute Authority of the King, who possesses all the Lands; in what Manner the Kingdom is elective; and how the Election is performed. The Ceremony of the King's blessing the People, and that of his granting Investitures; the Grandeur of his Court; the Splendor with which the King goes abroad, and hears Mass. In what Manner the Affairs of Government are transacted. The King's Seraglio; his Forces; and the Manner in which the Laws are executed.

THE government of Congo is monarchical, and as despotic as any in Asia or Africa. The king is the sole proprietor of all the lands within his dominions, which he bestows upon whom he pleases, on condition of being paid a certain tribute out of them; and turns the people out of it upon failure of paying it, or even at his own pleasure. The princes of the blood are subject to the same law; so that there is no person, let his rank or quality be what it will, that can bequeath a foot of land to his heirs or successors; and when these owners under the crown die, they immediately devolve to it again.

The Portuguese, however, since their becoming masters of the country, have prevailed on the monarchs to permit the heirs and successors of the tenants to continue in the possession of such lands, and have obliged the tenants to pay their tribute more readily and exactly than they did formerly. The tribute affixed to the grant of lands to the governors of provinces, and to several marquises, counts, and other nobles, is expressly ordered to be brought to court once in three years at farthest; which, joined to the ambition and avarice of those lords, makes them oppress the people in a cruel manner, and not only strip them of all they have, but even sell, without the least mercy, their tenants, with their wives and children, for slaves.

The kingdom is partly hereditary, and partly elective. No person can be chosen who is not of the royal blood; but whether he be of a nearer or farther branch, whether by the male or female side, or whether born of the wife or one of the king's concubines, is not material, a bastard being esteemed as capable of succeeding to the throne as one born in wedlock; and therefore, upon the decease of a monarch, there seldom fails of being a great number of competitors, though the choice commonly falls on him who brings the greatest number of friends and forces with him to the field of election, provided he be of the church of Rome; for none else are permitted to stand as candidates for the crown.

As soon as they have agreed upon a successor, all the grantees of the realm are summoned to appear on a plain near St. Salvadore, whence they proceed in pomp to the cathedral, once a noble structure built by the Portuguese, but since run to decay; but on these occasions an altar is richly adorned, and near it is a splendid throne, on which the bishop or his vicar is seated; and near the other end of the altar is a chair of state, on which is seated an officer, who is to declare the person elected: he is surrounded

rounded by the candidates, who yet know not who they have pitched upon, and now wait with impatience to hear him declared; but, before he makes his proclamation, he rises from his chair, and kneeling before the altar makes a prayer, and then returning to his seat, pronounces a long speech on the duties of a monarch, and the many cares and difficulties with which it is attended; after which he declares to the assembly, that he and the other electors, having impartially weighed the merit of the candidates, have chosen such a one to enjoy the dignity of sovereign.

He then steps forward, takes the new sovereign by the hand, and bringing him to the bishop, they both kneel before him. While the king continues on his knees, the prelate gives him a short admonition, in which, among other things, he exhorts him to shew himself a zealous protector of the Christian religion, and an obedient son of the church.

The usual oaths are then administered to him, and he pronounces them with a loud voice; after which the bishop leads him by the hand to the throne erected for him, puts the royal standard into his hand, and a crown upon his head; upon which the whole assembly fall prostrate before him, acknowledging him for their king with loud acclamations; to which are added, the sound of martial instruments, and soon after the firing of artillery. The ceremony being over, the new king takes the name of one of the kings of Portugal, as all his predecessors have done ever since the reign of the first Christian king.

There are two remarkable ceremonies which follow that of the king's coronation; the most considerable of which is that of the new monarch's publicly blessing the people; the other is that of his granting the investiture of the principal posts and fiefs in his dominions.

The days fixed for each are proclaimed with extraordinary pomp and ceremony throughout the kingdom, and in St. Salvadore, by the firing of the artillery and the sound of musical instruments. The first of these ceremonies brings a prodigious concourse of people from all parts, for they esteem his blessing of such value, that they would think it a dreadful thing to be deprived of it.

The monarch appears on the day appointed in the utmost splendor, surrounded by his guards and a numerous court, with all the governors and nobles of his kingdom, magnificently dressed and attended. The ceremony is performed on a spacious plain, sufficient to contain the innumerable multitudes that flock to it, and on an eminence is raised a splendid throne covered with a canopy, from which he can see and be seen, and plainly distinguish his nobles and ministers, who are situated nearer or farther from him according to their rank. If there are any assembled who have incurred his displeasure, he casts his first looks upon them, and causes them to be driven from his presence, as wretches unworthy of his blessing; when the populace, emulous to express their zeal for their prince, lay violent hands on these obnoxious persons, and drag them away, treating them with such indignities, that many lose their lives before they can get out of the numerous crowd. By this means the king often gets rid of such bad ministers with the greatest ease, whom he could not have attempted to punish without imminent danger.

These obnoxious persons are no sooner removed, than the king, addressing himself to the rest of the assembly, exhorts them to preserve their loyalty to him, and promises them in return his favour and protection. Then rising from his throne, they prostrate themselves on the ground before him, and he gives them his blessing, not in words, but by a peculiar spreading of his arms over them, and gesticulation of his fingers; for which they, on their part, express their joy and gratitude by loud acclamations and clapping their hands. The whole ceremony concludes with the sound of various instruments, and the discharge of the artillery. From that time all who have survived the disgrace of being denied a share in the blessing, are regarded with horror and contempt, except they can, by means of their friends, by rich presents, and a submissive behaviour, regain the royal favour; which if they do, they are admitted to his presence, and his blessing wipes away all their former disgrace.

The ceremony of granting investitures is performed with much the same splendor. On the day prefixed the king appears with the utmost magnificence on his throne; while all who are candidates for a new post, fief, or investiture, lie prostrate before him, encompassed by vast crowds of spectators, in the same posture. At the third discharge of the artillery the candidates are regularly introduced to the foot of the throne, accompanied by all their relations and friends in the richest attire; there kneeling at the lowermost step of the throne, the grant is brought them by a chief minister; which having received with the deepest submission, the king informs them, in a set speech, of the greatness of the favour he bestows on them, the conditions upon which it is granted, and the duties he expects from them; to all which they take a solemn oath to conform themselves: after which the insignia of their dignity are delivered to them, which are a white bonnet, more or less rich, according to the dignity granted, a flag of honour, a chair of state, a scymetar, and a carpet. The whole concludes with prostrations, clapping of hands, and thankful acclamations, extolling the royal favour; though it is commonly saddled with such tribute, and other hard conditions, as are impossible to be performed but by the oppression of those who are under them.

The whole business being thus dispatched, the king rises, and the ceremony is closed, as it began, with the loud huzzas of the people, and the noise of the artillery and musical instruments; in the midst of which he is conducted to his palace.

As the court is fond of imitating the Portuguese, the nobility not only wear short cloaks, scarlet jackets, and long spados; but strive to outvie each other in their silks and velvets, gold and silver tissue, lace, fringe, and other finery; and, indeed, the whole court, with the retinue of the king, his table-furniture and attendants, his throne and ceremonials, are regulated after the Portuguese model. His table is covered with variety of the most exquisite meats, his side-board with the most delicate wines and other liquors, and he has tasters to examine every thing he eats and drinks. He has rich vessels of gold and silver, solely for his own use, and always eats alone; for he never suffers any person, though of the highest rank, to sit with him: their greatest privilege is to stand about him. The throne of state, on which he gives public audience twice or three times a week, has an ascent of three steps covered with Indian tapestry; and the chair of state on which he sits, as well as the table which stands before him, are covered with crimson velvet, adorned with bosses and nails of gold.

When the king goes abroad, he is attended by a numerous guard, some of which are armed with musquets, and others with lances, bows, and arrows; but they march before him without any regularity. These are followed by crowds of musicians, who may be heard at a great distance, and serve to give notice of his approach. Next to these are the officers of the household, followed by the knights of the Holy Cross, an order instituted by the first Christian king of Congo. The king appears next, preceded by two young pages of the noblest families in the kingdom; one bearing a royal shield, covered with a tyger's skin, and the sword of state adorned with precious stones; the other holds a staff which has a large knob of silver at each end, and is covered with red velvet. On each side of the king ride two officers, who keep fanning him with horses tails; and behind them is a third, who holds over his head a large umbrella of red damask, richly fringed and embroidered. The three last must also be of the most illustrious families of the kingdom.

He proceeds to mass with much the same pomp; and, upon his alighting at the church, is led by two masters of ceremonies to a chair, (in which he may sit when he thinks fit) and several velvet or damask cushions to kneel upon. As soon as he is placed, a lighted taper is put into his hand, which he gives to his next page, who holds it till the Gospel is read, when he takes it from him, and holds it up till that is ended, and then the priest brings him the Gospel for him to kiss it. At the offertory he walks towards the altar, where the priest gives him the patten to kiss; after which he makes his offering and retires to his place. At the elevation of the host he takes the

the lighted taper again, and continues upon his knees during most of the remainder of the mass; all which time the music continues playing, and the proper anthems are sung. The service being ended, the king sits down and receives the compliments of his court; and having given them his blessing, and his hand to kiss, returns to the palace in the same pomp and order.

The king's court consists not only of the officers of his household, but of all the governors of his kingdom, who, on their coming to pay their homage and tribute, appear with a large and splendid retinue; to which may be added, his generals and other military officers, who are obliged to come and give an account of the success of their arms and the state of his forces. He has also his auditors, judges of different tribunals, counsellors, and secretaries, whose business, however important and difficult, is soon dispatched, because every thing is transacted in a verbal and summary manner, without any writings: yet the multiplicity of affairs obliges them to appear frequently before him, and, as few of them can read, his decisions and orders can only be received by word of mouth, and be conveyed by them to their distant clients, by persons of known character, intrusted with some undoubted token that what they bring is the result of the royal will. However, if the distance of the place, or the nature of the message, requires a fuller discussion, the king's orders are sent in writing to the governor or officer concerned to see them executed; but then he is obliged to get some missionary or priest to read it to him, and to write an answer to it; which he must send by the same courier, to let his majesty know how punctually his orders have been obeyed; the least failure in which being reckoned such an offence as to cause him to be deprived of his office, or even of all he is worth. Thus these great officers, notwithstanding their vast authority and outward grandeur, are in fact as great slaves as those over whom they tyrannize, and live in continual dread of some signal token of his diffidence and resentment, either of which is sufficient to procure their destruction.

Though the king's palace, which was built by the Portuguese, is vastly spacious, grand, and commodious, yet the seraglio may properly be termed a prison. He is allowed but one wife, yet may have as many concubines as he pleases; and these, on entering the palace, are confined during the remainder of their life. Their apartments are surrounded either with strong high walls, or quickset hedges, of such a height and thickness, that no mortal can go over or through them. The government of this enclosure is usually committed to some favourite nobleman.

The lady who is married to the king is styled mistress of the women, on account of her being set over all the rest of his seraglio. Before his marriage a tribute is levied throughout his kingdom, for a dowry for the young princess: but this is not the only tax paid on this occasion; for, on his wedding-day, proper officers are ordered to measure the length and breadth of every bed, and the owner is taxed so much for every span. The marriage-ceremony is no sooner over, than she is conducted to her apartment in the royal palace, with all the young ladies that are to be her constant attendants, where most of their time is spent in diversions. The king has not only free access to her when he pleases; but makes no scruple of taking the same freedom with any of those young ladies, as he does with his other concubines, notwithstanding all the remonstrances of his father confessor, or of the most zealous missionaries.

His standing forces are neither numerous nor well disciplined, and are still worse armed and clothed; but they are all obliged to appear at their stated musters, where they are usually exercised and taught particularly how to use their defensive weapons, and cover their bodies, which are naked from the waist upwards, with their shields made of thick skins, with such dexterity, as to avoid the missile weapons of the enemy. They are also intrusted how to fall on the foe with a desperate kind of bravery, which they generally do upon all occasions.

These musters are constantly made on St. James's day, when the vassal princes and the governors bring their offerings to the king; and he not only feasts them, but gives them his blessing, in the manner already described.

The army thus assembled, is divided into several bodies, before which the king marches, attended by his court, and taking a full view of them, commends or discommends, punishes or rewards them, as he sees occasion; after which these bodies engage in a sham fight, with as much seeming fury, as if they were attacking an enemy.

The ceremony of the fight being over, the king generally treats the combatants with a plentiful supper on the field of battle, which is greedily devoured by his hungry guests, though the dust they have raised is so thick that a stranger can hardly breathe or see through it. After they have consumed all the provisions set before them, the feast usually concludes with music, dancing, and other diversions: during which they drink till, overcome by the liquor, and the fatigue of the day, they all lie down upon the bare ground, and sleep till the next morning.

These troops are under the command of the governors of the provinces, and march under them in every expedition and incursion into an enemy's country; but when the king goes in person, they are obliged to repair to the royal standard, under their respective officers, with their arms and provisions; which last are but just sufficient to keep them alive two or three days: but in these excursions they seize on all that come in their way, without regard to friend or foe, as corn, fruit, cattle, beasts wild or tame, and even serpents, insects, and the bark and root of trees, leaving nothing behind them but the most dreadful devastation and misery, which appears where-ever they pass; for the poor inhabitants of the villages, at the first alarm of their approach, retire into the woods, mountains, or other places of safety, with their families, cattle, and what other effects they are able to carry off with them; and leave their houses and the rest of their goods to their mercy. But notwithstanding these dreadful ravages, vast numbers perish in their march through hunger, sickness, and many other accidents, so that the king frequently loses more than half his army before he comes in sight of the enemy; and is sometimes obliged to return, by the unfitness of the season, with less than one-third part of it, without having struck a stroke, or injured any but his own subjects.

They always endeavour, if possible, to engage the enemy in a spacious plain, and begin the attack with greater fury than regularity; for the commander's authority ceases to have any check upon them, from the moment the onset is begun. The fight continues with the same obstinacy, till one side begins to give way, which is no sooner perceived, than the rest take to their heels without paying any regard to the officers who endeavour to stop them. The flight of one army encourages the other to pursue, and the slaughter is continued without intermission; no quarter being given by either side, till the vanquished are out of their reach. They then return, plunder the enemy's camp, seize all the men, women, and children they find there, with all the stragglers that fall into their hands, and brand them as slaves, considering them as the most valuable part of the spoil, and gladly send them, the first opportunity, to be sold to the Europeans. As for the wounded, few, if any, survive the defeat; for their weapons being poisoned, wherever they draw blood the person speedily dies, unless provided with some extraordinary antidote, which is the case of few besides those of high rank.

A victory is generally followed by a peace; but it being concluded upon the victor's terms, it seldom proves of longer duration than till the vanquished have recovered sufficient strength to renew the war.

The Congoes have no written laws, but every province has what they term a royal judge, and has the power of deciding all causes in civil and criminal affairs; an appeal, however, may be made from his decision to the king, who presides twice a week at the supreme court, and determines all affairs by his absolute authority. The royal

royal judge has inferior ones under him in every town and community, from whose sentence the parties may appeal to him; but this is seldom done, except in matters of great moment.

Every judge chooses a number of assistants, which commonly consists of twelve; and, when the cause is brought before him, hears and examines the parties, and their evidence.

The plaintiff and defendant are the only pleaders; the former begins and endeavours to lay open his cause as well as he can, and the other answers him. If any think themselves incapable of pleading their own cause, they are allowed to nominate a friend to do it for them, who must be instructed in every thing before he appears in court. When both sides have been heard, sometimes once, and sometimes oftener, the judge recapitulates the whole evidence to his assistants, and asks their opinion; when, if any difference or dispute arises between them, he endeavours to bring them over to his side: but whether he does or not, he immediately pronounces sentence, and dismisses the parties; so that a law-suit is generally begun and ended in two or three hours time.

They use nearly the same method in criminal cases, in which only three offences are deemed capital; these are treason, murder, and forgery. In the former the offender's punishment chiefly depends on the will of the prince, who generally condemns him to lose both his head and estate; the latter of which is confiscated into the treasury. The man convicted of murder is immediately beheaded, unless some aggravating circumstances require a more severe death, or the relations of the deceased petition for his being punished with greater severity; in which case he is usually delivered up to them, that they may punish him in what manner they think proper; and this is generally done immediately after the sentence is pronounced. The pretended crime of magic, or forgery, is said by the Portuguese priests to be very common in the unconverted provinces, and is on that account punished more severely; the person whom they pretend to have convicted of it being immediately burned alive. Other punishments for smaller crimes are the bastinado, whipping, fines, and imprisonments; the two former generally falling to the lot of the poor, and the two last to that of the wealthy.

As for the Portuguese, they are allowed a judge of their own nation to determine not only all law-suits among themselves, but between them and the natives, who decides all controversies according to the laws of Portugal, a circumstance which must be considered as extremely unjust.

S E C T. X.

Of the Religion of the Natives of Congo.

THE religion of Congo, before the arrival of the Portuguese, was idolatry, which is still preserved in a great part of the country, where they acknowledge a Supreme Being, whom they call Nzambiam-pongu, and believe to be omnipotent. They ascribe to him the creation of their country; but imagine that he committed all sublunary things to the care and government of a multitude of subordinate deities, some of whom preside over the air, others over the fire, earth, and sea, the lakes and rivers, winds, storms, rain, lightning, and drought; men and beasts, fowls and fishes, fruits; and, in short, on all the blessings and curses to which this world and its inhabitants are subject. Hence arose an immense multitude of false subordinate deities, who had their idols and a prodigious variety of gangas, or priests, and superstitious rites, which are still used in those parts of the kingdom that have not yet received the Portuguese religion, especially towards the East; and indeed many of these superstitious rites are still practised among those who make an open profession of Christianity.

But though the ignorant people were taught to acknowledge such a variety of inferior deities, they were left entirely at liberty to choose which of them they pleased as the object of their worship and confidence, and to represent them in what shape they thought fit, whether of

lions, tygers, crocodiles, goats, or serpents; or of trees and plants of different kinds; or the statues or pictures of men, unskilfully carved or painted, some of which they worshipped in their houses, and others in mean temples erected to their honour. Their worship consisted in kneeling, prostrations, fumigations, and other rites: but what was most insisted upon by the gangas, as indispensably necessary, was offering to them some of their most valuable effects, whether for food or apparel, or other useful purposes. In this the principal revenues of the gangas consisted, they selling them the favour of the deities at an exorbitant price.

These priests still persuade the people, that no public calamity, as earthquakes, inundations, pestilence, famine, and the like, happen but through the displeasure of their gods, between whom and them they pretend to be the sole mediators, and to know what sacrifices and oblations are necessary to disarm their anger; and when the calamities are removed, they demand new offerings by way of thanksgiving. If a person be sick, he must appease the offended deities by such sacrifices as the ganga prescribes.

As these idolaters are very numerous, and extend themselves towards the eastern parts of the kingdom, so they are divided into a multitude of sects, each of which have their peculiar gods, manner of worship, and different kinds of gangas; and every ganga has his particular office. Some are applied to for procuring blessings, others to avert judgments, to cure diseases, or to remove witchcrafts and incantments; others are consulted about making war; on the success of their excursions, and on the proper time for sowing and reaping; in all which cases the people must never come empty-handed. They are generally so scrupulous, that they will not even venture to build a hut, without consulting a ganga, and putting the building under the protection of a deity; nor does the owner dare to enter into the possession of it, without having previously employed the ganga to make the proper sacrifices, fumigations, and other ceremonies, in order to secure that protection.

Except at their new moons they have no stated times of worship, but what the president of the gangas appoints, or as occasion is supposed to require, as after a victory, a good harvest, or any other public blessing. He alone has the privilege of appointing the sacrifices and other rites proper for the solemnity; and he likewise prescribes the ceremonies, feasting, music, and dancing with which they are to be crowned.

But the highest in power and dignity of the priestly order is a person stiled Shalome, whom they reverence as a kind of pope, and to him they offer the first produce of the land. No person of any rank is allowed to enter his house under the severest penalties, unless it be by his permission, or on some urgent occasions; for he there keeps his sovereign tribunal, not only for religious, but for civil affairs; for the dispatch of which he appoints a number of substitutes, over whom he presides in chief. Such is the regard paid by the people to this chief priest, that they are said to think it a capital and unpardonable crime to have any conjugal commerce with their own wives or concubines while he is absent from his usual place of residence, either upon public or private affairs, of which he always takes care to give them previous notice, as well as of his return. And this the natives though naturally libidinous, are generally careful to abstain from, for fear of putting themselves into the power of those females; for it sometimes happens that a woman, weary of her husband, will accuse him of incontinence at this time, merely to get rid of him and marry another.

Among the high notions which the people entertain of this chief priest is one that is not so advantageous, nor in all probability so agreeable to him; that is, that by the dignity of his office he is exempt from dying a natural death; and that should it ever happen otherwise to any of them, the world would soon be at an end. To prevent this fatal calamity, his life is no sooner perceived to be in danger, either through sickness or old age, than his successor is empowered to go and dispatch him with his own hand, either by knocking him on the head with a green cudgel, or by strangling him with a rope; immediately after which he is installed into his office.

The mokissos, or images, are for the most part formed of wood in the shape of a goat, with the head of a tortoise; and in these images some spirit to whom the Almighty has committed the government of a particular part of nature, is supposed to reside. Hence the priests dance around them, and ask them questions in relation to past and future events. Such regard do the pagans of these countries pay to these mokissos, which are made in various forms, that if a man, wearied with his burthen, throw it down in the highway, and leave a knot of twisted grass upon it, to shew that he has left it under the care of his mokisso, no pagan will venture to meddle with it.

In short, these pagan priests not only search into futurity, and offer up their prayers and praises to the spirits which they suppose reside in the idols, but also serve as physicians and surgeons, generally making use of simples; and if these fail, they pretend that a certain ominous bird flew over the head of the patient, and prevented the operation of the medicine; or its effect was destroyed by means of witchcraft.

Here, as well as in India, they have ordeal-trials, some of which are by fire, others by boiling water, others by a poisoned draught, which is to kill the person if guilty, or to prove harmless if he be innocent; but as the pagans have the whole management, they are said by the Portuguese to manage it so, that the guilty, if they bribe them high, shall escape unhurt; while the innocent, for want of that caution, shall be adjudged guilty.

The Portuguese pretend, that by their means Christianity is become the established religion of all the converted provinces of the kingdom: this indeed is saying a great deal; but it appears from the generality of writers, that the Congoes have only changed their superstitions, and become more corrupt in their morals. Instead of receiving the Gospel, which breathes piety, meekness, and humanity, and which never was put into their hands, they have had before their eyes cruel and revengeful bigots, who have drawn the sword of persecution, and taught them cruelty, treachery, dissimulation, and those other vices which Christianity, much more than paganism, condemns.

Indeed, if we may believe the generality of writers, the greatest part of these extensive regions have little else but the bare name of Christian. Though popery has got a footing there, we find nothing of that pomp and religious pagantry practised in other Romish countries; no stately cathedrals, no cardinals, patriarchs, archbishops, rich abbeys, or well-endowed monasteries or convents. We hear nothing of their grand festivals and solemnities, except such as are rather of a secular nature; and on which the court and nobles of the kingdom repair to the church in great state, and sumptuous apparel, to hear mass. Some of the natives are represented as ardent hypocrites, who embraced the Romish religion only to ingratiate themselves with the Portuguese, while they retain all their old heathenish superstitions; and privately worship their idols. Others who have perhaps received more instruction from their living nearer the churches, and under the eyes of the Portuguese, will express a contempt for such senseless superstitions; and, in compliance with the church, will conform so far to the laws as to go regularly to mass and confession, and will consent to have but one wife; but could never be persuaded of the unlawfulness of having as many concubines as they can maintain. As to other immoralities, such as cruelty, fraud, oppression, excessive pride, and sloth, they see them more or less practised by most of the European Christians who live among them.

SECT. XI.

Of the Trade of Congo, and the barbarous Manner in which the Slaves are transported by the Portuguese from Congo and the neighbouring Kingdoms to America.

THE chief commodities brought by the Portuguese into Congo are either the produce of Brasil, or the manufactures of Europe. The former chiefly con-

sist in grain, fruit, plants, and other provisions; and the latter of Turkey carpets, English cloths, and light stuffs made of cotton, linen, and woollen for cloathing; copper and brass vessels; blue earthen ware; rings and ornaments of gold and silver; brass and baser metals; coral, glass beads, bugles, and other trinkets; a great variety of tools and utensils; tobacco, wine, brandy, and other spirituous liquors.

In return for these articles they carry off such a prodigious number of slaves for their plantations in America, that some make the yearly amount from this kingdom, and some other settlements on the same coast, to be near fifteen or sixteen thousand. Many of these indeed die in their passage, which is not at all surprising, if we consider the inhuman manner in which those poor unfortunate wretches are shipped off and conveyed from one country to another. Seven or eight hundred men and women are promiscuously squeezed like herrings into the hold of one ship, where they can lie only on one side upon the bare boards, and are often forced to lie double during the whole voyage, with no other provisions than horse-beans and water, suffocated for want of air, and with their own stench; some dead, others dying, and most of them labouring under some grievous disorder, if not under a complication of distempers; without any refreshment, except perhaps a little fresh air to breathe in once a day, if they are able to come upon deck; and without any better prospect, than that of ending their lives in the most miserable slavery.

This indeed is far from being the most melancholy side of the view that presents itself to the minds of these unhappy wretches; for there is a strange and dreadful notion, that all who are sold for slaves in America are immediately to be butchered on their landing, in some dreadful manner, in order to have their bones burned and calcined to make gun-powder with; and their flesh, fat, and marrow to be pressed into an oil, which they believe is the only sort the Europeans bring to Africa; and what confirms them in this opinion is, its being brought in skins, which they imagine to be those of the poor slaves from whose flesh the oil is extracted.

These notions are so firmly believed through all those parts, that the very threatening of the most obstinate and stubborn slave to sell him into America, is sufficient to terrify him into the most obsequious suppleness and obedience: the thoughts of being burnt into gun-powder, and melted into oil, being more dreadful to them than the most cruel punishment.

From these inhuman hardships, and these dreadful fears, one might wonder that so many should out-live the passage; but it appears still more amazing, that any creatures of the human form, and especially such as call themselves Christians, should be so hardened as to treat their poor fellow-creatures after so barbarous a manner, merely for the sake of reaping a little more profit by each voyage; for as one of them is bought in Congo, or Angola, for three or four pounds, and seldom sells for less in America than twenty-five or thirty, one would be apt to imagine, that, setting aside religion and humanity, the great profit obtained by them might procure those miserable objects a more compassionate treatment.

Besides the slaves continually brought from other parts into Congo and Angola, to be shipped off for America, there remains a sufficient number in the kingdom to do all the laborious works, as building of houses, felling and sawing of timber, carrying men and other burthens, and working at several businesses, as butchers, cooks, hunters, fishermen, and performing all the lower offices of families. Indeed, if we except a few moveables and cattle, slaves are reckoned the greatest riches which those of the inferior and even middle rank have to boast of, or to bequeath to their children and relations.

The Portuguese settled in this kingdom have taught the natives the use of weights and measures, of which they had not, till then, the least notion; nor have the majority of the people any great use for them, considering their poverty and way of life.

SECT.

S E C T. XII.

Of the first Discovery of Congo by the Portuguese, and by what Means they changed the Religion of the Country.

THE Portuguese had been for some years making discoveries along the coast of Africa, in order to find a passage to the Indies, when, in the year 1484, king John II. of Portugal, sent Diego Cam, one of the most expert Sailors in his service, and a gentleman of an enterprising genius, to make discoveries still farther to the south than any of his former navigators had been. Cam set sail with this view, and endeavouring to double the Cape of Catalina, fell insensibly into the rapid stream of the river Zaira, when its great breadth and depth soon determined him to sail nearer, and to cast anchor at its mouth, not doubting that it had inhabitants on each side. He had not rowed far up the river before he saw a number of the natives, whose shape, complexion, and hair greatly resembled those of the other negroes whom he had already seen; nor were they in the least alarmed at the appearance of these strangers; but coming up to them in the gentlest manner, presented them some of their fruits and other refreshments, which Cam gratefully accepted, and, in return, made them some equivalent presents. The misfortune was, that they had no other method of understanding each other but by signs; so that it was not without some difficulty that he was at last informed, that they were subject to a very powerful prince, who resided a few days journey up into the country.

Cam was extremely delighted with their account and behaviour, and no less desirous of being informed who this powerful prince was, and if possible of entering into an alliance with him; he therefore prevailed upon four or five of the natives, by means of his presents, to conduct an equal number of his officers to St. Salvadore. These were entrusted with considerable presents for the king and court, and allowed a certain time for their return: but the rapidity of the river, contrary winds, and other obstacles, added to the length of the journey, prevented his seeing them at the time expected; so that after having stayed double the time that had been fixed, he resolved to leave them behind, and to sail back to Portugal; but took with him four of the natives who were in the ship, who proved to be men of noble birth and excellent understanding, as hostages for his own countrymen. Some say they willingly offered to accompany him into Portugal: however, it is certain he took great care of them during the voyage; and, by the time of their arrival at the Portuguese court, they had made such a surprising progress in learning that language, that they could inform his majesty of several important matters which he enquired of them; with which king John was so highly delighted, that, having made them very considerable presents, he ordered Cam to sail with them back to Congo, and sent by him very valuable presents of European rarities to their king and his court, charging them to exhort their monarch, in his name, to become a convert to the worship of the only true God, and to permit the Christian religion to be propagated throughout his dominions.

Cam returning to Congo the following year, was highly pleased to find his men in good health, and perfectly satisfied with the kind reception they had met with at court, and from the natives in general. It was not long before he sent a formal embassy to the king, accompanied with the rich presents he had brought from Portugal. On the other hand, the four young natives, no less charmed with all they had seen, and the noble treatment they had received in that country, blazed abroad, both at their own court, and wherever they came, the magnificence of the Portuguese court and nation. In short, a firm alliance was soon concluded between the two crowns, which still subsists, though it has been suspended by some intervening wars.

While this alliance was transacting at the court of Congo, Cam set sail, and discovered the coast as far as the twenty-second degree south latitude; and then, returning back to Congo, went in great state to pay a visit

to the king, in order to thank him for the favours conferred on him and his nation, and was received with all possible magnificence. At his desire, he gave him a full account of the grandeur of his king's dominions; of the government, laws, customs, and more particularly of the religion of the Portuguese, in such terms as not only made that prince conceive the highest esteem and regard for that people, but express his earnest desire to become a member of that church; and, at Cam's departure, the king appointed Zachur, one of the young nobles whom he had before taken to Portugal, to go now as his ambassador at that court, with orders to entreat his Portuguese majesty to send some holy men to instruct him and his subjects in the Christian faith. He also sent some other young Congoes with him, that they might learn the new religion; together with a large quantity of elephants teeth, carpets, and cloths made of the palm-tree, as presents to his Portuguese majesty.

Cam soon after weighed anchor and departed. At his arrival at Lisbon he presented the Congoes ambassador and the other young nobles to the king, who was greatly pleased at the success of the expedition, and gave all these strangers a most gracious reception. They staid in Portugal near three years, during which great care was taken to instruct them, not only in the principles of religion, but in all the polite exercises suitable to their rank; and at length they were baptized at Beja, where the court then resided. The ceremony was performed with the utmost splendor and magnificence, the king himself standing godfather to the ambassador Zachut, to whom he gave his own name. Soon after this solemnity he sent them back into their own country in three ships, the command of which was given to Gonfalez de Souza, with whom he also sent several priests, with mitres, chalice, fonts, and other church vessels and ornaments of great value; but Gonfalez, dying in the passage, was succeeded by Roderigo Souza, his near relation.

This Squadron arrived at the city of Sogno, which is situated on the river Zaira, in August following, and they were all joyfully received by the governor of the province, who soon after their arrival was baptized by the name of Emanuel, which was that of the king of Portugal's brother. This ceremony was performed in the open country, in the presence of the Portuguese admiral, who had caused a magnificent altar to be erected for that purpose, where, after mass was ended, this nobleman, with one of his sons, and some of his officers, were received into the church before a vast concourse of the natives, who flocked thither on that occasion.

Admiral Souza, now taking leave of his noble converts, hastened to the court, and there gave the king an account of his uncle's conversion and baptism; with which he was so pleased, that he enlarged his dominions, and gave him power to destroy all the heathen temples and other monuments of idolatry within his government. His majesty was also highly delighted with receiving the sacred vessels and ornaments brought from Portugal; which he examined with great attention, and listened to the explication the priests gave him of their use; the result of which was, that he resolved to build immediately a sumptuous church in his capital for the reception of the Portuguese priests and utensils. This structure was soon completed; after which it was consecrated under the name of the Church of the Holy Cross.

Soon after the king and queen, with several of the nobility, were publicly baptized in his new church. The ceremony was performed with extraordinary magnificence: The king took the name of John, and the queen that of Eleanora, in compliment to the king and queen of Portugal, whose ambassador, as their representative, assisted at the ceremony. Their example was followed by many thousands of their subjects: the king the more zealously promoting it, as he was going to suppress a rebellion which broke out in one of the provinces of his kingdom. Upon this occasion Souza, the Portuguese ambassador, presented him a royal standard, on which a cross was embroidered; and, in his master's name, exhorted him to put his whole confidence in the divine Saviour whose religion he had now embraced, and to rely solely on his assistance for the success of that expedition, to which he himself would accompany him with an hundred

hundred armed Portuguese. The king gained a complete victory over the rebels, and was upon the point of entering their territories, in order to chastise them with the utmost severity, according to the custom of the country, when Souza diverted him from it, and by his timely meditation prevented that province being laid waste by fire and sword.

At Souza's departure, great civilities passed between him and the king, with whom he left a great number of Dominicans to carry on the affairs of religion, and particularly to preach to the people. About the same time, the king's eldest son returning from an expedition against some rebels in the southern provinces, over whom he had obtained a victory, was baptised by the name of Alphonso, and continued a zealous proselyte during his whole life; but his younger brother, named Panzo Aquitima, fond of the heathen superstitions in which he had been educated, became an irreconcilable enemy both to the Portuguese and their religion, and made use of such artifices to exasperate his father against those strangers, that he prevailed upon him, not only to apostatize, but to persecute all the Christian converts who refused to follow his example. Among these, prince Alphonso resisted all his caresses and menaces, and endeavoured, to the utmost of his power, to defeat all his brother's cabals; but in return was accused of treasonable practices, and being banished to a remote province, his younger brother was appointed his father's successor.

The king, however, soon after discovered the treachery that had been used against Alphonso, and not only recalled him from banishment, but gave him the government of one of the chief provinces of the kingdom. Alphonso, with his usual zeal, began his government by prohibiting the worship of idols, under the severest penalties; which not only drove a vast number of his own subjects to his brother, the declared patron of idolatry, but induced his father to order him to come to court, unless he immediately repealed the law he had made against worshipping the gods of his country. Alphonso excused himself from complying, and at the same time sent the king word, that the multitude of business he had upon his hands would not permit him to leave his government.

In the year 1492, the king being worn out with age and infirmities, was visibly hastening to his end, upon which Alphonso was advised by his friends to march against his brother, and to seize upon the capital, which he declined, till he had certain intelligence of his father's death, and then entered it in the night. The next morning he appeared upon the green before the royal palace, at the head of his friends and Christian forces, and, in a short speech, informed them of the king's death, and of his being the next heir to the crown; upon which he was proclaimed king, with the usual formalities.

Panzo, being then at the head of a numerous army, no sooner received the news of his brother's being seated on the throne, than dividing his forces into two columns, he marched directly against him. Alphonso, who had only a handful of Christian soldiers, and about forty Portuguese, expected him with undaunted courage, and both by his words and example inspired his men with such intrepidity, that they gained a complete victory, and drove the disconsolate Panzo, accompanied only by an old experienced officer, into a wood, where, in their flight, they both fell into a large trap designed to catch wild beasts. The prince died about two days after, partly by the hurt he received in his fall, and partly of grief and despair. Upon which the old officer sent a submissive message to the king, to let him know that it was indifferent to him whether he obtained his pardon, or an order for his execution; but begged, if his majesty chose the latter, he would permit him first to be received into the Christian church by baptism; adding, that as he could not help looking upon the late victory over so superior an enemy as altogether miraculous, he earnestly requested, that he might die a worshipper of the great God from whom he had obtained it.

Whether his behaviour was sincere, or merely an artifice, the king was so highly pleased with it, that he freely pardoned and promoted him; and having caused

him to be instructed, he was received into the Christian church. The rest of Panzo's army readily offered to submit; but he refused to suffer them to take the oaths of fidelity to him, except those who were idolaters consented to change their religion.

Many of the Congolese now made a profession of embracing Christianity; and if any credit is to be given to the Portuguese writers, this king was a most excellent preacher, and frequently made long discourses upon the truth and excellency of the Christian religion, the certainty of future rewards and punishments, and on other subjects of the highest moment. But what greatly contributed to the promotion of the Christian religion, was the great regard he shewed to all the Portuguese in general, and especially to the Dominican monks who had been sent to convert his subjects. To the former he granted the privilege of settling in what part of his dominions they liked best, gave them considerable lands and immunities, and enacted severe penalties against such of his subjects as should dare to molest them. He took the Dominican friars under his immediate protection, built them several new monasteries and churches in several parts of his kingdom, and omitted nothing that could render them respected. He even studied the Portuguese tongue, in order to interpret to his people the sermons of those preachers, and afterwards strove to inculcate them the deeper by some remarks of his own.

Some time after Alphonso, at the desire of Emanuel king of Portugal, sent his son and a number of young noblemen to Lisbon, where Emanuel spared neither pains nor expence to procure them the ablest teachers.

The same year his Portuguese majesty sent a splendid embassy to Congo, accompanied with magnificent presents, particularly a noble standard, with a coat of arms, which the king and his successors were afterwards to bear, richly embroidered upon it in their proper colours. This consisted of a cross argent, upon a ground gules, cantoned with four other escutcheons of the same, charged with five torteaux sables, faulterwise: and these arms the kings of Congo have borne ever since.

This prince died in the year 1525, and was succeeded by his son Don Pedro, who also distinguished himself by his zeal for the Portuguese and their religion; and dying without issue in 1530, left the crown to his brother Francisco, who was also a friend to the Portuguese; but dying, after a reign of only two years, he left the crown to his first cousin, named Diego; who also dying without children, the Portuguese were become so numerous, and so opulent from the great privileges that had been granted them under the three former reigns, that they resolved to fill the throne with a person of their own choosing: but the princes of the blood, the governors of the principal provinces, and the rest of the Congolese nobility, considered this as an open and avowed attempt to subvert their constitution and government, and to reduce the whole nation to slavery; and rising up in arms, the Portuguese were too weak to withstand their fury, and all who engaged in this conspiracy were cut off, except the clergy and missionaries, who were spared, from a regard to religion.

This bloody execution restored to the natives the freedom of electing their own monarchs; a new king was chosen, and an embassy sent to Sebastian king of Portugal, who boldly complained of this attempt to overturn their constitution and government; and represented to his majesty, how odious his subjects had made themselves to the natives, by their intolerable pride and avarice, and the tyranny with which they treated them in all the parts of the kingdom where they were settled. In short, he gave so many instances of their misbehaviour, and backed them with such irrefragable evidence, that Don Sebastian, who was preparing to send a powerful army to revenge the slaughter of his subjects, was easily persuaded to listen to more amicable terms, and to live in peace and friendship with the new king and his subjects.

Mean while, king Sebastian, being informed that there were several rich mines of gold, silver, and other metals in that kingdom, sent some skilful men thither to search for them: but king Alvarez, who was then on the throne of Congo, being dissuaded by his honest confessor Francisco Barbutto, a Portuguese, from suffering those mines

to be discovered, lest it should tempt that monarch to make himself master of them, and by degrees of his whole kingdom, instead of telling those artists where they lay, sent them into other provinces where there were none to be found. Upon this king Sebastian and his Portuguese subjects, being disappointed of their high expectations, soon altered their behaviour towards him: the wealthy Portuguese merchants abandoned his dominions, his splendid embassies at the court of Lisbon were received with a formal coldness, and his most earnest intreaties for a fresh supply of missionaries were answered by affected delays. But it is not our design to give a particular history of the progress of the Christian religion in Congo. It is sufficient to add, that it was a long time after these events, before the Portuguese clergy obtained the power of chusing the king, and in a manner new modelling the government, in the method already described. From that time we do not find that any great efforts have been made to convert the natives; for tho' many still make a profession of Christianity, ignorance and vice, as hath been already intimated, prevail, and all their religion consists in a few forms and ceremonies.

S E C T. XIII.

Of the Kingdom of LOANGO.

Its Situation, Extent, Provinces, Climate, Fertility, Plants, and Animals.

THE kingdom of Loango, or, as others write it, Loanga, extends along the African coast, from the Cape of St. Catharine, under the second degree of south latitude, to the small river of Lovanda in the fifth degree, and is situated between twenty-eight degrees thirty minutes, and forty degrees ten minutes of east longitude: it is therefore a hundred and eighty miles from north to south; but it is said to extend near three hundred miles from east to west. This country, as well as Angola, was formerly a part of the kingdom of Congo, but has been long dismembered from it. It is watered by many small rivers, and divided into four principal provinces, named Lovangiri, Lovango-mango, Chilongo, and Piri; in all which are abundance of towns and villages: but we know little more of them than their names, and indeed they appear to have but little worth our notice, either with respect to their populousness, manufactures, commerce, or elegance of building.

Though Loango is situated almost in the midst of the torrid zone, the climate is healthy and pleasant, and the soil fertile and capable of improvement: but the natives, like all the others along this coast, are naturally lazy, and too averse to the fatigues of agriculture to plant or sow more than will barely suffice the current wants of each year: whence it frequently happens, that a bad season is followed by a famine, for want of their laying up a proper store against times of scarcity. They are commonly contented with bread, fish, and such fruits, greens, and pulse, as the earth naturally produces; and which being the same as grow in Congo, and other of the neighbouring countries, need not here be repeated. We shall only observe, that they have several sorts of pease and beans, with large and small millet, of all which the ground annually yields three crops. Their palm, banana, and other trees, produce excellent fruit, of which they make different sorts of wine, which they prefer to that which comes from Europe. The cotton and pimento trees grow wild, as well as the grain of paradise, though the last is in smaller quantities. The enzanda, alicandi, and metamba afford them plenty of materials both for building and covering their houses, for making their ships and smaller vessels, for cloathing, and other uses. Sugar-canes, cassia, and tobacco, grow here plentifully; but there are few oranges, cocoas, and lemons, which are not much regarded by the natives. They make bread of a variety of fruits, herbs, grain, and roots, which, with a little more industry, might be produced in such abundance as to prevent their ever suffering by famine.

They have very few cattle of any sort, except goats and hogs; but poultry is said to be so extremely cheap,

that sixpennyworth of beads will purchase thirty good chickens. Pheasants, partridges, and other wild fowl, are still more numerous, and hardly bear any price. They have a land bird bigger than a swan, which in shape resembles a heron; its feathers are black and white, and it has a bare place on the breast: this is probably the pelican. Among the wild beasts they have the zebra and a multitude of elephants, whose teeth they exchange with the Europeans for iron, of which they make warlike instruments and tools.

They catch on the coast great quantities of fish; and for this purpose, it is said they daily watch a large fish of the size of a grampus, which constantly comes to feed along the shore, driving whole shoals of the smaller kind before him, which are then easily caught. If one of these large fishes runs himself a shore, the natives immediately endeavour to free him again, which is as much as four or five strong men can do. These they call sea-dogs, and will not suffer any man to hurt them. In the bays, rivers, and in shallow water, they catch fish with mats made of rushes, some of which are three hundred yards long. These are set afloat on the surface, with pendant rushes on the sides, which frighten the fish, and make them leap upon the mat, where they are easily caught.

S E C T. XIV.

The Persons, Manners, and Dress of the Inhabitants.

THE natives, who are called Bramas, are tall, well-shaped, strong, and very civil. They use circumcision, without knowing why, and trade chiefly among themselves. They are industrious and vigilant where gain is to be got, and are at the same time friendly and generous to one another; are extremely fond of palm wine, yet despise that of the grape. They are libidinous to a high degree, and very jealous of their wives. They carry on a variety of trades, and have among them weavers, smiths, carpenters, potters, canoe-makers, fishermen, and merchants; but these handicraftsmen are so fond of their old ways, and ill contrived tools, that, like those of Congo, they take ten times more time and pains in performing an imperfect piece of work, than they would take in finishing one with better tools.

They commonly dress in cloth of their own manufacture, made either of the leaves of the palm or some other tree; but the better sort are all made of the former: for this purpose the young palm shoots are lopped off, dried, then soaked in palm wine, and well rubbed with the hand, by which means they obtain a kind of flax, which, being spun and wove, is made into suits for those in easy circumstances, and hang round the body from the girdle down to the feet. They have four sorts of this cloth. The richest, which is flowered with different colours, is worn only by the king and those whom he permits to wear it. The second sort is not half so finely spun, yet at a small distance appears almost as beautiful, it being figured much in the same manner, and it will require a nice eye to distinguish them, except they are examined on the wrong side, where the difference is more visible. The two other sorts, which are wove plain, are still coarser, and only worn by the common people and slaves. These, like the former, reach down from the girdle to the ancles; but those of the slaves only to the knee. The rest of the body, from the girdle to the head, is naked; yet they wear bracelets, according to their rank, which are of gold, silver, brass, or coarser metals, in the form of chains; others are of ivory, glass-beads of several colours, and the like.

The men are also obliged to wear the skin of a wild or tame cat; and the wealthy have them of marten, beaver, and other valuable furs: some of them, called enkinies, are beautifully spotted; but these are only worn by the king and those of his court to whom he grants that privilege. Both he and they frequently wear five or six sorts of them neatly sewed together, and stuck with the feathers of parrots and other birds of various colours, dispersed in the form of a rose, and hanging just before. The skirts of the furs are hemmed with elephants hair, to which they hang a number of little bells, which, at

every motion of the body, and at every step they take, make a tinkling. These garments are tied round the waist with a rich girdle that encompasses it several times. Those of superior rank wear two of these girdles, one above the other, richly adorned and variegated. They wear round their necks, wrists, and legs, several circles of beads of coral and ivory, round shells of beautiful colours, chains of copper, tin, or iron, of a triangular form, and brought from Europe. Over their shoulders they have a kind of sack knotted about three quarters of a yard long, with a hole just big enough to put their hand in; and this serves to hold their calabash, provisions, pipes, and tobacco. Their heads are covered with a knit cap, which fits close to it; and, as they never go without arms, they commonly hold in their hand a cutlass, sword, or bow.

The women dress in much the same manner, only they wear no girdle, and their petticoats are much shorter; but the rich will throw over them a piece of some fine European stuff or linen. The head and upper parts of the body, as well as the legs, are naked, except their wearing collars, bracelets of coral, and other trinkets about their necks, arms, and legs. Both sexes wear rings of richer or baser metal, according to their rank, which they consider as amulets and preservatives, and both colour their bodies all over with a red wood, called takeel, ground upon a stone.

SECT. XV.

Of their Marriages, and the Slavery of the Women. An Account of a People called White Moors. Of the Religion of the Natives, and their Funeral Rites.

THEY allow of polygamy, and authors say, that the rich have ten, twelve, or more wives; and those in inferior circumstances seldom less than two or three: but, if this be the case, they must have abundantly more females than males born among them, or else the poor can have no chance of being married. The consent of the parents, and paying the price agreed on for the wife, is all the formality and courtship used in their marriages.

Some are so curious as to buy them, when six or seven years old, and breed them up to their hand; but the wiser sort of parents will not part with them till they are become marriageable, at which time they set a mark upon them that seldom fails of bringing a number of young gallants, especially if they are handsome. This mark is shaving their heads, and leaving only a circle of hair.

The young females have, however, little encouragement to enter the matrimonial state, which, besides their being obliged to have many rivals in it, and the extreme jealousy of the husband, reduces them to the most melancholy servitude. They alone till and manure the ground, gather in the harvest, grind the millet and other grain, make the bread, dress the provisions, make wines and other liquors, and take care of all the other household affairs. They must stand at a due distance while their husbands eat, and take their leaveings when they are gone. They must approach him when he comes, in words and gestures expressive of their joy and respect, and speak to him and receive his commands upon their bended knees. They are liable to be turned out of doors upon the least suspicion of infidelity; and, if proved guilty, undergo a severe punishment, though the man with whom they have transgressed commonly escapes with only some pecuniary fine; and whoever takes her in after her husband has turned her away is obliged to pay the like fine, or another woman in exchange for her. But though this is the slavish state of the wives of this country, there is a particular law by which the children follow the condition of their mothers; that is, they must continue slaves if the wife be such, though the father be free; and are free born if the mother be so, though the husband be a slave.

The children of the natives are born white, but in two days time become as black as their parents. This often deceived the Portuguese at their first settling in these parts; for, having had a commerce with the negro women, they vainly imagined the child to be theirs.

But, what is much more extraordinary, here are a white people, who have grey eyes, red or yellow hair, and a complexion that resembles chalk. Their eyes, in-

stead of a lively sparkling, seem fixed in their sockets; and they appear to have hardly any sight, except in the dusk of the evening, or by moon-light. Though the negroes look upon these as monsters, and have the utmost hatred and aversion to them, they are well received by the king, who causes some of their children to be educated as soothsayers, and is never without some of them about his person and his court. They are called Dondos by the negroes, and Albinos, or White Moors, by the Portuguese. There is a kind of continual war between the negroes and them, in which the former always attack them in the day-time, when their sight is the most imperfect; and these take their advantage of them in the night, when it is at the best.

These white people not only make a part of the king's council, but are the chief persons employed in all religious affairs and superstitious ceremonies: yet neither they nor any of the Loangoese have any tolerable ideas of a Supreme Being; and though they seem to acknowledge his existence, under the name of Sambian Pongu, they neither pay any adoration to him, nor seem to have any notion of his nature or attributes. All their worship and invocations are, like those of the Congoeese, directed to subordinate spirits, who, they imagine, preside over the different parts and powers of nature. These pretended deities they represent in the form of men, women, or other living creatures; some coarsely carved, and others modelled in clay. Some images of a small sort are worn in little wooden boxes pendant about their necks; but the larger they set up in their houses, and adorn their heads with the feathers of pheasants, parrots, and other birds, painting them all over of various colours, and hanging little bits of cloth, small shells, pieces of iron, and other baubles on their bodies. These are placed in an earthen vessel, somewhat like a stone mortar, in which the figure stands half in and half out.

The persons consecrated to the service of these imaginary deities, are usually advanced in years, and chosen by the enganga mokisso, or chief of the magicians, with many ridiculous ceremonies before a numerous assembly; and it is said, as soon as these are ended, the candidate begins to look wild, to distort his face, and put his body into several indecent attitudes, uttering loud and terrible shrieks. Authors tell us, that he then takes fire in his hand, and bites it without burning himself; and that some of them run with prodigious swiftness into some desert place, whither they must be sought out by beat of drum, and when one of them is found, he appears with his body covered with leaves, and is brought home by his relations, who dance around him, while he acts the part of a person possessed by some demon. At his return, he is asked to what demon, law, and particular observation he intends to bind himself; and as soon as he has named one, a buckle or ring is fastened round his arm, which he must always wear, to remind him of his promise; and afterwards he never swears by any thing but the ring, or the demon, to which he hath dedicated himself.

The common people have likewise one or more small idols, which those of high rank wear in great numbers.

The inhabitants of Loango entertain various notions of the nature of the human soul. The royal family are persuaded, that the souls of their deceased relations transmigrate to the bodies of those who are afterwards born in the family. Others imagine, that the departed souls become heroes, household Gods, and guardian spirits, and from that opinion make little niches under the roof of the house, where they place their idols, which are generally a span long, and offer them a share of their meat and drink, before they venture to taste it themselves. Others assign the soul a residence under the earth, where they suppose it enjoys a new kind of life in a higher or lower rank, according to the degree of merit it possessed while on earth. Another sort think, that souls die with their bodies, unless they are kept alive by the witchcraft of an enemy, in order to render them serviceable to his avarice and interest. They are all persuaded, that their mokissos, or as the Portuguese call them fetissos, that is the spirit to whom they have been dedicated at their birth, has power to inflict punishments, or even death, on those who neglect or break any of the observances to which they have bound themselves. Hence when a person enjoys perfect health, and worldly prosperity, he flatters himself, that his God is well satisfied with his behaviour; but when matters go other-

otherwise, he thinks it high time to look about him, in order to find what has displeased his mokisso, and what is the properest method of regaining his favour.

In this kingdom they have many temples, in which their idols are placed; the most considerable of which is that of Therico, a large village, where the temple is very spacious, and the pillars, as well as the mokisso, have the figure of a man. The enganga or priest, who is lord of the village, performs the service every morning, by striking a fleece of wool with his staff, and muttering some words, to which a youth who assists him, makes regular responses; after which he addresses his petitions to the mokisso, recommending to his care the health and prosperity of the king, the welfare of the country, the fertility of the land, and the good success of their traffic and fishery.

When a common person dies, they express little concern till his breath is out of his body, and then every one begins to howl and cry, to crowd about the corpse, bring it out of the house, and ask it the cause of his death, whether want of food or other necessities, or any enchantments. This tumult commonly lasts two or three hours, during which some of the relations are busily employed in washing, combing, shaving, and staining the corpse with red wood, particularly his nails, and getting ready such of his goods as are to be thrown into his grave; while others are employed in digging it of a sufficient size to contain both him and them. When every thing is ready, they suddenly snatch up the corpse, and run away with it, with all possible speed, the company following with the same haste; and when they come to the place, throw the body and goods into the grave. These goods are generally some of the deceased's cloaths, weapons, and tools; and when these are too many for the grave to contain, they hang them upon short posts stuck into the ground, after having first torn, or otherwise injured them, to prevent their being stolen. The mourning lasts six weeks, during which the deceased's relations meet at the grave morning and evening, to bewail his death.

A person of rank no sooner falls sick, than the strictest enquiries are made, whether his disease be not caused by enchantment. Upon this the engangas are consulted, and if they pronounce him bewitched, counter-charms are used for his cure. If none of these avail, and the patient dies, much the same ceremonies are used as at the death of a person of meaner rank, only they extend the corpse on the floor of some large chamber, and not in the street, and instead of three hours spend three days in lamenting his death, and preparing for his interment. All this while his male relations utter their lamentations about his corpse, while the females are dancing in another room, and singing his panygerics, expatiating on the nobility of his lineage, the greatness of his estate, the grandeur in which he lived, and the number of his friends and enemies. The mention of his enemies by name seldom fails to create a suspicion that some of them have caused his death by witchcraft, especially if the engangas have intimated any thing to that purpose. Upon this stricter enquiries are made, and if no certainty can be obtained, they unanimously resolve to consult one of the mokissos, and every one contributes something to defray the expence of the enquiry. On the third day, the corpse with the goods are hurried away with precipitation to the burying-place, and there they throw the body and other utensils, as an earthen pot, an arrow, a lance, a wooden shovel, a calabash, a drinking cup, a pipe, a tobacco box, a staff, and other things of the like nature; and, as hath been observed before, what is not thrown into the grave, is suspended on posts set round it; after which the mourning lasts two or three months, during which the friends and relations make their morning and evening lamentations at the grave, and the enquiry after the cause of the person's death is carried on by the relations.

No strangers are suffered to be buried in this kingdom; for when they die they are conveyed in a boat two miles from the shore, and thrown into the sea. This, they pretend, was occasioned by the following incident. A Portuguese gentleman dying, and being buried there, had not lain in the ground above four months, before a

famine, occasioned by want of rain, induced the inhabitants to consult the mokissos in relation to the cause; and were answered, that a Christian had been buried among them, and must be taken up and thrown into the sea before they would obtain any rain. The people obeyed, and a plentiful rain happening to fall three days after, they have never since permitted any Christian to be buried there.

S E C T. XVI.

Of the Government of Loango, the Power and State of the King; the Ceremonies observed at Court; the Funerals of the Kings of Loango; the Order of the Succession; and a concise Account of the Laws.

LOANGO was anciently a part of the kingdom of Congo, as hath been already intimated; but the governors of its several provinces revolted from it, and raised themselves to the dignity of independent princes, till one of them grew so rich and powerful, as to subdue all the rest, and not only assumed the royal title and dignity, but took several other provinces from the king of Congo; by which means he rendered himself so absolute, as to be worshipped in some measure as a deity.

The king of Loango is still reckoned very powerful, and capable of bringing great armies into the field; for all his subjects that are able to bear arms, are obliged to appear at the usual musters, in order to perform their exercises before him, and to follow him or his general to the wars, wherever he commands them. His troops are armed with darts, which have large heads of iron, and have a handle about the middle of the staff, by which they throw them with great force and justness. They have also a kind of dagger, which in some measure resembles the head of their darts. Their targets are so large as to cover almost the whole body, and so strong, as to repel an arrow or dart, they being made of hard and thick hides.

It is here reckoned a capital and unpardonable offence to see the king eat or drink. He generally contents himself with two meals a day, and is said to have two houses appropriated to that purpose, the one for eating, and the other for drinking; to the first he usually repairs about ten o'clock, which is his dinner-time, and there finds his victuals ready, brought in a kind of baskets, a servant going before with a little bell, to give notice that the king's table is going to be covered. The high steward has no sooner placed the meat before him but he retires, and locks the door after him, leaving neither man nor beast to see him eat, his numerous court waiting all the time in an antichamber, in order to follow him to his drinking-house, to which he generally adjourns immediately after dinner.

This is the noblest apartment in the whole palace, and is encompassed by a spacious court inclosed with palisadoes of palm trees: this is also the place where he administers justice to his subjects. The room is hung with rich tapestry, about eight feet high, and at the farther end of it is the royal throne, which is formed of fine palmetto pillars white and black, curiously wrought in the manner of basket work. The front of the apartment is open to let in the fresh air; and about twenty feet beyond it, a screen or partition runs quite across to keep the palm wine which he drinks concealed. On each side of the throne are two large baskets of black and red palmetto, in which the natives say, the king keeps the images of the familiar spirits who guard his person. On each side of him stands one of his two cup-bearers, and when he wants to drink, he beckons for the cup, upon which one of them reaches it to him, and the other, who holds two iron rods, resembling drum-sticks, strikes them together to give notice that he is going to drink, and then all the nobles, both in the hall and out of it, fall with their faces to the ground; but the cup-bearer who presents the wine turns his back. In this posture all continue, till notice is given, by the ceasing of the signal, that he has drank, upon which they immediately rise and express their joy and good wishes by clapping their hands.

No one is permitted to drink out of his cup, or to eat of the provisions which he leaves, after having dined or supped; but all that is left is carefully put together, and buried in the earth. It is a mark of respect, when any person is allowed to drink in his presence, for that person to turn his back to him.

As causes are heard, and affairs of the greatest importance are discussed in this hall, he often stays in it till about an hour after sun-set, or, in other words, till about seven o'clock; but, if there be nothing of that nature, he commonly retires to his seraglio, and passes the rest of the afternoon with some of his wives. About seven o'clock, or soon after, he repairs to his eating-house, where he sups with the same ceremonies used at dinner, and then adjourns to the drinking-hall, where he usually stays till bed-time, which is at about nine or ten in the evening, and then retires to rest.

This prince seldom or never stirs out of his palace, except on some grand festival, or some solemn occasion; as receiving an embassy, or hunting some mischievous leopard that lurks about his capital; quelling some revolt, or seeing his people begin to plough and sow his lands; and when his vassals come to pay him their usual homage and annual tribute.

Upon these occasions he publicly repairs to a spacious green that faces his palace, in the center of the city, where is erected a throne of white and black palm-tree wickers, artfully interwoven, and adorned with curious embellishments. On the back of the throne is spread a kind of escutcheon, or shield, hanging to a pole, and on each side of the throne are set about eight umbrellas, neatly wrought with the finest of their country thread, and fixed at the end of poles, which run through the center of each. These umbrellas are of the form of an hemisphere, and about two yards in diameter. The staff to which they are fixed is about as thick as a man's arm, and two or three yards in length, with a large tassel or bushy tuft above, and several others under the concave. These, and several other pensile ornaments of different materials, being whirled about horizontally with great vehemence, by proper persons appointed for that purpose, raise an artificial breeze that is very refreshing and delightful to all within its reach.

Before the throne the ground is covered with a large carpet, or cloth, of quilted leaves, about forty yards long, and twenty broad, on which none but the king or his children may set their foot, but round it there is room sufficient for two or three persons to pass; and beyond that the nobles and officers of the household are seated cross-legged, some on the ground, and others on carpets or cushions, each holding in his hand a buffalo's tail, and waving it about. A great number of servants surround their masters on the outside, all seated in the same posture; and at proper distances are placed the musicians, who have three sorts of instruments, one made of ivory like our hunting-horns, but of different sizes and bores; these joined together yield a loud, yet pleasant sound. The second sort is the drum, which is of various sizes, and is made and beat after much the same manner as those of Congo and Angola. The third resembles a tabor, shaped like our large sieves, with a drum skin instead of a piece of lawn or wires. The hoop about it has holes, in which are fastened flat pieces of tin or brass, which make a kind of gingle whenever the tabor is moved or beat with the hand.

Before the above carpet a number of dwarfs sit with their backs towards the throne; these are chosen for their deformity, and especially for the disproportionate largeness of their heads. Their cloathing is suited to their appearance, it being only the skins of beasts tied about their waists. These the king causes to be intermixed by way of contrast with a number of White Moors, and both together in their motions and antic gestures make a very grotesque appearance.

The king is no sooner seated on his throne, than the music plays, and a set of officers, or gentlemen, begin a dance, called kilomba, round the royal carpet, in which they toss about their arms, and shew all possible activity with their bodies; and when any of them has been so happy as to please his majesty by his performance, he lets him know it by opening his arms; on which the

dancer draws nearer the throne, and, after rolling himself several times in the sand, to express his gratitude and subjection, is sometimes allowed to clap his hands upon the king's knees, and his head in his bosom. The nobles have the privilege of saluting the king in this manner: when approaching his person they take several large steps or bounds in the air backwards and forwards; and as these have their separate seats on each side of the throne, they cause their own vassals who attend them on these occasions to perform the ceremony to them: this is called the leaping salute, and is always used upon grand occasions, particularly when the king's vassals come to pay him their homage and tribute.

The next grand solemnity is termed the feeding-time, and is kept on the fourth of January, when the men and their wives appear before the king, in order to till and sow his lands. The men appear in arms, while the women are busied in breaking up the ground, which is a service to which they must all submit, and from which none can absent themselves without incurring a penalty; and the king himself repairs in person at about three in the afternoon to encourage them, and see that this work be well done. In the evening they are all invited to sup at his expence; and this is esteemed a grand festival. Every vassal is in like manner obliged to send his wives to till the lands of his lord, and when they have performed this service, they are at liberty to work for themselves on what waste piece of ground they like best, for all the rest of the lands are held in common; but when any one has begun to cultivate one spot, it is not lawful for another to interfere with him in it.

The king also shews himself in public on the hunting of a leopard within the neighbourhood of his capital. These animals being numerous, the nobles are allowed to summon all their vassals to hunt and destroy them; and when any has killed a leopard, he gives notice of it to the king, by bringing its tail to Loango, and hanging it on a palmetto pole before the royal palace.

But if any of them are discovered within the neighbourhood of that capital, the king, upon the first notice of it, orders all the inhabitants, by sound of trumpet and beat of drum, to appear in arms and accompany him to the place where it is lodged. If it be too far for him to walk, he is carried in a wicker chair, borne upon four men's shoulders. When they come to the leopard's den, or to the wood in which he lurks, some of the people beset the avenues, armed with their bows and javelins; while others lay their traps, or spread their nets, to catch him alive. A third sort beat the bushes, sound their trumpets, and make a hideous noise to frighten the beast; who, in order to break his way through the volleys of darts and arrows discharged at him on every side, is forced into the trap, where every one strives to dispatch him in the presence of the prince.

This is no sooner done than he orders him to be slayed by one of his officers; after which the skin is carried in triumph by the huntsman to the palace, where the ceremony is closed with singing, dancing, and variety of other pastimes.

The king's funeral is performed with great pomp; but, instead of the inhuman custom practised in some of the neighbouring parts of Africa of interring the king's wives, relations, domesticks, and slaves alive with him, they surround the funeral-seat, on which the corpse is placed with little images of clay, wood, or wax; yet some slaves are said to be slaughtered upon these occasions, and buried in the same or some adjoining vault. These vaults are made so large as to contain not only the corpse of the king, which is always dressed in the most pompous manner, but a great number of utensils, as pots, kettles, pans, pitchers, cups, linen, and cloaths. The above slaves are said to be buried with their masters, not only to attend them in the next life, but to bear witness when they come before the God of the other world how they have lived and behaved in this.

With respect to the succession of the crown, it descends not to the king's children, but to those of his sister. Some care is necessary to prevent confusion and disputes about it; therefore those who claim a right to ascend the throne have particular towns or villages assigned for their

residence nearer or farther from Loango, according to their being nearer or farther from the succession: they have likewise their titles from those towns; thus the next heir to the crown is called Manikay, from the town of that name, about five or six miles north-west of the capital. The next to him is called Mani-bocke, and lives at that town, which is between fifteen and sixteen miles farther up the country. Mani-sallaga, or Salag, the third in rank, lives at Salag, thirty miles from Loango. Mani-kat, the fourth, lives at Kat, a village about fifty miles distant: and Mani-inyami, the fifth and last, resides at a hamlet on the southern borders of the kingdom. Hence, when the king on the throne dies, Mani-kay, who succeeds him, removes to Loango, and the other four remove one stage nearer to it, according to their rank, and a new one is nominated to succeed Mani-inyami.

Their laws are much more gentle than in other neighbouring states, except in crimes committed against the king's person, dignity, or honour. Thus they never condemn a man to suffer death for theft, but content themselves with obliging the offender to restore what he has stolen, or its value, and with exposing him with his hands tied behind him to a tree or post, to the sport and derision of the spectators.

It is said that adultery is only punished with a fine; but this indulgence is so far from extending to the king's wives and concubines, that if any of them be debauched, or suspected to be so, both she and her paramour are burnt alive without mercy, in sight of each other. The number of his wives is indeed prodigious, because he is obliged to keep those of his predecessors, as well as his own, so that they sometimes amount to a very great number. All these he keeps confined in his teraglio, and singling out some of them for his pleasure, obliges the rest to employ themselves in some useful work; but should any of these be found pregnant, she would be put to the torture to make her confess her partner; but these women sometimes cause an innocent person to share their dreadful fate, in order to save the man they love.

S E C T. XVII.

A Description of Loango, the Capital of the Kingdom, and the Trade carried on by the Natives.

THOUGH the bay of Loango is esteemed a pretty good one, it has a bank on the north side of its mouth, or entrance, that runs about half a league along the coast, and has not above two fathoms and a half water; but having got over it, you come into five fathoms and a half, which continues till within a small cannon-shot of the land, where the vessels commonly anchor in three fathoms, on a reddish bottom. The bay is easily known by the high reddish mountains on the sea-side, that are different from all the others on that coast. The many large rivers that come down from the continent cause the currents to be so strong and rapid towards the north, that it is difficult to weather them and gain a southern course: but this may be done with greater ease and safety in the months of January, February, March, and April; during all the rest of the year the currents flow so strong, that even the coasters are obliged to keep at least ten or twelve leagues off the land. The port, or landing-place, is at the small village of Kanga.

The city of Loango is situated in the province of Loango-mongo, in four degrees and a half south latitude, and about five or six miles from the sea-coast. The houses are for the most part oblong, and covered in such a manner, as that the middle part of the top is flat, and the rest of the covering comes down with a slope. The whole is supported by strong wooden pillars and cross

beams; those that support the highest part being ten or twelve feet higher than the side ones, and the last of a height proportioned to the size of the building, for the houses are higher or lower according to their length or breadth. They have usually three or four rooms; but have none above the ground-floor. The houses are fenced round with a hedge of palm twigs, canes, or the like materials; and some of these hedges enclose seven, eight, or more buildings. The families within them commonly live together in a peaceable and friendly manner, and are ready upon all occasions to assist each other, except when they suspect any one of magic.

Their chief furniture consists in a variety of pots and kettles, baskets, calabashes, mats, and benches, on which they lay their cloaths, weapons, and other utensils.

The streets are wide and kept very clean, and before each side is a row of palms, bananas, or bacavas, which agreeably shade the fronts of the houses; and most of those which belong to persons of superior rank have the same behind, or even quite round.

In the center of the city is a square of a prodigious size, on one side of which is the royal palace, which is a mile and a half in compass, and surrounded by stately palms. It consists of a vast number of detached buildings, or houses, among which are those of the king's women: The houses of the king, his halls of audience, and other offices are on the west side, and face the above square, in which he holds his councils of war; he there also feasts his prime officers, and sometimes his whole army. From this square there likewise runs a wide street, some musquet-shots from the palace, where a considerable market is kept every day, in which are sold great quantities of palm cloths; as also corn, meal, poultry, fish, wine, and oil; and there were formerly sold in the same place elephants teeth, but these are now removed to the port of Kanga. In this market is also a famous temple and idol, called Mokisso a Loango, which has been held in great veneration both by the king and people.

The trade of this country chiefly consists in slaves, which are esteemed the greatest riches of the inhabitants; and this trade is carried on much in the same manner as at Congo. The natives also sell considerable quantities of ivory, tin, lead, iron, and copper, brought from the mines of Sundi, which are situated far to the east. The smiths and artists in mines set out from Loango in September for the kingdom of Sundi, and being arrived at the mountains where the copper-mines are, set their slaves to work in them. They melt the ore on the spot; but as they have not the art of purifying it from other metals, their copper is neither so pure nor so valuable as it might be. At that work they are employed till the month of May following, at which time they bring elephants teeth and tails; but the former are only of a small size, and the latter the Portuguese carry to Loango, where the negroes of that town have the art of weaving the hair into girdles, bracelets, collars, and other ornaments that are exceeding neat and beautiful. These two last articles the Loangoese purchase of one of the inland nations, in exchange for salt, palm oil, Silesia ticking, cutlasses, looking-glasses, beads, and other things, which they obtain from the Europeans.

The Portuguese also export from Loango several sorts of cloths; the manufacture of the country, some of which pass for money both there and in other neighbouring kingdoms.

Those European merchants who are desirous of trading at Loango, are obliged to obtain a licence for it from the king, which can only be done by presents made, not only to him, but to his mother, the queen, and some of his ministers, which renders it chargeable and difficult. Besides, as the inhabitants understand no language but their own, it is necessary to hire some of their fishermen, who have commonly a smattering of Portuguese, to serve for interpreters and brokers.

C H A P. X.

Of the Kingdom of B E N I N.

S E C T. I.

*Its Situation, Extent, Face of the Country, and Climate ;
Vegetables, Beasts, and Birds.*

THE kingdom of Benin is of considerable extent, but its limits are very imperfectly ascertained; it is, however, bounded by Loango on the south, by the gulph of Guinea and the Slave coast on the west, by part of Gago and Biafara on the north, and by Mujac and Makoko on the east. It begins in the first degree of south latitude; but how far it extends from south to north, and from east to west, cannot be well ascertained.

The first discovery of this kingdom is generally attributed to Juan Alphonso de Aveiro, who gave the name of Formosa to the river Benin, from the verdure and beauty of its banks. For several leagues up the country the land is low and marshy; but its banks are every where adorned with tall, straight, and spreading trees: the adjacent country affords a delightful prospect, the land being even, without hills, yet rising by gentle degrees; and the trees are disposed by nature in such regular order, that they seem as if planted by design.

But, notwithstanding the apparent satisfaction the country affords from the pleasing landscapes presented to the eye, the air is noxious and pestilential, which is owing to the gross vapours exhaled by the heat of the sun from its marshes; and there are such quantities of mosquitos as render life intolerable, from the sharpness of their bite, and its seeming poisonous effects, producing violent heat and inflammations, with convulsions, vomitings, and other dangerous symptoms.

The soil at a small distance from the river Benin is extraordinary fertile, and whatever is planted or sowed there grows well, and yields a rich crop. Among the fruits of the earth is the large sort of millet; but as the natives are not fond of it, little is sowed; it grows very luxuriant, and yields a prodigious quantity of grain. They sometimes employ the Andra women to brew beer with it.

There is little or no rice cultivated at Benin, though the morasses near the river seem proper for it.

There are not many potatoes; but there is great plenty of yams, which they eat with their other food instead of bread, and are careful to plant them in their proper season.

Among the fruit-trees are two sorts of cocoas, bananas, wild figs, and some others.

With respect to tame animals, here is no want of horses, cows, sheep, dogs, and cats. The cattle, though small, are good and cheap; and the negroes prefer the flesh of the dogs and cats to that of any other beast. The natives also sometimes kill wild swine and harts with their javelins; but this is very seldom. The country also contains a vast number of elephants, and a few lions and tigers; with many jackalls, baboons, and all sorts of apes.

Among the feathered kind, they have great plenty of poultry, which are equally good and cheap; pheasants, green and blue partridges, turtle and ring-doves, crooked-bills, snipes, divers, water-hens, and a sort of crown birds.

S E C T. II.

Of the Dress, Manners, and Customs of the Natives; their Food, Marriages, Treatment of their Wives, Punishment of Adultery, and Regard to Decency. The Circumcision of their Children. Twins reputed happy Omen; but at Arabs are put to Death. The Treatment of their Sick, and the Burial of the Dead.

THE dress of the natives of Benin is neat, and greatly exceeds that of the negroes of the Gold coast. The

rich wear first a white calico or cotton petticoat, about a yard in length, and half a yard in breadth. This they cover with another fine piece of calico of sixteen or twenty yards in length, which they plait in a becoming manner, wearing over it a scarf a yard long and a foot wide, the ends of which are adorned with a handsome lace or fringe. The upper part of the body is mostly naked. This is the dress in which they appear in public; but at home their cloathing is more simple, and less expensive, it only consisting of a coarse cloth worn round their waist, covered with a large painted cloth of the manufacture of the country, and worn in the manner of a cloak.

The women of rank wear fine calico beautifully checkered with various colours, fastened round the waist. The dress is long and open, either on one side or behind, just as fancy directs. The face and upper part of the body is covered with a thin veil, which they remove among their friends and intimates of either sex. They adorn the neck with strings, and chains of coral agreeably wrought and disposed. Upon their arms and legs they wear bright copper or iron bracelets of a mean workmanship, and all their fingers are crowded with rings of the same metal. Upon the whole, their persons are not disagreeable, after custom has rendered them familiar to the eye; and, except their rings and bracelets, the dress does not appear unbecoming.

The meaner degrees, both of the women and the men, differ from those of high rank only in the quality of their cloaths, the form being the same. The men neither curl nor adorn their hair, but suffer it to fall naturally, except in two or three parts, which they buckle in order to suspend a bunch of coral to each lock. The women, on the other hand, use great art in dressing their hair, which they reduce into a variety of different forms, great and small curls, high and low fore-tops, sometimes plaited up behind, at others flowing in wanton ringlets down the neck, but generally divided on the crown of the head, by which means the curls are brought into exact form and order. Some anoint the hair with a kind of oil, which they express or roast out of oil-nuts; and this oil, it is said, at length gives it a beautiful green or yellow, of which they are fond.

The natives of Benin are, in general, a good-natured, civil, and gentle people, from whom, by kind usage, any thing may be obtained. If they receive presents, they return double the value; and they will even steal to enable them to shew their gratitude. If a stranger asks a favour of them, he is seldom refused, however inconvenient it may be for them to grant his request: but though they are easily wrought upon by soft means, they are inflexible to all kinds of severity and rough usage; for by courtesy their pride is flattered, their self-importance raised, and therefore a person of an obliging behaviour will succeed in points which a blusterer would in vain try to effect. To think of forcing any thing from them, says Mr. Bosman, is to dispute with the moon.

They are quick and alert in business, greatly attached to their ancient customs, in which, if we comply with them, they are very easy to deal with, and will not be wanting in any thing on their part requisite to a good agreement. They are however very tedious in their dealing, for it frequently happens that a bargain for elephants teeth will take up some weeks before it is concluded; but this is managed with so many ceremonious civilities, that it is impossible to be angry with them; yet with each other, where they repose a confidence, no people make greater dispatch. Mr. Bosman complains of another inconvenience, which is, that on the arrival of the Europeans, they are obliged to trust them with goods to make paans or cloth of; for the payment of which they frequently stay so long, that from the advancement of the season,

season, the consumption of provisions, and the sickness or mortality of the men, they are obliged to depart without their money. However, upon their return, they are honestly paid the whole.

Those of the natives who can afford it feed well. Their common food is beef, mutton, or fowls, with yams for bread, which, after boiling, they beat into a sort of cake. They frequently make entertainments for each other, and what is left is constantly distributed among the poor. People of mean rank content themselves with smoked or dried fish, which they eat with a kind of bread made of yams, bananas, and beans, mixed and beat up together. For their drink they use water, or water mixed with a bad wine called pardon; but the rich drink at their meals water and European brandy.

They are well skilled in making several sorts of dyes, as red, yellow, green, blue and black. The blue they prepare from indigo, great quantities of which grow here; but the other colours they extract from certain trees. They spin cotton, and weave cotton cloths, with which they not only supply all the inhabitants, but export a great deal. They make soap, which is better than any made in Guinea. Their other workmen are chiefly smiths, carpenters and leather-dressers; but their workmanship is very clumsy.

The men marry as many women as their circumstances will permit, the laws limiting them to no determinate number. If a man loves a virgin, he discovers his passion to the most considerable person among his relations, who goes to the house where she lives, demands her of her friends, and, if she be not already engaged, seldom meets with a refusal. As soon as the consent of the parents is obtained, the match goes on, the bridegroom presenting his future bride with a suit of cloaths, bracelets, rings, and necklaces proportioned to the degree of his wealth. After having treated the relations on both sides with a handsome collation, the marriage is ended without any other ceremony.

The natives are jealous of each other to a degree of madness, but never take offence at any liberties taken with their wives by Europeans, thinking it impossible that the taste of the women should be so depraved as to allow them to grant unbecoming favours to a white man. Among people of rank, the women live after the manner of the Eastern nations, cooped up from all conversation with the males of their own complexion and features; but are otherwise treated with great tenderness, in order to alleviate the misfortune of the loss of liberty. If the master of the house receives a visit from any of his acquaintance, his wife immediately retires, unless the stranger prove an European, in which case she is desired to remain in her seat. The women use every female artifice to engage their husband's affections, from their being fully sensible, that all their happiness depends upon his love.

Adultery is punished three different ways; if among the lower class a husband suspects his wife's fidelity, he tries every method to surprize her in the fact, without which he can inflict no other punishment than ill usage. If he succeeds in detecting her, he immediately becomes possessed of the real and personal estate of the gallant, which he may from that instant seize and enjoy as his own. The offending wife is disciplined with a cudgel, driven out of the house, and left to seek her fortune, which is commonly very unhappy; for few persons will choose to receive her into their houses, and fewer still will marry a woman who has so grossly violated her faith. They therefore usually retire into a country where they are not known, where they either pass for widows, and watch for a second opportunity of marrying, or else subsist by their labour, or by engaging in trade.

Among persons of rank the crime is atoned for by a sum of money advanced by the wife's relations to prevent the scandal annexed to adultery. After this she passes with her husband and all her acquaintance for a woman of virtue, proportioned to the money received by the husband.

The governors and ares-de-roes, or street-kings, punish this crime with the utmost severity; for if the woman and gallant are taken in the fact, they are, without any form of law, immediately put to death, and their bodies thrown out as a prey to the birds of the air and the beasts of the

field. From the severity of these punishments the violation of the marriage-bed is less known in Benin than in any other country.

In general the negroes of this country are libidinous, which is indeed the case of the inhabitants in almost all warm climates. Their conversation is, however, free from all obscenity; the rites of love are held as sacred, and to be only spoken of in places destined for that purpose; and their conversation is enlivened with well contrived fables and chaste families.

The pregnant wife is forbid the caresses of her husband till after delivery. If the infant proves a male, it is presented to the king, as properly and of right belonging to him, but the females are the property of the father, and are entirely under his power till marriage.

About eight or fourteen days after the birth of their children, both the males and females are circumcised: the latter by the loss of a small part of the clitoris. The infants have besides several incisions made all over their bodies, in a regular manner expressive of certain figures: but the females are more tortured with these unnatural ornaments than the males. But before this, when the infant is only seven days old, the parents imagining that it has escaped the greatest danger, give an entertainment; and, to prevent the evil spirits, doing them an injury, strew the roads with provisions.

When a woman bears two children at a birth, it is esteemed a happy omen, the king is made acquainted with it, and public rejoicings are ordered to be kept, in which they make use of a variety of wretched music, vocal and instrumental. As it is esteemed too difficult a task for the mother to suckle both children, the father is obliged by the laws to look out for a nurse who has lost her own child; and, that no advantages may be taken of him, her price is settled by authority.

Yetat Arebo, a town a considerable distance up the river, twin-births are deemed a bad omen, and attended with great grief to the unhappy parents; for they sacrifice both the mother and her children to a certain demon, which, they imagine, haunts the village. Though the husband happens to be ever so fond of his wife, he can no otherwise purchase her life than by sacrificing a female slave in her stead; but there is no possible means of redemption for the poor innocent children. Hence the circumstances of having twins is so much dreaded, that those whose abilities are able to support the expence, usually send their wives to be delivered in another country.

A wood supposed to be frequented by this evil spirit is held so sacred, that no foreign negroe of either sex is permitted to enter it. If a native of Arebo accidentally falls into any path leading to this wood, he is obliged, however pressing his business may be, to proceed forwards to the end of it, without looking back, the violation of which custom, or of the cruel one of murdering their wives and children, they imagine would be attended with a plague, famine, or some other public calamity. Nyendaël informs us, that notwithstanding this riveted superstition, he frequently went a shooting there, and to ridicule their stupid credulity, often turned back before he had proceeded half way in the track leading to the wood. At first they imagined he would instantly fall down dead, or be seized with some violent disorder; but perceiving that his boldness was attended with no ill consequences, their faith was somewhat staggered. Their artful priests, however, destroyed all his endeavours to undeceive them, by their subtleties, affirming, that no inference could be drawn from the practice of a white man, their God having no concern with him; but if a negroe was to attempt it, the consequence would certainly be fatal.

The females of this country are extremely prolific; a barren woman is very uncommon, and esteemed contemptible, while a fruitful woman is much admired.

The inhabitants of Benin appear less terrified at the approach of death, than the other people of the same coast. They ascribe the duration of life to the determination of the Gods, and yet use the proper means to prolong it. Upon their being seized with any disorder, they have recourse to the priest, who here, as in several other countries on this coast, performs the office

of physician. He first applies some green herbs, and if these prove ineffectual, he has recourse to sacrifices, and appealing their Gods.

The reputation of the priest is greatly augmented by the recovery of the patient; but if, after all his endeavours, the person dies, the priest is never at a loss to defend his practice. But, notwithstanding the great confidence they place in their priests, they are generally rich only in fame; for the patient's gratitude continues no longer than the disease, and the sacrifice, which is offered at the priest's expence, frequently amounts to more than his fee.

When any person dies, the body is carefully washed; but when the natives of Benin breathe their last, they are with the utmost caution brought to the place of their birth; the body being first dried over a slow fire, then put into a close coffin, and sweetened with aromatics. As it frequently happens that no conveyance can be obtained for several years, the body remains all this while unburied, nor can the funeral rites be performed with propriety in any other but their native soil.

The nearest relations of the deceased express their grief in various ways; some shave their hair, others their beards, and others but half of either. The public mourning is usually limited to the term of fourteen or fifteen days. Their complaints and lamentations are accommodated to the sounds of certain musical instruments with long intermediate stops, during which they drink plentifully. When the last obsequies are performed, every man retires to his own house, and the nearest relations, who continue in mourning in the above manner, bewail the deceased at stated periods, during the time limited by custom. Husbands and parents usually prolong this mourning to three or four months.

The funeral of a king is performed with several very extraordinary ceremonies. A well is dug before the palace so deep, that the workmen are sometimes suffocated in the pit themselves have made, and yet it is so narrow at the top, that a stone five feet in length, and three in breadth, will conveniently cover it; but its dimensions at the bottom are considerable. Here the king's body is first laid in the presence of a prodigious concourse of people of both sexes, all of whom contend for the honour of being buried with him. Such as are chosen for this high dignity are put in with him, and the grave closed by a stone. The next morning the nobles return, and removing the stone, dip their heads into the water with which the pit is generally filled, and ask the persons buried with the king, Whether they have met with their royal master? and on their making no reply, conclude that they are attending him in his flight to the other world; upon which the solemnity is closed. Barbot adds, that the first minister immediately goes to the king's successor, who then coming to the grave, orders the tomb-stone to be laid, and upon it a banquet of the most delicate wines and sweet-meats. Every one eats and drinks till night, when the mob, intoxicated with liquor, run about the streets committing the wildest excesses and riots, putting every one to death that obstructs them, whether men, women, children, or brute animals, and cutting off their heads, carry them to the royal sepulchre, and throw them in as offerings to the deceased king, together with all the cloaths and effects of those persons they have sacrificed to his manes.

SECT. III.

Of the Religion of the Natives of Benin.

AS to the religion of the country, it is fraught with a strange mixture of good sense and absurdity. The fetiche, or mokisso, is worshipped here, as in all the other countries on the western coast of Africa; but the deities, which they suppose inhabit these idols, they consider as subordinate, and acting as mediators between men and the great God, of whom their ideas are less gross and unworthy. To the Supreme they ascribe the

attributes of omniscience, omnipresence, omnipotence, and invisibility, believing that he actuates every thing, and governs the world by his providence. As he is invisible, they think it would be absurd to represent him under a corporeal form, and thus to make an image of what we never saw, and cannot comprehend. To every evil, they give the name of wicked spirit, imagining that an evil disposed and malicious being presides over all that is bad; and this being they worship out of fear, and to prevent his injuring them.

Dapper observes, that they have very just notions of the supreme goodness, majesty, power, and wisdom of the great God, who created both heaven and earth, and continues to govern them. This being they call Ovisla, and think it unnecessary to pay their adorations to him; because his nature is good and benevolent, while the evil spirit requires constant worship, in order to check the malignity of his disposition. Nyendaël however asserts, that both are worshipped by sacrifices and offerings.

The negroes of Benin firmly believe in apparitions, and that the ghosts of their deceased ancestors walk the earth unseen; but chiefly appear to them in their sleep, in order to warn them of some danger which they are to obviate by sacrifices; and the day no sooner returns, than they comply with the supposed suggestions of the spirit. They make offerings, and if they are very poor, will even borrow to enable them to perform them. These are, however, of no great value, they only consisting of yams mixed with oil, which they place before the idol. Sometimes they sacrifice a cock; in which case the blood is spilt for the fetiche, while they keep the fowl for their own use.

They have annual sacrifices, which are performed by the great with all imaginable pomp, and in these they slaughter a great number of bulls, cows, sheep, and all other kinds of cattle. All their friends are invited to the festival, which generally continues for several days, and ends in distributing valuable presents to the guests.

These people place the seat of their future felicity or misery in the sea. They consider the shadow of a man as a real existence, which will one day give testimony of their good and evil actions. They call this appearance passadoor, and bribe it by sacrifices and offerings, as by its evidence they may be raised after death to the highest dignity and pleasures of paradise, or sunk into the lowest abyss of wretchedness, where they must perish through poverty and hunger.

Though their houses are so filled with idols, that it is difficult to find a vacant spot, they have particular huts or little temples appropriated to the residence of the Gods, where they receive the offerings of their votaries. Their priests pretend to be acquainted with the evil spirit, and with the art of penetrating into futurity, by means of a pot pierced at the bottom in three different places. Nothing is however undertaken without consulting the priest; but if he meddles with politics, and utters oracles that affect the state, he is punished with death; and the priests of the provinces are prohibited under severe penalties from entering the capital.

The high priest of Loebo, a town situated at the mouth of the river Formosa, is particularly famous for his profound skill in magic. All the natives, the king not excepted, believe that his power extends over the air and sea; that he can foresee and prevent the arrival of ships, shipwrecks, and innumerable other important events. His majesty of Benin, struck with the miracles one of these priests is said to have performed, complimented him with the town of Loebo, and all its dependencies. He is considered as the head of the priesthood, and is so revered, that no one approaches him without trembling; nay, the royal ambassadors dare not presume to touch his hand without leave, and without shewing tokens of the greatest awe and veneration.

Among their other superstitions, the people are said to stand in profound dread of a certain black bird, which they worship, and are prohibited to kill, under pain of death. These birds have priests appointed to attend, feed, and worship them in the mountains consecrated to their use.

The Benians divide the time into years, months, weeks, and days, and each division is distinguished by its proper appellation. The year is composed of four months, and the sabbath or day of repose, which returns every fifth day, is celebrated as a festival, with sacrifices, offerings, and entertainments. They have also many other days consecrated to the purposes of religion, particularly an annual feast in memory of their ancestors. But the greatest festival is called the Coral feast, at which the king appears in all his grandeur, marching at the head of his women, who sometimes exceed six hundred, and are the most beautiful that can be found. He proceeds to the second area of the palace, where his throne is placed under a rich canopy. About him are ranged his women and officers in their richest attire. The king leaves his throne to sacrifice in the open air to the gods, which is accompanied by the loud shouts and acclamations of the people. Having paid his devotions, he returns to his throne, and stays there till all his people have performed theirs. After which he retires to his chamber, and the remainder of the day is spent in mirth and feasting.

S E C T. IV.

A Description of the City of Benin, and of the King's Palace; with the Manner in which that City was reduced to a ruinous State.

THE palace of the king is situated in Benin, the capital of the kingdom, which stands in the seventh degree thirty minutes north latitude, and in the fifth degree four minutes east longitude from London. The streets are extremely long and broad, in which are variety of shops filled with European merchandize, as well as the commodities of the country; and markets are kept in them for cows, cotton, and elephants teeth. It was formerly very close built, and extremely populous, as appears from the ruins of the houses; but at present they stand widely distant from each other. They are all built with clay walls, and covered with reeds, straw, or leaves, there being no stone in the country. The city is divided into districts, each governed by its respective officer, called King of the Street; and is enclosed on one side by a double fence of large trunks of trees, ten feet high, set close in the ground like a pallisado, and fastened together by spars fixed across, and the space between the two rows is filled up with red clay; which at a distance looks like a good thick wall, very even and smooth: but the other side of the city is defended by a large ditch and hedge of brambles; which are ten feet high and five broad, are made of one piece of wood, and hang, or rather turn, on a pin in the middle. Each has a guard of soldiers, and opens to the country through a suburb. The women keep the streets neat and clean, in which respect the inhabitants of Benin are not exceeded by the Dutch; for here, as in Holland, every woman cleans her own door.

A principal part of this city is taken up by the royal palace, which is of prodigious dimensions; but neither elegant nor commodious. There first appears a long gallery, sustained by fifty-eight square pillars, rough and unpolished, each above twelve feet high, and three in circumference. On passing this gallery you come to a high mud wall, which has three gates; that in the center is embellished at the top with a wooden turret of a spiral form seventy feet high, and upon the extremity of this turret is fixt a large copper snake, well cast, and bearing marks of a proficiency in the arts. Within the gate is an area of fine turf, a quarter of a mile in length and near as broad; at the farther end of which is another gallery, in the same taste as the former, only supported by pilasters, ornamented with human figures, and many of them cut out in that form, but in a very awkward manner. Behind a canvas curtain are shewn four heads cast in brass, neither resembling the human nor brutal form, and each supported by a large elephant's tooth.

On passing through this gallery and another gate, you have the king's dwelling in front, which is far from

dazzling the eye by its pomp and magnificence. Over the perch is another snake, probably done by the same artist who made that on the turret. In the first apartment is the king's audience-chamber, where, in the presence of the chief nobility, or officers of the court, he receives foreign ministers and ambassadors. His throne is of ivory, and over it is a canopy of rich silk. This chamber of audience has also the appearance of being his majesty's warehouse; for the king is engaged in trade as well as his subjects, and it is filled with loads of elephants teeth, and other commodities, lying in a confusion that plainly shews they are not intended for ornament. The room is, however, hung with fine tapestry, and the floor covered with mats and carpets of an indifferent manufacture.

The decay of the city was occasioned by the tyranny of one of the kings of Benin, who being jealous of obtaining the wealth of two petty princes of the street, ordered them to be seized and put to death, under the pretence that they had conspired against his life, and then confiscated their effects to his own use. They gave the clearest proofs of their innocence; but nothing is so deaf to the cries of pity as avarice.

Soon after, another person's wealth made the king meditate his destruction; but this nobleman, being apprised of his majesty's intention, quitted the city, and with him went three-fourths of the inhabitants. His majesty immediately assembled an army, and pursued them; but was so warmly received by the fugitives, that he was forced to retreat with loss and disappointment. After this, he made a second attempt to force them to return; but was defeated and pursued by the nobleman, who entering the city sword in hand, plundered the whole, except the palace; and for ten years he continued with his fugitive band to harass, plunder, and molest the inhabitants of Benin, till at length, by the mediation of the Portuguese, a peace was concluded, by which he was granted a free and full pardon, and even requested to return to his habitation; but as he did not choose to put himself into the power of a prince whose disposition he was but too well acquainted with, he fixed his residence at a place three days journey from the capital, where he kept a court that greatly eclipsed that of the king. In vain were all endeavours used to bring his adherents back to the city; they preferred poverty with freedom to wealth and dignity with servitude, whence Benin has ever since remained in a manner depopulated.

S E C T. V.

Of the Government of Benin; the Succession of the Crown; the Revenues and Forces of the King; with the Arms of his Troops. The People divided into several Classes; with a concise Account of the Laws of Benin, with respect to Inheritances, and the Punishment of Crimes.

AS to the government of Benin, it is perfectly despotic. The empire is divided into an infinite number of petty royalties, all of them subject to the king of Benin; but though the people boast of their being born free, nothing can be more servile than the blind obedience they pay to the king's authority; for they are proud of being considered as his slaves, and this title they esteem a distinguished honour.

The succession to the crown is regulated after the following manner: When the monarch on the throne perceives his end approaching, he calls one of the onegwas, or great lords, and lets him know which of his sons he nominates to fill the throne, with an injunction not to reveal the secret upon pain of death, till after his decease.

As soon as his breath has left his body, the onegwa takes into his custody all the royal jewels, treasure, and effects; and the young princes, who are in the utmost uncertainty as to their fate, come and do homage to this minister, as the ruler of their destiny. When the time limited by law for declaring a successor draws near, the minister sends for the high marshal, and lets him know the last will of the king, which the other, to prevent

vent mistake, repeats six times, and then returns to his own house with a solemnity adequate to the importance of the secret in his possession. The next day the minister orders that prince to be called for whom the crown is intended, and desires him to intreat the marshal to nominate a successor. The prince obeys, and with a supplicating air solicits his request. Six days elapse, during which the minister and high marshal concert the necessary measures for proclaiming the king, and then the people being assembled, the high marshal takes the prince by the hand, names him six times, and pausing after every repetition, asks the minister if he has made any mistake. At length, the other princes are called, who kneeling down, are informed of the last will of their father. The young king having returned thanks to the minister and marshal, for the integrity with which they have discharged their office, is immediately invested with the badges of royalty, and receives the homage of the great officers and nobles.

The ceremony being thus ended, the new king retires to Ofsebo, a town some miles distant from Benin, in order to be instructed in the art of government, and the duties of a king. During this interval, the queen mother, the minister intrusted with the king's last will, and the grand marshal, hold the reins of the government, and their decrees are not to be revoked by the successor, without their consent.

The young monarch, having finished his studies, takes possession of the palace at Benin, where his first care is to secure his tranquillity, by the murder of his brothers, whose bodies are, however, interred with all imaginable pomp; this cruel and bloody act being considered as a necessary sacrifice for the public good.

The revenues of the crown of Benin are pretty considerable, every governor being accountable to the king for a certain number of bags of bougies, or blackmoor's teeth, which are esteemed as much as gold and silver, and answer the purposes of money. The inferior officers pay their taxes in cattle, fowls, cloth, and other commodities. Thus the court is continually supplied with all kinds of necessaries, the overplus is sold, and the money put into the royal coffers. Certain duties are also laid upon foreign trade, besides annual taxes paid to the governor for the privilege of commerce, which amounts to a great sum; but only a sixth part of this tax goes to the king. However, notwithstanding these incumbrances on trade, the Europeans are treated with great respect.

Some authors represent the king of Benin as so powerful, that in a day's time he can assemble twenty thousand men, and in a few days more a hundred thousand, on which account he is greatly feared and respected by his neighbours. While his general is in the field his pay and dignity are very considerable; but he has no share in the booty taken from the enemy, which solely belongs to the king. Such strict discipline is maintained among the troops, that a man's quitting his place for a minute, without leave, is said to be punished with death; yet Nyendaël observes, that they are unacquainted with the art of war, and their want of courage and conduct frequently exposes the kingdom to the incursions of pirates and robbers.

The arms used by the natives of Benin are swords, poniards, javelins, bows, and poisoned arrows. Every soldier has a buckler composed of reeds, which can afford but a slender defence. The nobles wear in the field a scarlet robe to distinguish their quality: others have a suit of armour formed of the elephant's hide, adorned with the teeth and claws of a leopard, and the head covered with a kind of helmet of the same materials, adorned with a scarlet fringe and binding, to which is suspended a tail that reaches down to the waist. The military standards and colours are made of fine silk, generally red, and are carried in the front and center of each division of the army. The soldiers also wear sashes of silk, to which they hang their bucklers, which are their only defence against the poisoned arrows of their enemies.

The state of Benin is divided into three classes of men, besides the king, whose will is a law. Next to him are three great lords, who are always about his person, and to whom all must address themselves who want to apply to his majesty; but as they inform him of only what they

think proper, the whole administration of the government may be said to be lodged in them.

Next to these are the *ares-de-roes*, or street kings; some of whom preside over the commonalty, others over the slaves; some over military affairs, and others over the affairs relating to cattle and the fruits of the earth. From this class of men are chosen the viceroys and governors of the provinces subject to the king, who are recommended by the three great lords, to whom they are responsible; and out of this class a particular supervisor is also chosen over every branch of trade, manufacture, farming, and every thing relative to the civil or military government. The king, as an ensign of the dignity of all these officers, presents each of them a string of beads, on their being raised to their posts; and this string is equivalent to any order of knighthood in Europe. This they are perpetually to wear about their necks, without ever daring to put it off on any account whatsoever; and if they are so unhappy as to lose it, or to suffer it to be stolen, they are condemned to suffer death, without the possibility of being reprieved by the king. These badges of honour are kept by the king in his own possession, and the counterfeiting or having any of them without his grant is punished with death. They are made of a sort of pale red earth, and are so well glazed, that they look like marble speckled with a variety of beautiful colours.

The third order of state consists of the *fiadores*, who likewise wear the string of beads, but with some distinction of subordination and inferiority to the *ares-de-roes*. Besides the *fiadores*, under the same class are ranked the *mercadores*, or merchants, the *pleaders*, and the *elders*; all of them distinguished by their different method of wearing the string of beads.

The king, great lords, and every viceroy and governor, support, according to their ability, a certain number of poor. The blind, the lame, and infirm are the objects of their charity; but as to the lazy, if they refuse to supply their own wants, they are suffered to starve. By this excellent police, there is not a beggar or vagrant to be seen; for the public officers keep the idle constantly employed, to prevent those diseases which are the consequence of poverty from increasing the tax upon themselves; and by this means, in spite of the natural indolence of the people, there are but few indigent. Liberality and generosity are the distinguishing qualities of the natives of Benin; but they frequently accompany their donations with an ostentation that destroys the grace and beauty of the action.

With respect to their laws, the right of inheritance devolves in the following manner: When a person of rank dies, the eldest son succeeds as sole heir; but presents a slave by way of tribute to the king, and another to the three great lords, with a petition that he may succeed to his father's estate. The king grants his request, and the fortunes of the younger children depend entirely on his pleasure; but the widow is allowed by the laws a jointure proportioned to the estate and her rank and quality. The son takes home his father's other wives, and, if he pleases, uses them as his own; but those by whose charms he is not affected he sets to work, that they may support themselves with credit, and as little expence to himself as possible; but, on the failure of male heirs, the king inherits.

If a thief be taken in the fact, he is obliged to make restitution, and if he happens to be rich is fined; but if poor is beaten. If a public officer be robbed, the offender is punished with death. However, the crimes of burglary and robbery are seldom practised in this country: murder is still less frequent; but whoever kills a man is punished with death; yet if the murderer be the king's son, or some other considerable person, he is only banished under a strong guard to the extremity of the kingdom, and none of these being ever heard of afterwards, the people conclude that the guard has conveyed them to the mansions of the dead.

If a person dies by an accidental blow, his death is not esteemed violent when no blood appears, and the offence is atoned for by burying the dead with decency, and sacrificing a slave to appease his ghost. This slave the offender touches with his forehead upon his bended knees, in

in which posture he remains till the slave is dead, and the sacrifice is duly performed. Afterwards he pays a sum, in proportion to his circumstances, to the three great lords; upon which he retains his freedom, and the friends of the deceased remain satisfied with his having fulfilled the law.

All other crimes, except adultery, of which we have already treated, may be atoned for with money; and, where that is wanting, the deficiency must be supplied by corporal punishment.

When the accusation is not clearly proved, and the crime remains doubtful, there are five different methods of purgation, four of which are admitted in civil causes and trivial offences, and the fifth in capital cases. In the first method of purgation, the accused is carried before a priest, who pierces his tongue with a cock's feather well greased; when if it passes easily through, the person is esteemed innocent, and it is thought the wound will close up and heal without pain; but should he prove guilty, they suppose the quill will remain fixed in his tongue, and the wound canker.

In the second method of trial the priest takes an oblong piece of turf, and sticks in it seven or eight small quills, which the accused draws out one by one, when if they come out freely he is acquitted; otherwise he is found guilty of the crime and subject to the penalty.

The third method is injecting the juice of certain green herbs into the eye of the suspected person, when if it becomes red and inflamed, he is pronounced guilty, otherwise he is imagined innocent.

The fourth trial consists in the priest's stroking the person's tongue with a hot copper bracelet, when its escaping without a blister is a certain criterion that he is not guilty of the crime laid to his charge.

The fifth kind of trial, which is taken by none but persons of rank, seldom happens. The accused is carried by the king's order to a river, whose waters are supposed to have the extraordinary quality of gently wafting the innocent plunged into them to land; while the guilty, they say, never fail to sink, whatever skill they have in swimming. It is indeed amazing that, among nations endowed with common understanding, trials so ridiculous and absurd should be deemed proofs of innocence or guilt; yet we find they have prevailed in all nations, as if folly had dictated those laws which are most essential to society, to the happiness of mankind, and the dignity of human nature.

The fines charged on these crimes are thus divided: the person injured by theft or robbery has restitution made him, either by returning the goods stolen, or out of the criminal's effects. The governor has next a certain proportion, and the remainder of the fine goes to the three great lords. The king has no share, though the great lords always make use of his name; and if they are dissatisfied with what they receive, send to acquaint the governor with the king's indignation at the small proportion of the fine allowed him. This has its effect, and never fails of doubling the sum.

SECT. VI.

The principal trading Towns of Benin to which the Europeans resort; with the cruel Massacre of the Natives of Meiburg.

ON the banks of the river Benin, or Formosa, are some towns where the Europeans, and particu-

larly the Dutch, have settlements: these are Boededo, Arebo, and Agatton.

Boededo, the first of these villages, consists of about fifty houses, or cottages, built with reeds and leaves. It is governed by a viceroy, assisted by some grandees, who, under the king, govern the district under its jurisdiction; but their authority extends only to things of small importance, as civil causes, and collecting the revenues: but if any thing considerable happens, or any capital crime be committed, they are not permitted to decide it, but must send to court, and wait for orders from thence.

Arebo, which is now the center of the commerce of Benin, is situated sixty leagues up the river, and, notwithstanding that river branches out into innumerable streams, ships of burthen can sail a great way higher, and anchor in fine large creeks and sandy bays. Arebo is a large and populous city, of an oblong form; the houses are much larger than those of Boededo, though built in the same manner. The English and Dutch had a settlement, agents, and factors here, but the former have abandoned it.

Agatton, or Gatton, has also been considerable for its extent, and commerce, and the number of its inhabitants; but the ravages of war have almost ruined it. It is situated on a small hill, about thirty miles to the north of Benin, the capital of the empire.

The last of the commercial towns we shall mention was Meiberg, a name given to it by the Dutch, who once carried on a great trade, and maintained a considerable settlement there, and rendered it famous by a very tragical event. Beeldsyder, a Dutch factor, having a violent passion for one of the women belonging to the negro governor, carried her away. The governor, transported with rage, attacked the Dutch settlement with a body of troops, and forced the factor to retreat on board a vessel that lay in the road, after his having received a wound, of which he died soon after. Upon this the Dutch director-general, being ill informed of the circumstances, resolved to revenge the death of the factor, and fitting out a brigantine for that purpose, surprized the blacks at Meiberg, and killed or took prisoners every person of the village that could not escape by flight. The news of this event soon reaching the court at Benin, his majesty demanded an explication of the causes of this bloody massacre; and, after being informed, instead of turning his resentment against the Dutch, who had broke through all the laws of justice, hospitality, and humanity, he sided with them, from views of policy, and with the most horrible circumstances of barbarity, ordered the innocent governor, and his whole race, to be extirpated. This was done; their dead bodies were cast out as a prey to the wild beasts, and their houses razed to the ground, with strict orders that they should never be rebuilt.

It is remarkable, that all the male slaves of this country are foreigners; for the natives cannot be sold for slaves, but are all free, and alone bear the name of the king's slaves. Mr. Nyendaël even asserts, that it is not allowed to export any male slaves sold in this country, for they must remain there; but they may do what they please with the females.

C H A P. XI.

Of G U I N E A.

S E C T. I.

The Situation, Extent, Climate, and Divisions of Guinea in general; with a concise Account of that Part of the Slave Coast which includes the Kingdoms of Coto, and Great and Little Popo.

THE coast of Africa, from the Cape of Good Hope to Guinea, extends from north to south; but here it runs out to the west, extending from the fifteenth degree of east to the fifteenth of west longitude from London, or one thousand eight hundred miles from east to west, and between the fourth and tenth degree of north latitude; it is therefore no more than three hundred and sixty miles in breadth from south to north. This extensive country is bounded on the north by Nigritia, or Negroland, on the east by the unknown parts of Africa, and on the south and west by the Atlantic ocean.

This country probably derived its name from a town called Ginhy, which the Portuguese touched at on their first visiting this part of Africa.

As all this country lies within the tropic of Cancer, the air is extremely hot; and the flat country being overflowed a great part of the year by the periodical rains, it is esteemed very unhealthy: the ships frequently lost half their crews by fevers; but since Dr. James's powders have been carried thither, this voyage has been as safe to the English as those to any other hot countries; and the effects of a climate which used to fill people with terror have been found to be easily removed.

The winds of this coast sit directly contrary to the trade winds, and blow from west to east; except in the rainy season, between the vernal and autumnal equinox, when they have violent hurricanes, attended with thunder and lightning: and these storms blowing from the south, the ships on the coast are in danger of being wrecked on the shore, on which a surf constantly beats, in the calmest weather, that renders landing not only very difficult but dangerous.

This whole coast is much frequented by the Europeans; by whom it is usually divided into the Slave, the Gold, the Ivory, and Grain Coast.

The Slave Coast is bounded by the kingdom of Benin on the east, by the Gold Coast on the west, and by the Atlantic Ocean on the south, comprehending the kingdoms of Coto, Popo, Whidah, and Ardrah; but authors are not agreed about the limits of these kingdoms. According to Bosman, the Coto coast is frequently called by the natives the Land of Lampi.

The country is flat, sandy, dry, barren, and without wood or trees, except the palm, great numbers of which grow there. It is, however, pretty well provided with cattle, of which it has as many as will abundantly supply the inhabitants. There is no want of river fish; but they can get none from the sea, on account of the prodigious surf on the coast.

The natives are good-natured, civil, and obliging; in politics, religion, and œconomy, they nearly resemble the inhabitants of the Gold Coast, whose manners we shall soon describe, but differ from them in the number of idols kept at Coto; for in the multiplicity of these their wealth consists. A negro who is not possessed of at least a dozen idols is reputed poor, and his riches are thought to increase in proportion to the number of his gods; indeed the houses, roads, and bye-paths are filled with idols.

Their language resembles that spoken by the negroes of Aera. Their trade is small, and they are very poor. Their most advantageous employment is a very iniquitous one: this is making excursions up into the inland countries, and stealing men, women, and children, which they sell to the Europeans; but the profits they draw

from the sale of these slaves is said not to diminish their natural poverty, from their laying out what it produces in the purchase of idols, or materials for making them.

The kingdom of Popo, or Papa, extends from Cape Monte to the borders of the kingdom of Whidah, which is about ten leagues, and is divided into two provinces, Great and Little Popo. According to Bosman, a barren tract, ten miles broad, lies between Coto and Little Popo, in which the country is flat, without hills or trees, and covered with sand, in which an incredible number of rats burrow like rabbits.

The town of Little Popo stands on a beach four leagues to the west of the town of Great Popo, in full view of the sea. The natives live on plunder, and on the slave trade. In the former they are more successful than the inhabitants of Coto, from their being more active, bold, and resolute. Their slave trade is not, however, very considerable, it frequently requiring a residence of some months to complete a cargo. The natives are uncommonly artful and fraudulent, it being the usual practice to draw the merchant or factor on shore, under the pretence of viewing a number of slaves they have ready for sale, and then to detain him, till they have actually procured the number he wants, which they oblige him to take at the price they think proper to fix upon them.

At the distance of four miles from Little Popo are the boundaries of Great Popo. In the inland country are found plenty of beasts, birds, fruits, and roots: but the sea-coast is marshy, and almost inaccessible, the sea beating with such violence against the shore, that, during the greatest part of the year, neither boats nor canoes dare approach it.

The harbour of Little Popo is five leagues distant from that of Great Popo. In sailing eastward the latter of these ports is visible at a considerable distance, particularly two flags upon two points formed by the banks of the river Torri, or Tarri; the Dutch factory stands behind the east flag, and at the mouth of the river is the town of Great Popo, built in an island formed by a creek and marshes, that give the country the appearance of a spacious lake; hence it is called by the Portuguese, Terra Annegada, or the Drowned Land.

The mouth of the river is blocked up by a kind of bar, which canoes, however, can easily pass. The town is divided into three parts; but the houses, or rather huts, are small: yet this is the only place in the dominions of Great Popo that merits the name of a town, all the rest being only little hamlets of two or three houses each.

The royal palace is a large court composed of an infinite number of small huts or cabins, the principal apartment being seated in the middle. The king's house is adorned with a large saloon, reserved for public audiences and the entertainment of strangers. As he always eats alone, foreigners are entertained by the lords and principal officers of the court. His majesty keeps a great number of women, two of whom always attend his person, to cool and refresh him with fans neatly made of reeds and feathers. His constant amusement and sole employment consists in smoking tobacco, toying with his women, and conversing with his officers upon the most trifling subjects. All the women honoured with the royal affection, are entertained in the palace with a great variety of dainties.

All the country, except this island, is thinly inhabited, owing chiefly to the perpetual incursions of the negroes of Whidah: hence the land is uncultivated, provisions often scarce, and the people in danger of being famished; but they obtain supplies from their most bitter enemies, who run the hazard of an illicit trade for the sake of the great profits they obtain.

The natives of Great Popo trade in slaves, and if no foreign ships arrive on their coast, dispose of their stock

to the sovereign of Little Popo, who exchanges some of his European commodities for them. But the greatest trade of the kingdom arises from the fish caught on their coast, which they prepare and sell both to the people of the neighbouring kingdoms and to foreigners.

The inhabitants of Popo, like all the other negroes on the coast, have a blind confidence in their priests, whom they call Domines, a Latin term which they doubtless borrowed from some European nation. These priests are generally clothed in long white robes, and always carry in their hands a kind of crozier. All the ships that trade there pay them a sort of duty, under the name of a present, in order to encourage the negroes, by these marks of respect to their priests, to exert their diligence in completing their cargoes. These weak and superstitious creatures, persuaded that nothing but the intercession of their priests can procure them the favour of the Deity, obey all their commands; and the priests, finding it their interest to oblige the Europeans, leave no means untried to render them honest and industrious. While these are assisting the Europeans in loading or unloading the ships, a priest stands on the shore, and pours on their heads a handful of consecrated gravel, which they esteem an infallible security for their canoes in passing the dangerous bar at the mouth of the river; and if after this any man has the misfortune to be lost, it is attributed to the mixture of some profane particles of sand with those that are consecrated.

SECTION II.

Of the Kingdom of WHIDAH.

Its Name, Situation, Extent, and Rivers; the Inconvenience of its Coasts, and the Beauty of the Country: its amazing Fertility and Populousness; the Division of the Country, and the great Market carried on at Sabi.

THIS kingdom is called by the natives, the English, and Portuguese, Whidah; while the French call it Juda, and the Dutch Fida. It is bounded on the west by the river Solta; on the south by the Gulph of Guinea; on the east by the kingdom of Ardrah; and on the north by the country of Dahomay. It extends about ten leagues along the shore, and its center reaches seven miles within land; after which it branches into two arms, each of which is in some places ten or twelve leagues broad, but in others much narrower.

This country is watered by two rivers, which likewise run through the kingdom of Ardrah. The most southern is called the Jakin, and is only navigable by canoes: its waters, which are of a yellowish cast, are generally about three feet deep, and in many places much shallower. The other, which is called the Euphrates, washes with its stream the city of Ardrah, and then passes within a mile of Sabi, the capital of Whidah. It is deeper and wider than the Jakin, and were not the passage blocked up by some banks of sand, would be navigable for large ships. From time immemorial the kings of Whidah have exacted a sort of custom of two bougies paid to officers stationed at the fords, without which none are permitted to cross the river. At its mouth is the port where ships load and unload, but, like the rest of this coast, it is incommodious and dangerous, on account of the high surfs and a swelling sea, particularly in the months of April, May, June, and July, when accidents frequently happen, boats being overturned, goods sunk, the men lost, and the ships themselves are in danger of being driven from their moorings upon the shore. The natives are indeed so expert in swimming, that few of them are lost.

Besides this high sea, a strong tide runs east and west, with such strength that no boat or shallop can stem it by rowing; they therefore push them forward with long poles, which is a method so slow and tedious that the ships are detained twice as long as the trade would otherwise require.

But having once got on shore, the scene is changed from a dreadful swelling surf to most beautiful meadows and fields, enamelled all the year with the finest verdure; and rising by an easy and equal ascent towards the interior parts, affords the most delightful landscapes. The height of the ascent is bounded by a chain of moun-

tains that defends the country from its neighbours to the north-east. All the Europeans, who have been in Whidah, speak with raptures of the country, which they extol as the most beautiful in the world. The trees are straight, tall, and seem dispersed in the most regular order, representing to the eye fine groves and extensive avenues, clear of all brush-woods and weeds. The meadows enamelled with flowers, the richness of the fields covered with three different kinds of corn; and with beans, roots, and fruit, add to the agreeableness of the place. Every inch of ground is converted to some use; except the parts destined by nature for pleasure, where the woods spring up spontaneously in the most exquisite rural simplicity.

Here spring and autumn swiftly succeed each other; for no sooner has the husbandman cut his corn, than he again plows and sows the ground; yet it is so far from being worn out, that the next crop springs up with the same vigour as the former. With all these advantages Whidah is so populous, that one single village contains as many inhabitants as several intire kingdoms on the coast of Guinea; and yet these villages stand so close, that it is almost inconceivable that the most fertile land on earth can produce food sufficient for the great number of people contained in so small a compass. The whole kingdom may be compared to a great city, divided, instead of streets, by gardens, lawns, and groves; for there is not a village which has not another within the distance of a musket-shot. Some belong to the king, some to the viceroy, and others are built and peopled by particular private families. The former are the largest and best built, but the latter best cultivated. In short, it is impossible to enumerate all the perfections of this delightful country, without raising some suspicion in the reader, that we indulge a warm imagination at the expense of strict historical truth.

This kingdom, notwithstanding its small extent, is divided into twenty-six provinces, which take their names from their capital towns, and are distributed among the chief lords of the kingdom, who are their hereditary governors. The king of Whidah, who has the supreme authority, presides particularly in the province of Sabi, or Xavier, which is the principal province in the kingdom, as the city of the same name is the capital of the whole.

In the city of Sabi, a great market is held every fourth day; but the principal are on Wednesdays and Saturdays, when, to prevent confusion and disturbance, the market is removed to the distance of a mile from the walls, and is in a fine large plain, several parts of which are adorned with groves, that afford a refreshing shade to the people half stifled in the crowd, and scorched under the burning heat of the sun; and here the king's women attend to sell their cloths, and other manufactures. A judge, attended by four armed officers, is appointed by the king as inspector of all goods, with power to hear and determine grievances, complaints, and disputes.

The market-place is surrounded with places of refreshment, in which are sold certain sorts of meat, as beef, pork, goats, and dogs flesh. Other huts are kept by women, who sell bread made of maize, millet, rice, and other corn. There are shops, in which they sell pito, a kind of pleasant, wholesome, and refreshing beer; palm wine, and spirits purchased of the Europeans; are kept in other shops, with restrictions on the sale, to prevent drunkenness and riots. Here slaves of both sexes are bought and sold, also oxen, sheep, hogs, dogs, birds and fish of various kinds. Silks, woollen cloths, linen, calicoes of European and Indian manufacture are here in great abundance; likewise china-ware, and glass of all sorts, gold in dust and ingots, iron bars, hard-ware, sheet lead, and a variety of European, Asiatic, and African productions, may be purchased at these markets at a reasonable price. The chief commodities of the country-manufacture are cloths, umbrellas, baskets, pitchers, plates and dishes of wood, boards finely ornamented, white and blue paper, also palm oil, pepper, salt, &c.

The slave trade is conducted by the men; but all other things are sold by the women, and all of them are extremely expert in the art of selling and reckoning.

The money used in all bargains is gold dust, the value of which they compute very readily: bougies pass for small money; for in the kingdoms of Whidah, Ardrah, and many other places on this coast, these serve equally for ornament and specie. They pierce each shell with an iron made for that purpose, and string forty of them upon a thread, and by these strings the exchange of gold dust is rated, and the price of slaves determined.

SECT. III.

Of the Fruit, Beasts and Birds of Whidah; with an Account of a Bird remarkable for changing its Colour whenever it moults. The Persons, Dress, and Manners of the Natives, who in their Ceremonies, Industry, and other Particulars, greatly resemble the Chinese. Their Ignorance of Chronology, and Skill in Arithmetic and Music.

HERE are all the fruits produced on the Gold Coast, besides which are abundance of citrons, tamarinds, and some others. European seeds grow up to great perfection, and the finest salad gardens in the world might be planted here.

Their cattle are cows, sheep, hogs, and goats, which are all but little different in shape and size from those of the Gold Coast, but are more fleshy, and have a more agreeable taste. Their horses are, however, very indifferent ones. Farther within land are elephants, buffaloes, tygers, hares, several sorts of deer, and vast numbers of apes of different kinds. These are remarkably fat, and no flesh is more esteemed at Whidah than theirs; it sells at a higher price than mutton, and is always preferred to it. Even the European sailors soon overcome their prejudices, and eat it with a peculiar relish.

The only sorts of tame fowl are a few geese and turkeys, ducks, cocks and hens, of which last there are great plenty, and though small, they are fat and good. The whole country seems covered with wild fowl, as geese, ducks, turtle-doves, snipes, and many other sorts of birds that are both good and cheap.

Among the rest is one that is very remarkable for changing its colour whenever it moults; so that those which are black this year, will be blue or red the next; the following year they will be yellow, and afterwards green; but they never vary from these five colours, which are always very bright, and never mixed.

The negroes of Whidah are in general tall, well made, straight, and robust. Their complexion is black; but not of such a glossy jet as that of the people on the Gold Coast.

The people of this country are in general better dressed than any other nation on the coast; but they are little acquainted with the use of ornaments made of gold and silver, their country producing none of those metals. The dress of the king, and that of the great officers is nearly the same, and different from that of the common people. It consists of a piece of white linen about three ells long, which is wrapped round their waist in a decent and becoming manner, and then hangs down to the feet like a petticoat. Upon this they wear a silk garment of the same size and form, and over this last have a richer piece of silk, six or seven ells in length, which they tie by the two corners, and making a great bunch on the right hip, the rest hangs down to the ground, so as to form a train; but none are allowed to wear red, except the royal family. Some authors say, that the king and the great officers wear necklaces and bracelets of pearl, gold, and coral, with gold chains. Most of the people never wear any thing on the head to shelter them from the rain, or the heat of the sun; but the great men cover their heads with an European hat and feather.

The common people have generally only a few herbs, or a cotton cloth fastened round their waist; but the women of the same rank have five or six cloths round the middle, the longest of which covers half the leg, and the others which are over it, are each shorter than the other.

The wives of the king, and those of the great men are, like the rest, naked from the girdle upwards, and from the waist downwards have two or three coverings of cotton and silk, the longest of which reaches to their ankles, and the others are a little shorter. All these are very large, and form a roll about the hips, that makes them appear as if they wore a hoop petticoat. They are adorned with necklaces, and with strings of pearl, gold, and coral, from the wrist to the elbow, and wear on their heads a cap of plaited and coloured straw, which is very light, and has some resemblance to the Pope's tiara.

The Europeans, the nobility of Whidah, and all the rich negroes, are carried when they go abroad in hammocks or palanquins; these are an excellent defence against the heat of the climate, which, according to Phillips, is so great, that an European could not walk a mile in the middle of the day, without extraordinary fatigue.

Bosman says, that the inhabitants of Whidah exceed all the negroes he had seen in good and bad qualities. People of all ranks treat the Europeans with extreme civility, courtesy, and respect. Other negroes are incessantly soliciting presents; but the Whidians seem more willing to give than receive. Indeed, when the Europeans trade with them, they expect they should return thanks for the obligation; but their making a present to a white man, they value as nothing, and are displeased at any acknowledgment for what they think so trifling. They have an obliging manner of addressing each other, and in several respects perfectly resemble the Chinese. When any one visits, or accidentally meets his superior, he instantly drops upon his knees, kisses the earth three times, claps his hands, and wishes him a good day or night, which the other returns in the posture in which he then happens to be, by gently clapping his hands, and wishing him the same. The like respect is shown to the elder brother by the younger; to fathers by their children; and by women to their husbands. Every thing is delivered to or received from a superior on the knee, and the clapping of the hands together is esteemed a mark of still more profound respect. When persons of equal rank meet, they each drop down, clap their hands, and mutually salute, while the same ceremonies are observed and imitated by their several attendants; so that above a hundred persons may sometimes be seen down on their knees, and might easily be mistaken for their being engaged in some public act of devotion. If a superior sneezes, all round him fall on their knees, clap their hands, and wish him happiness. It is surprising, says a late author, how a nation confined to so small a spot of ground, should differ so widely in their manners from the surrounding kingdoms, with which they keep up a constant intercourse. One would almost imagine that they had a soil, a climate, and a nature peculiar to themselves, and different from that of the people who are only a few miles distant.

They also use the utmost external respect to strangers; and if a native of Whidah meets an European twenty times in a day, the same ridiculous train of ceremonies is repeated, the neglect of which is punished with a fine. A late king of Whidah carried this respect to foreigners to such an extravagant height, that one of his principal officers was beheaded for presuming to lift his cane in a menacing manner over the head of a Frenchman; and though the chief director of that nation used all his influence to get the punishment mitigated, the king was inexorable, and nothing less than his life could atone for such a notorious breach of hospitality.

They excel all other negroes in vigilance and industry; and though idleness is the favourite vice of the Africans, people of both sexes are here so laborious and diligent, that they never desist till they have finished their undertaking, carrying the same spirit of perseverance into every action of their lives. Besides agriculture, from which none but the king and a few persons of distinction are exempted, they employ themselves in several kinds of manufactures. They spin cotton yarn, weave fine cotton cloths, make wooden vessels, plates, and

and dishes, smiths work, and offensive weapons, in a more perfect manner than any other people on the coast. While the men are thus employed, the women not only brew a kind of ale, but till the land, and dress provisions, which, with their husbands merchandize, they carry for sale to market. The meaner sort carry goods from the shore, and with a burthen of a hundred pounds on their heads, run in a kind of continual trot, and it is difficult to keep up with them without any load at all. Both sexes are employed in search of gain, and their emulation is equal to their industry. Hence they not only live well, but splendidly, when compared with the other negroes of the Coast. Labour is cheap, the profits solely rising from the unwearied industry of the labourer.

The Whidans also resemble the Chinese in their dishonesty, and their expertness at stealing, in which they use extraordinary address. Mr. Bosman having obtained an audience of the king, his majesty told him, that his subjects did not at all resemble those of Ardrah, and the other neighbouring kingdoms, who on the least offence would poison an European. "This, added he, "you have not the least reason to apprehend; but I "would have you take care of your goods; for my people are born expert thieves, and will steal from you "while you are looking at them." This caution he soon found to be just in many instances. There is no security against their pilfering; but if complaint be made to the king, he orders the offender to be punished.

Like the Chinese too, they are extremely addicted to gaming; and after having lost their whole substance, they play for their wives and children; and when they have lost them, stake their own liberty, and thus become slaves to their own countrymen.

These people are in some instances extremely ignorant, while in others they shew an extensive genius. They have no divisions of time, nor distinction of years, hours, weeks, or any other stated periods. They know the time of sowing by the moon, or rather sow as soon as they reap. Yet without pen, ink, or the assistance of artificial arithmetic, they calculate the largest sums with surprising accuracy, state shares with great exactness, and perform the operations, not only of the first elements, but of the more complex rules of arithmetic, with astonishing truth and quickness. Yet Des Marchais observes, that the wisest among them cannot tell his age; and if any man be asked, when such a person was born, he tells you, it was about the time that such a ship, or such an European factor came to Whidah.

Their music is much the best of any to be met with in these countries, and one instrument, which resembles a harp, is really musical. It is strung with reeds of different sizes, which they touch with great dexterity, accompanied with a sweet voice, and dance to their own music in exact time, and with an agreeable air and manner. They have also flutes, and several wind instruments; and in war use a kind of trumpets and kettle-drums.

SECT. IV.

Of their Polygamy, nuptial Ceremonies, Divorces, and Treatment of the Women. Of Circumcision and Customs in Relation to their Children, and to Burials and Mourning.

THE people of this country allow of a plurality of wives, and in this are said to exceed all the neighbouring nations. No people upon earth perform the connubial rites with less ceremony; for all contracts, portions, and jointures, are here entirely unknown. The other negroes of the coast purchase their women with cattle, fish, and other commodities, and are allowed to dismiss them if they do not prove to be virgins; but here their ideas and practice are totally different. Fruitfulness is so highly prized at Whidah, that she who has given proofs of it before marriage is always preferred; but it costs nothing to obtain her.

When a man likes a girl, he demands her of her parents, who never refuse their consent, provided she be of the proper age, but conduct her to the house of the bridegroom, who immediately presents her with a new dress, which is probably all she possesses, for she leaves every thing else at her father's house. The husband then kills a sheep, which he eats in company with his wife and her parents; and this is the only time in her life when she is admitted to this honour; and the parents having drank freely of pito, return home: thus the marriage is concluded, without any other ceremony.

A husband may divorce his wife with as little ceremony as he married her: he only thrusts her out of the door: and if he has certain proofs of her incontinence, the separation is legal. Another law, which is very severe upon the women, is a strict prohibition, under pain of death or slavery, to enter the house of a great man while under their periodical disorder. No sooner do they perceive themselves in this situation than they quit the house, and avoid even the sight of men, every family having a house to which the women retire during that period, where they are under the care of an ancient matron, and stay till they have washed and purified themselves; after which they return to their husbands. Those women who are remarkably handsome are excused from labouring in the field, and never permitted to go abroad but in the company of their husbands; nor can they receive any male visitors at home.

As they are very subject to jealousy, their laws against adultery are very severe. When the wife of a great man is taken in the fact, he may kill both her and her lover, or may sell her to the Europeans for a slave. If he chooses the former, he causes her head to be cut off, or has her strangled by the public executioner; and is acquitted on informing the king of what he has done, and paying the executioner's fee. But as he has no power over the man who has dishonoured him, unless he catches him in the very act, he is obliged to apply to the king for justice, who never fails to consent to the death of the guilty.

This severity extends to none but married women. A man runs no danger in being caught with one who is unmarried, and nobody blames him. She is supposed, in this case, to be her own mistress; and it is so far from being infamous for her to have children before marriage, that she is sure this will cause her to be sooner married; because it is a proof of her fruitfulness, which is a very valuable qualification in a country where the fathers consider children, especially the males, as the greatest riches, and the support of their families.

According to Des Marchais, no people on earth shew greater indulgence to their children, whom they never sell for slaves. On the other hand, the children treat their parents with the most humble respect and veneration, and never address them but on their knees.

All their children, male and female, are circumcised; but none of them know whence they derived this custom. This operation is performed at no certain age, some undergoing it at four, others at five, six, or ten years old.

No difference is made between their legitimate and natural children, but the younger pay great respect to the elder brother, though but little regard is paid to the mother. Among the women the ceremonies of address are the same as those we have mentioned of the men, only they carry their politeness to a greater length. At the death of a father, the eldest son not only inherits his effects, but his women, with whom he lives from that day in quality of husband. His own mother is alone excepted, who becomes her own mistress, has a house appointed for her, and a certain fortune for her sustenance. This custom prevails both in the royal palace and among the people.

The natives are so fearful of death, that they cannot support the sound of the word without visible emotion; and it is a capital crime for a negro to pronounce it upon any occasion before the king. Bosman observes, that in his first voyage he waited on the king before his departure for an hundred pounds, which his majesty owed him; and, at his taking leave, asked that prince, Who should

pay

pay him when he returned, in case of his death. The by-standers were shocked at the bluntness of the question; but the king bid him not give himself any concern about that, for he should always live; when the Dutchman, perceiving his error, abruptly took his leave.

The burying-place of the kings and nobles is in a long vault, erected by the sons for their father: here the body is deposited in the midst of the vault; and with it the sword, buckler, bow and arrows of the deceased; but though they use guns and pistols, they are never laid in the tomb. The heir always mourns during an entire year, roaming about; he secludes himself from society, lays aside his usual apparel, with his bracelets, chains, and rings; and though he is at liberty to enter upon the possession of his estate from the day of his father's death, yet so strong is his affection, grief, or prejudice, that he steadily pursues the custom of abandoning it, till the time of mourning is expired.

SECT. V.

Of the Right of Succession to the Crown of Whidah; the Ceremonies which precede and attend the Coronation of the King; the luxurious Manner in which he lives; the Cruelty with which those are punished who have been caught with any of his Wives; and the Servility with which he is addressed by his Nobles.

THE crown of Whidah is hereditary, unless the great men have some extraordinary reasons for excluding the eldest son, and placing the crown on the head of one of his brothers, as was the case in the year 1725. But though the king's eldest son is presumptive heir of the crown, he must have been born after the king's accession; for those he had before his ascending the throne are only considered as private persons.

They have here a very extraordinary custom that is never to be violated, which is, that the successor is no sooner born than he is carried by the great men into the province of Zangua, on the frontiers of the kingdom, where he is educated as a private person, without knowing his birth, or having the least knowledge of state affairs, and none of the great men are allowed to visit or receive visits from him. Those charged with his maintenance are not ignorant of his birth, but are prohibited, under pain of death, from giving him the least hint of his quality, or treating him otherwise than as their own child. One of the kings who lately sat on the throne was found at his father's death attending his governor's hogs. He was filled with incredible surprize when the nobles made him acquainted with his fortune, nor could they for a long time prevent his imagining it a mere delusion. By this means the prince, on his ascending the throne, knowing neither the interest nor maxims of the state, is obliged for a long time to abandon the government to the management of the nobles and their successors, for their posts are hereditary, and their eldest son always succeeds them.

The young king generally passes several months, and frequently some years, before he is crowned. The nobles who have the power of fixing the time when this is to be done, prolong it, but must not exceed seven years; and during this interval, the government of the kingdom is entirely in their hands: the king's name is not even so much as mentioned in their public acts; while the prince is attended with all the external badges of majesty, without daring to leave the palace.

At length the long expected day for his coronation being arrived, he assembles a council of the nobles, and approving their conduct during their administration, ratifies all the laws and acts of the interregnum. At about eight at night a discharge of eighteen pieces of cannon gives notice that the council is broke up, and then instantly a shout of joy is heard through the capital, which is soon communicated to the remotest parts of his dominions.

The next morning the high-priest waits on the king to remind him of the homage due to the great fetiche, or serpent; and tells his majesty, that as this deity is dumb, he cannot be surprized at his making known his intentions by the tongue of his minister. On the coronation

of Amer, the late king, the high-priest asked a horse, a cow, a sheep and a towl. These were sacrificed before the palace, and carried with great ceremony to the most public parts of the city. On each side of the sacrifice were two millet-cakes, baked in palm oil: the high-priest erected with his own hands a staff nine feet long, and upon it a large silk flag; and the whole ceremony was accompanied by the music of tabors, flutes, and the acclamations of the people; after which the carcases were abandoned as a prey to the birds, the negroes not being permitted to meddle with any part of them, on pain of death.

While the victims were thus exposed to public view, the king's women, who from age, or other reasons, were incapable of administering to his pleasure, marched out of the palace, escorted by a file of musketeers, and preceded by music. The chief of the women led up the rear, carrying in her arms the statue of a child in a sitting posture, which, on her arrival at the place of sacrifice, she laid down upon the victims; each of them then sung a hymn, and was accompanied by the instrumental music. While they passed, all the people prostrated themselves on the ground with loud shouts, and their return was made known to the king by a general discharge of the artillery.

The next day the nobility usually go to the palace, with all the state and magnificence of dress and equipage, preceded by a large band of music, and followed by a great body of armed slaves; and having prostrated themselves before the throne, retire in the same order in which they advanced. The women, in the mean while, abandoned themselves to the most riotous mirth, the cannons incessantly roar, and the whole kingdom is filled with tumultuous joy.

The nobles have no sooner paid the homage, than they dispatch one of their number to the king of Ardrah, attended by a splendid retinue, to entreat his majesty to send a certain nobleman of his kingdom, in whose family the honour is hereditary, to crown the king of Whidah. This nobleman of Ardrah is supported at the expence of the young monarch, and treated on his journey with the most profound respect.

When he comes, he must stay four days in the village nearest the capital, during which none of his attendants are permitted to enter the city on pain of death. He here receives the compliments of the nobility of Whidah, and the king sends twice a day great quantities of wine and provisions by his discarded women, who carry it in vessels on their heads, guarded by a strong convoy, and preceded by music. The king at length sends an ambassador to invite him to the capital, and assure him that he will be received with joy. The nobleman of Ardrah receives the ambassador with great solemnity and respect; but observes, that he must wait for instructions in relation to the treaty concerning the reparation of the great gate of Assen, the capital of Ardrah. Immediately the king sends commissioners to that kingdom to see the gate repaired, and upon their return with a proper officer to certify their having executed the treaty, the Ardran nobleman is conducted to Sabi by all the nobility, and prodigious crowds of the populace, who meet him on the road; and he is received by the discharge of cannon, the acclamations of the king's women, and the shouts of the mob. The king himself congratulates him on his safe arrival, and orders him to be attended by his own officers and servants.

During the first five days he neither receives nor makes any visits to the nobility, who are employed in processions to the temple of the Grand Snake, imploring that divinity that the young monarch may reign with the mildness and equity of his predecessors, cultivate trade, observe the laws, and maintain the people in the full enjoyment of their rights and privileges.

On the evening of the fifth day the people are informed by the firing of nine guns, that the coronation will begin on the morrow; and, at the same time, the prince sends to desire the European factors to favour him with their company at the solemnity. The preceding night is spent by the nobility in the company of the Ardran nobleman, where the conversation is grave and polite, interrupted by frequent prayers to the fetiche by way of interlude,

The

The next day, at five in the evening; the king, attended by his favourite women, comes out of the palace, dressed in rich silk robes, and adorned with gold necklaces, ear-rings, and bracelets. The king is also dressed in a magnificent manner, wearing on his head a gilt helmet, adorned with red and white feathers, and crossing the great court before the palace, seats himself on his throne, which is no more than a large elbow chair. Here the English, French, and Dutch factors have chairs seated for them, while the Portuguese director is forced to stand with his head uncovered.

Before the king stand two dwarfs, who alternately represent to him the qualities of his predecessors, exhort him to follow their example, to render his people happy, and to build his own security on their affections; concluding with wishes for his prosperity, long life, and the happy continuance of his reign.

The Ardran ambassador then enters the court, attended by music, a grand retinue, and repeated discharges of the artillery. He approaches the throne with no other mark of respect but a slight bow, and after a speech on the ceremony he is about to perform, takes the king's helmet, and turns it towards the people. Upon a signal given the music ceases, and is succeeded by a profound silence; then the Ardran cries with a loud and clear voice, "O people, behold your king! Be faithful to him. Pray for him, and your prayers will be heard by the king of Ardrah, my royal master." This he repeats three times, then puts the helmet on the king's head, and, stepping back, prostrates himself before him. The great guns, the musketeers, the music, and the acclamations of the people now rend the skies: the ambassador retires, and the king, with his women, returns to the palace; the Europeans attending him to the gate.

A day or two after the king distributes presents among the nobility, which are returned by others of much greater value. Five days are spent in rejoicing, and these are concluded by a solemn procession to the temple of the Snake.

Notwithstanding the person and education of the king are so neglected before he ascends the throne, yet no sooner is he crowned than he is no longer considered as a man, but becomes in an instant a kind of deity, who is never approached but with the most profound reverence. The nobles of the first rank are sometimes permitted to eat in his presence; but never with him, for this honour is reserved for his women alone. It is never known in what part of the palace the king sleeps; and if that question be asked of the captain of his guard, or any of those nearest to his person, they constantly answer, "Do you imagine that the deity sleeps?"

The ignorance and meanness in which he is bred gives him a high relish for pleasure on his thus rising by one step to the throne; and he usually lives in a most slothful, luxurious, and debauched effeminacy among his women, without seeking or ever enjoying the conversation of men, or those exercises that are adapted to strengthen his mind, and give vigour to his body.

The king is said to have three or four thousand wives, who are divided into several classes; and she who has brought forth the first male infant is at the head of the first: this is the queen, or, as they term her, the king's great wife. She is treated by all the others with respect, and all in the seraglio are under her command, except the king's mother, whose credit is greater or less, according to the degree of his majesty's affection for her, or her power in managing him.

If a man touches by accident any of the king's wives, his head, or at least his liberty, is forfeited; she is considered as defiled, and, being unfit to return to the palace, both are doomed to perpetual slavery. They alone serve his majesty, and no man is permitted to enter their apartment. When any of them go to work in the fields, which they do by hundreds, if they see a man they call out, Stand clear; on which he instantly falls on his knees, or flat on the ground, and thus continues while they pass by, without daring even to look at them. On the least disgust the king sells eighteen or twenty of them; but this does not lessen their number, for the officers, to whom the government of the seraglio is entrusted, supply their places with fresh women; and whenever they

see a beautiful virgin, present her to the king, none daring to oppose them. If one of them happens to please him, he does her the honour to lie with her two or three times; after which she passes the remainder of her life like a nun, which in this warm climate is considered by the women as the most dreadful of all punishments.

The king never appears in the hall of audience but when his nobles, or the directors of the companies, have affairs to communicate to him, and are to receive his orders: or when he would administer justice to his subjects. He passes the rest of his time in his seraglio, accompanied by his women, six of whom usually entertain him at a time. These are magnificently adorned, and kneel before him, with their heads almost touching the floor. In this posture they endeavour to divert him. They also dress him and wait upon him at table, using every art to render themselves beloved. When he would be alone with one of them, he touches her slightly, and gently claps his hands. The five others instantly retire, and having shut the door, guard it on the outside, till the happy woman leaves the room. Then six others take the places of the former, and thus they relieve each other.

The people of Whidah are extremely jealous, and punish adultery with death; but if a man be surprized with one of the king's wives, nothing can save him, for the king himself pronounces sentence against them both on the spot. The officers of the palace instantly cause two pits to be dug six or seven feet long, four broad and five deep, so near that the criminals may see and speak to each other. In one of them a post is fixed, to which the woman is fastened, with her hands tied behind her. Two wooden forks are fixed at the ends of the other pit, and the man being stripped quite naked is fastened with iron chains to an iron bar, resembling a spit. The king's wives then bring faggots, which they put into the pit, and, before they are lighted, the spit to which the man is fastened is put upon the two forks, and fire is put to the wood, which is so far below that only the extremity of the flames can reach his body. Thus the miserable wretch is left to burn by a slow fire, a cruel punishment that would last for a considerable time, had not they the charity to turn him with his face downwards, in which situation he is speedily stifled by the smoke. When he no longer gives any sign of life they undo his chains, and letting him fall in the pit cover him with earth.

The man being thus put to death, about fifty or sixty of the king's women escorted by a party of musketeers, and accompanied with drums and flutes, come from the palace, each carrying on her head a large earthen pot of scalding water, which each pours one after another, on the head of the woman who is tied to the post, and throws the pot on her head with all her force; whether dead or not, all the water, and all the pots, are thrown on this unhappy woman; after which they cut the cords, pull up the post, and bury her in the pit, under a heap of earth and stones.

The natives are unable to approach the king without subjecting themselves to the most humbling ceremonies. The greatest lords of the kingdom are obliged to submit to them as well as others, and none but the chief captains of the seraglio and the high-priest can enter the palace without leave. When one of the great men has obtained the king's permission, he goes to the palace attended by all his servants in arms, and with trumpets, drums, and flutes. On his arrival at the gate of the hall of audience, his men make a general discharge of their muskets, the drums, trumpets, and flutes strike up and all the men give a loud shout. In this manner he enters the first court, where stripping off all his cloaths, he hides his nakedness with herbs put round his waist; he likewise takes off his bracelets, necklaces, rings, and all his jewels. In this condition he walks to the hall of audience, where prostrating himself, he advances creeping to the foot of the throne, speaks with his face towards the earth, and when his audience is ended, retires creeping backward, without changing the posture with which he entered. On his rejoining his men in the court, he dresses, puts on his ornaments,

ments, and the king is informed of his departure by the firing of guns, the sound of musical instruments, and the shouts of his attendants.

But notwithstanding the servility with which the king is treated by his subjects, when the directors of companies or the captains wait upon him, he receives them in the hall of audience, causes easy-chairs to be brought them, and sometimes drinks and smokes with them.

Trade has introduced into Whidah the elegancies and luxuries of Europe; the king's palace is now provided with European furniture, and all the nobility and rich merchants endeavour to furnish their houses in the same manner. The palace is adorned with canopies, magnificent beds, easy-chairs, looking glasses, and in short with every ornament fit for a house in that climate. The king and nobility are furnished with cooks intrusted by those of France, so that when an entertainment is given to an European, he finds the tables of the negroe lords served with as many delicacies as those of Europe. Wine is brought them from France, Spain, Madeira, and the Canaries; they are also supplied with brandy, sweetmeats, tea, coffee, and chocolate; and their tables have lost all the remains of their antient simplicity. They are covered with fine linen, and have vessels of silver and services of china. This elegance and politeness is, however, confined to the great and wealthy, for the common people still preserve their antient manners.

S E C T. VI.

Of the Religion of the Inhabitants of Whidah.

THE most sensible people of Whidah believe in one spiritual God, who punishes vice and rewards virtue; who causes the heavens to thunder, the sky to be covered with lightning, the clouds to pour down rain, and the sun to shine; and maintain that his residence is in the heavens, whence with infinite justice and goodness he governs the world. They have also confused notions of hell, of a wicked spirit, and of the existence of the soul after it has left the body.

But with these just sentiments they mingle others that are the most absurd and ridiculous; they suppose that it would be presumption in them to address their petitions to the great Creator, and have therefore several inferior deities. Besides the fetiches which they have in common with the other negroes on the coast, they have four principal objects of religious worship; the serpent, which holds the first rank; the trees, which are of the second class; the sea, which is of the third rank; and Agoya, whom they term the god of counsels.

They thus account for their worshipping the serpent: the inhabitants of Whidah being ready to give battle to the king of Ardrah, a great snake came from the enemies army to theirs, and appeared so gentle that, far from biting, it fawned upon every body; which the high-priest observing, ventured to take it in his hands, and to hold it upon high, to shew it to the whole army; who, being amazed at the prodigy, fell on their faces before the harmless animal, and then attacked the enemy with such courage and resolution, that they gained a complete victory. This the credulous soldiers attributing to the serpent, they took it away with them, built a house for it, brought it provisions, and in a short time the new god eclipsed all the others, even the fetiches, which were the most antient idols of the country.

As its worship increased in proportion to the imaginary favours they received from it, the snake did not long remain in the first house they had built it: they erected one in the most sumptuous manner, with many courts and spacious lodgings; it had an high-priest, an entire order of marabouts, or priests, to serve it; they dedicated to it the most beautiful women, and that it might never want servants, chose new ones every year.

It is surprising that very sensible negroes gravely assert, that the snake they now worship is the very same that came to their ancestors, and gave them the celebrated victory which freed them from the oppression of the king of Ardrah. This serpent has multiplied extremely, and its posterity have not degenerated from its good qualities.

They do no injury to any one; but permit the people to put them about their necks, into their bosoms, and into their beds. The only resentment they ever shew is against the venomous serpents, which they always endeavour to destroy; and the people are in no danger of mistaking the one for the other, for those which are destructive are here black, and resemble vipers; and, though they are four yards long, are only an inch and a half in diameter: but the beneficent serpent seldom exceeds seven feet and a half in length, and yet is of the thickness of a man's leg. Its head is large and round, its tail pointed, and its skin very beautiful; it being of a whitish colour, with waves of brown, blue, and yellow.

The natives think themselves happy when one of these honours their house with its presence; they not only give it a bed, but, if it be a female with young, make for her a little house, to which she retires to bring them forth; and when she or her young want food, bring it them, till they are big enough to take care of themselves. If any one should venture to kill one of these reptiles he would suffer a cruel death.

Of this the English, according to the testimony of Barbot and Bosman, had a tragical instance. When the English first settled at Whidah, the captain having landed his goods, the sailors found at night one of these snakes in their magazines, which they ignorantly killed and threw upon the shore, without dreaming of any ill consequence. The negroes soon discovering the pretended sacrilege, the inhabitants of the whole province assembled, attacked the English, massacred them all to a man, and consumed their bodies and goods in the fire they had set to the warehouse.

It is well known that snakes multiply extremely, and live for a long time, it might therefore be imagined, that the earth would be covered with them; but neither the black snakes nor the swine pay any regard to their divinity, but kill and eat them, which greatly diminishes their number; but it always costs the life of those animals when they are caught in the fact: nothing in particular can save a hog from being immediately put to death; the people have no respect to those to whom they belong; for though they are the king's, they are killed on the spot, and their flesh belongs to those by whom they are slaughtered.

The serpent of Whidah from which the others of the same species are said to be descended, is worshipped in his house or temple upon various occasions; but the offerings and sacrifices made to him are far from being confined to bulls and rams, to loaves of bread or fruit. The high-priest frequently prescribes a considerable quantity of valuable merchandize, barrels of bougies, gold rings, powder, brandy, hecatombs of bulls, sheep, fowl, and sometimes even human sacrifices, all which depends on the fancy and avarice of the priest.

The marabouts, or priests of the grand serpent are all of one family, of which the high priest, who is one of the grandees, is the chief, and all of them pay obedience to him. Their habit is not at all different from that of the common people, though such as can afford it wear the dress peculiar to the nobility. They have no settled revenues, yet their income arising from the ignorance and superstition of the people is very great. Like the other negroes, they engage in trade, and by the number of their women, children, and slaves, are able to cultivate large plantations, and to feed a multitude of cattle; but their most certain resources consist in the credulity of the people, whom they pillage at discretion.

But besides these priests, there are a number of priestesses, who are frequently more respected than the priests themselves, and claim the privilege of being called the children of God. While other females pay the most slavish obedience to the will of their husbands, these arrogate to themselves an absolute and despotic sway over them, their children, and effects; and receive no less homage from their husbands, than other husbands receive from their wives. This makes the men decline those holy matches, and prevent, if possible, their wives being raised to that honour, which is the height of their ambition.

With respect to their other deities, Agoya, or the god of counsels, is consulted by the people before they

they undertake any thing of importance. This is a little idol of black earth, which rather resembles a misshapen monster than a human being. It is represented seated or crouching, on a kind of pedestal of red earth, on which is a piece of red cloth adorned with cowries, with a scarlet band, to which hang four cowries about his neck. His head is crowned with lizards, serpents, and red feathers. This idol is placed on a table in the high-priest's house, and before him are three calabashes, in which are fifteen or twenty balls of hard earth. Those who would consult this idol apply to a marabout, tell him the subject that brought them thither and having given him the offering designed for the god, and the price of consulting him, the question is determined by throwing the balls from one calabash into another, a certain number of times; when if an odd number be found in each, the marabout boldly declares, that the oracle has pronounced in his favour, and the man may undertake the affair on which he came to consult the deity.

Whenever the sea is agitated in such an uncommon manner, that merchandize can neither be embarked nor brought ashore, they consult the high-priest, and by his advice, sacrifice a bull or a sheep on the bank, suffering the blood to run into the water, and throw a gold ring as far as they are able into the waves. The blood and the ring are lost; but the beast that is sacrificed belongs to the priest and is accordingly carried to his house.

There is still less expence in rendering the trees favourable. The sick have commonly recourse to them, and make them an offering of millet, maize, or rice, which the marabout places at the foot of the tree to which the sick man pays his devotions.

However absurd and extravagant this religion may appear, it has been equalled in folly by the religious systems of the wisest, the most learned, the most powerful nations of the earth; and the warm admirers of the ancient Greeks and Romans, ought rather to lament the weakness of the human mind, than to despise these ignorant negroes for such absurdities, when they consider, that the Romans offered sacrifices to *Æsculapius* in the form of a serpent; that both they and the Greeks, as well as the people of Whidah, had their oracles, to which they applied for advice. They too sacrificed to the sea, under the name of Neptune; and they had also consecrated trees and groves, inhabited by dryades and hamadryades, to whom they offered milk, oil, honey, and wine. What a conformity do we here find between the religion of nations esteemed the most savage and the most polite!

S E C T. VII.

A concise Account of the Conquest of Whidah, by an inland Prince.

WE shall conclude this account of the kingdom of Whidah, with a concise relation of a revolution which has lately happened in that kingdom. The wealth of this nation rising from the fertility of the soil and its commerce, produced effeminacy and luxury. The king of Whidah abandoned himself to women, to pleasure, and indolence, while the nobility, in order to possess an unlimited power, flattered all his passions.

This prince was thirty years of age when the king of Dahomay, an inland country, sent ambassadors to him to desire permission for his subjects to trade to the sea-coast, with an offer of paying a yearly tribute of a certain number of slaves, or a certain duty upon each slave sold to the Europeans, or to the natives of the coast. His request was denied, with a haughtiness that made the king of Dahomay, who was named Truro Audati, vow revenge. But his menaces were disregarded by the king of Whidah, who, when Snelgrave, an Englishman, told him of the great preparations that were making against him, vainly replied, that he would not, according to the custom of the country, cut off the king's head, but make him his slave, and employ him in

the meanest and most servile offices. But how different was the event!

Truro Audati was a brave and politic monarch, who in a short time had extended his conquests towards the sea as far as Ardrah; after which, he proposed to enjoy the blessings of peace, and secure his conquest; but the above treatment rekindled his ambition, while it raised his resentment. To this was added another circumstance; the king of Ardrah had a brother, a prince of great hopes, whom he treated with severity. This young prince, whose name was Hassar, being unable to raise a sufficient party in the kingdom to shake off the yoke, and procure his liberty, had recourse to Truro Audati, whom he promised a large sum of money, if he would revenge the insults and indignities under which he laboured. That prince entered heartily into young Hassar's cause, as if actuated alone by motives of sympathy and compassion. His designs were not long a secret to the king of Ardrah, who had recourse for assistance to the prince who governed Whidah; but he was too fond of his ease to attend to the danger that threatened his neighbour, and consequently himself. Audati was suffered to enter Ardrah with an army of fifty thousand men, and cutting in pieces the forces that opposed his passage, made the king prisoner, and, according to the savage custom of those nations, caused him instantly to be beheaded.

At that time there was at the court of Ardrah, one Mr. Bullfinch Lamb, an English factor, who being presented to the conqueror, he expressed the utmost surprise and satisfaction at the sight of a white man, and ordering him to be conducted to his court, appointed him a house, domestics, and women. During his stay, Mr. Lamb frequently dissuaded the king from invading Whidah, which he represented as inhabited by a numerous and powerful people, accustomed to fire arms and closely connected with the Europeans, who would not fail to exert themselves in their defence.

Audati at length dismissed Mr. Lamb, who returned to the factory loaded with gold and rich presents; when that politic prince, learning from his spies in Whidah, the sloth and indolence in which the king was sunk, attacked the most northern province of that kingdom, which was governed by a chief, who immediately sent to demand succours from the king; but having enemies at court, they rendered that indolent monarch deaf to his remonstrances, when finding he could obtain no reinforcement he submitted to Audati, and, by his voluntary homage, procured very favourable terms from the conqueror.

A free passage was now opened through the kingdom of Whidah to Sabi the capital, and nothing was left to oppose the enemy but a river. The king of Dahomay encamped on the opposite bank, not doubting but that the passage would be disputed; but he was mistaken. The effeminate people of Whidah placed their security in their number, and their gods, and in the morning met the priests on the banks of the river, where having sacrificed to the grand serpent, they returned to the city, fully assured of the efficacy of what they had done to stop the progress of the enemy.

Audati now sent to assure the Europeans, that if they remained neuter, they should not only be treated with kindness, but their trade freed from those duties and restrictions, which had been laid upon it by the king of Whidah; but if, on the contrary, they took up arms against him, they must expect all the horrors of war, and the most cruel effects of his resentment. This threw the Europeans into the utmost consternation and perplexity. Some proposed retiring to wait the event in their forts on the sea coast, a few miles distant from Sabi; but others apprehending that this retreat would irritate the king of Whidah and set a bad example to his subjects, proposed to stay in the capital, and to this they agreed.

Truro finding to his great astonishment, that the defence of the river was committed to the snakes, detached two hundred men to sound the fords, and this body gaining the opposite shore without resistance, instantly marched towards the capital, attended by a great number of warlike instruments. The king of Whidah,

heart

hearing of their approach, fled precipitately out of the palace, with all his women and court, to an island disjoined by the river from the continent, and the rest of the inhabitants having no canoes to transport them, were drowned by thousands, in attempting to swim after him while one half of the people took shelter in the wood and thickets.

The small detachment sent by Audati having entered the city, and meeting with no resistance, set fire to the palace, and sent word to the king, that nothing prevented his approach to the capital. The whole army now began their march, and were inexpressibly surprised at finding that a whole nation had deserted their liberty and property, their wives, children, and gods, without one attempt to defend them. The Dahomans were far from paying the same regard to the snakes as the people of Whidah; for finding them tame and numerous, they took them in their hands and jeeringly desired them if they were gods, to speak and defend themselves; but as the snakes made no reply, they cut off their heads, gutted and broiled them upon the fire, saying they had never before dined upon divinities.

Audati thus took possession of the capital in the year 1727, and having received the submission of the chief men of Whidah, returned to prosecute a war he had engaged in with the king of Yos, the ally of Ardrah, when some losses he sustained there, and the busy disposition of an European factor at Jachen, was very near restoring the former prince to the throne. Governor Wilton having quitted Whidah in 1729, committed the management of the affairs of the English to one Testefole, a foreigner, but of what nation is not known. This man had made frequent visits to the king of Dahomay, and was always received with affability, and particular marks of distinction; but now imagining that he was weakened by his late losses, and his too extended conquests, applied to the king of Popo, who approved his design; for as since the late revolution, the channel of commerce between the kingdoms of Whidah and Popo, had been entirely blocked up, nothing could be more agreeable to the king of Popo, than the restoration of the king of Whidah, and the usual commerce between the nations, and joining in the confederacy, he raised an army of five thousand men, which he put under the command of the deposed king.

Audati was in the mean while employed in repairing his cities, and settling the conquered country of Ardrah; it was a long time before he was apprised of the revolt, the news of which he received with the utmost astonishment; being amazed that a prince so negligent in defending his rights should attempt by force of arms, to regain them. He was now in no condition to make a fresh war; but suddenly assembling a great number of women, he had them clothed and armed like men, and forming them into companies, gave to each the proper officers, colours, and music.

This army marched against the king of Whidah, the first line of every company being composed of men, the better to sustain the first shock of the enemy. But the news of this march no sooner reached the Whidan camp, than those timorous and effeminate soldiers, being filled with a sudden consternation, abandoned their colours; nor could all the endeavours of their unfortunate king bring them back to their duty. In this extremity he was forced a second time to retire to his barren and desolate island, while Testefole took sanctuary in the English fort, whither he was pursued by the Dahoman women, who cut off a considerable number of his men; after which he shut himself up in the French fort at Jachen.

While this last fort was surrounded by the Dahoman army, several overtures for a peace were made by the king, which Testefole rejected with an insolence that little became a petty factor, blocked up by a powerful monarch. One day the Dahoman ambassador being with him, and endeavouring to bring him to reason, some words arose; upon which Testefole struck the ambassador, at the same time saying, that were his king in his power, he would use him in a different manner. This being afterwards told to the king of Dahomay, he replied with more than usual composure, "This man must certainly have some extraordinary reason for his enmity

to me. It is because he is unable to repay the many favours and civilities I have conferred on him?" Testefole was, however, soon after taken, and being carried bound hand and foot, was put to the most cruel tortures, and afterwards slain: a punishment which he brought upon himself by his rashness and disrespectful conduct to a prince from whom he had received many obligations.

In this situation is at present the famous kingdom of Whidah: it is now a province dependent on the king of Dahomay; but the inhabitants enjoy the full and free use of their antient religion, laws, and government.

SECTION VIII.

Of the Kingdom of ARDRAH.

Its Situation, Extent, and Face of the Country. The Dress, Food, Language, Marriages, Education of the Women, Funerals, and Religion of the People.

THE kingdom of Ardrah is of small extent on the coast, where Whidah and Popo are taken out of it; for it reaches only twenty-five leagues along the shore, but within land it is said to be above a hundred leagues broad, and to extend still farther in length from north to south.

The air is in general unhealthful, and disagrees with Europeans; but the country is pleasant, and produces wheat, millet, yams, potatoes, lemons, oranges, cocoanuts, and palm wine; and the low and marshy grounds produce salt. Between all the cities are great roads, which are extremely commodious for traders and travellers; and deep canals are cut from one river to another, which are constantly filled with canoes either for pleasure or business. But however commodious for trade and industry the fine roads and canals of Ardrah may be, they were the great means of its conquest, since they enabled the brave Truro Audati, king of Dahomay, not only to march his army into the country, but to supply himself with provisions, and every other necessary.

The inhabitants of the sea-coast employ themselves in fishing and making salt, which they send to the interior countries. Those within land are all husbandmen and graziers. They literally cultivate the earth by the sweat of their brow; for here they are eased by no ploughs or other instruments of husbandry, all is performed by the spade and mattoe; whence the ground being more thoroughly broke, and the grain better covered, the fruits are proportionably better, according to the superior degree of care and labour. Wherever husbandry is alone pursued, the country discovers evident marks of the skill of the labourer. Every thing is conducted with the nicest order. Here stands a plat of maize, there a field of wheat; on one side grow peas and cabages, on the other potatoes and other roots, every separate article being divided by a double row of fruit-trees, and the whole inclosed by tall straight trees, either for ornament or use, the boughs affording a pleasing shade to the labourer, spent with fatigue, and the too ardent beams of the sun.

The dress of the inhabitants has some resemblance to that of the Whidans: that of the courtiers consists of two silk or brocade paans or petticoats, with a broad scarf drawn across the breast and shoulders in the manner of a sash. The people of inferior rank wear five or six paans, one over another; these are of cotton cloth manufactured in the country; and those who can afford it have them adorned with gold studs, hanging round in a loose manner. Though it is the general custom to leave the upper part of the body naked, yet many persons of distinction wear over their shoulders a short satin mantle, by way of morning dress: but in visits, and upon ceremonious occasions, this is laid aside, and the natural black skin preferred, as more beautiful and becoming. The high-priest has a long piece of white cotton wrapped round him, plaited in a pretty taste. He likewise wears long cotton drawers, and has on his feet slippers or sandals of red leather: on his head he wears either a cap or an European hat; by his side he has a large couteau with a gilt handle, and has a cane in his hand. The high-priest alone stands covered in the king's

king's presence, but the nobility pull off their caps and slippers before they enter the presence-chamber.

The women carry their passion for dress and finery to a very extravagant height. You may see them clothed with the finest sattins, chintzes, and brocades, adorned with a profusion of gold, and panting under the weight of their ornaments. This is not solely owing to the vanity of the women, since the men never think a woman genteelly dressed without being loaded with a quantity of superluous silk or sattin. Both sexes have the most scrupulous regard to cleanliness, and preserving their bodies neat and sweet. They both wash and perfume themselves every morning and evening with civet and aromatic herbs; and a woman never presumes to receive the caresses of her husband till this is performed.

The usual food of the inhabitants is beef, pork, mutton, goats, and dogs flesh; with rice, fruit, roots, pulse, and many kinds of vegetables. Their bread is made into cakes, and their drink is their beer called pito, and water.

The people prefer the language of Alghemi to their native tongue, esteeming it more elegant, sweet, and sonorous. No written characters of either of these languages are in use; but the great men speak, read, and write the Portuguese fluently.

The men are allowed the same liberty as at Whidah, of taking as many women as they are able to support. Little ceremony is observed in love affairs; the unbounded liberty enjoyed by single women, whose general carriage is loose and lascivious, affords abundance of opportunities for making and receiving addresses. Birth and fortune are seldom regarded; for the men of the lowest class address those of the highest quality; love sets all degrees upon a level, regulates the conduct of parents, and makes all parties happy. But, notwithstanding his toleration, men seldom seek for wives out of their own class. The nobility marry young ladies of quality, of nine or ten years of age, whom they take home to their houses; but defer the consummation of their nuptials till nature indicates their maturity. The marriage-feast is then kept, which consists of a great quantity of provisions, drink, and riotous mirth. Liquors are also distributed to all the relations, acquaintance, and neighbours of either party.

Their method of courtship is extremely concise, the man using no other ceremony than presenting the object of his love with a callico pisan, and her relations with some pots of pito. He then declares to the company, that he will marry the woman whom he names; she grants her consent, and the courtship and marriage are at once ended.

But though polygamy be permitted, adultery is no less frequent here than in countries where the men are confined to one woman. This arises from the strong desires of the women, ungratified by their husbands, who generally confine their favours to one or two of them; on which account the women assume the most wanton airs and lascivious manners before all other men; though in the presence of the husband they seem full of respect, awe, and submission.

Some authors observe, that the climate of Ardrah is unfavourable to the propagation of the species, it seldom happening that one woman has more than two or three children; but this may perhaps rather proceed from the inconstancy of the men, and the number of their wives, few of whom can attract his regard for any considerable time.

In every town the wives of freemen are by turns sent to certain schools, where they are taught female accomplishments, in a house belonging to the high-priest. Old women instruct them in dancing and singing, the voice being accompanied by the jingling of bits of iron and copper, suspended to their legs and arms, with which they beat time. They are forced to dance and sing with such violence, and so long together, that their spirits being fatigued, spent, and exhausted, they drop down with faintness. Parties succeed each other day and night in this frantic and extravagant employment; nor can any woman return better recommended to her husband, than by having acquired the ability of holding out longer than any other in the company.

With respect to their funeral ceremonies, the people of Ardrah are said to be interred under their own houses, where there is a vault appropriated for the dead. All funeral obsequies are performed with great pomp and ceremony; for let the person be ever so much despised while living, he is respected at his death.

The religion of Ardrah is very different from that formerly observed at Whidah, and, in particular, they are so far from worshipping the tame and gentle serpents, that they search for them, in order to kill and eat them. They have almost an infinite number of priests, and persons of the highest distinction esteem it an honour to have them at their tables. The great marabout, or high-priest, appoints the fetiches worshipped by every family. Those of the court are certain black birds resembling the crows of Europe; with these the gardens of the palace are filled, and they are fed as well, though they are not treated with the same respect, as the serpents of Whidah. Among private persons some have a mountain, others a stone, a tree, a piece of wood, or other inanimate substance, which they call their fetiché, and regard with a kind of religious respect.

Notwithstanding their being plunged in the grossest idolatry, they have some confused ideas of a Supreme Being, who directs the time and occasions of their birth and death, and he has the power of rendering them happy or miserable on earth; but seem to be entirely void of all ideas of a future state. They shrink at the thoughts of death, and are alarmed at the smallest accident. The great marabout is held in the highest esteem and veneration, and is believed to be able to foretell future events by conversing with an image of the devil, which is of the size of a young child of about four years old, and is kept by him in his audience-chamber. This image is painted white; for they constantly maintain that the devil is of that colour, and will by no means allow of his being black.

The priests here, as well as in other places on the coast, are the only physicians the country affords. They make decoctions of healing herbs, and sacrifice animals for the recovery of the sick in their respective dwellings. The fetiche is rubbed with the animal's blood, and the flesh eaten or burnt. Snelgrave mentions an extraordinary instance of respect for those doctors of the soul and body. It is an inviolable law, that in whatever house near the palace a fire happens to break out, the master of that house, with all his family, suffer death. Unjust and cruel as this law is, it is attended with happy consequences, fewer accidents from fire happening in Ardrah than in any other kingdom, for the law is executed with unrelenting rigour on people of all ranks: yet when the royal palace at Jachen was burnt to the ground, though the fire was well known to begin in a priest's house, and he was strongly suspected to have purposely set it on flames, the affair was hushed up, and no enquiry made.

SECT. X.

Of the principal Towns of Ardrah, particularly Jachen, Offra, Great Foro, and Ajsem, the Capital. With an Account of the Trade of Ardrah; the Manner in which it is conducted, and the Goods proper to be carried thither.

THE coast from Whidah to little Ardrah is low and flat, but rises by a gentle ascent as you proceed to Jachen. This last town is a league north north-east from Praya, or Little Ardrah, and before its being surrendered to Audati, was governed by a phidalgo, or prince, who resided there in a splendid manner, in a palace that was extremely magnificent, considering the country and his confined dominions. Jachen is fifteen hundred fathoms in circumference, and is surrounded by a deep ditch supplied with water from a rivulet which runs into it. The Dutch and English had factories here, but of late years the latter is withdrawn. After the conquest of Ardrah, the palace of Jachen was burnt to the ground, notwithstanding the prince submitted to the king of Dahomey; but how the accident arose, we are not informed.

To the north of Jachen stands the city of Offra, where the English and Dutch have each a handsome factory; the Dutch in particular carry on a great trade in the city, and live with a splendor proportioned to their profits.

Farther still to the north, is situated Great Foro, a populous town, but inferior in beauty to the others. What is very extraordinary in this country is, its having an inn for the accommodation of passengers, who are there plentifully supplied with all such eatables as the country produces, and Pito beer, which is remarkably good.

Still farther to the north is the metropolis, called Assém by the natives, and Great Ardrah by the Europeans. This city was the residence of the kings of Ardrah, and was five or six leagues in circuit. The royal family had two palaces within it, one of which was only inhabited, and the other was reserved for a place of retreat, in case of fire, or other accidents. Both these palaces are surrounded with high walls of earth and clay that bind like cement, and are as firm and smooth as plaster. They consist of large courts, with long wide galleries, supported by beautiful pillars finely ornamented. Under these piazzas the natives are allowed to walk. The buildings are two stories high, with long narrow slips of windows that are perfectly adapted to the climate, as they occasion a great draught of air. The floors of the apartments are covered with silk carpets, or fine mats, made in a pretty taste; and before its being conquered by the king of Dahomay, in each room was a single armed chair, a variety of silk and brocade cushions, tables, folding screens, Japan cabinets, and the finest China-ware: the windows were hung with taffety curtains, and shaded with white cloth, glazed in a manner that admitted the light, while the damp air of the night was excluded. The gardens are spacious, and laid out in the most delicate taste; and in particular, some authors say, there are fine long walks shaded by odoriferous trees, and lined on each side with shrubs and flowers of a fragrant smell, and pleasing colours; and nothing can be more beautiful than the elegant parterres, the fanciful grass-plats, joined by serpentine walks, refreshed by a cooling stream, which gilds over shining pebbles.

D'Elbee, who visited this city in 1669, says, that you enter it by four gates, the walls which are of mud, are high and thick, and as firm and compact as if built of stone and lime. The gates front each other, and are defended by deep ditches on the inside. Over these you pass by means of a draw-bridge, which may either be raised up, or entirely taken away at pleasure. Over each gate is a guard-room, for the accommodation of the officers and soldiers entrusted with the keys of the city, and upon each side stands a file of musketeers, with drawn swords in their hands. The buildings are only of clay covered with straw, and yet the streets are kept in the utmost order, free from filth and every inconvenience.

The Europeans are treated with great civility by the natives, and have apartments appointed them in the palace, where each nation has its distinct quarters. The Dutch carry on a considerable trade with Ardrah, and that of the English, without being so extensive, is extremely profitable. Captains of European ships, who are conducted and introduced to court by the Fidalgo or governor of Praya, present the king with coral, cypress, cloths, morees, and damask, for custom and liberty of trading. The queen, the prince, and the high-priest, are also presented with coral, damask napkins, and armoisin. Beads or brass rings and bougies are given both to an officer called the captain of white men; to the court dancers and to the porters.

Upon the captains return from Assém, licence to trade is proclaimed at a village four miles to the south south-west of Praya, called by the Dutch Stock Vis Dorp, and warehouses are appointed for lodging and selling the goods. The hongas, or captains of the bar, who direct the landing of all goods, is paid for a canoe's going twelve times to and fro from the ship, to the value of a slave in effects. When the sale is ended, the king receives a second present, consisting of two muskets, twenty-five pounds of powder, with merchan-

dize to the amount of nine slaves. In short, the customs and duties paid by each ship, amount in the whole to seventy or eighty slaves. The king has the first choice of goods, whether in the payment of duties, or in exchange for slaves; the hereditary prince the second; the merchant prince the third; the marabout the fourth; and afterwards the great officers of the court. With respect to the people, the general price of goods is regulated by a tariff; and when differences arise, they are terminated by the king's decision.

The slaves annually exported amount to three thousand: these are prisoners made in war; contributions levied upon tributary princes; criminals whose punishment are changed into slavery; slaves born, or the children of slaves; insolvent debtors, whom they cruelly sell for the benefit of the creditor; or the wives and relations, to a certain degree, of all who incur the displeasure of the prince.

We have already, in treating of Benin, mentioned the inhuman manner in which the Portuguese transport their slaves from thence to America; and it will not be improper to add, before we take leave of the Slave Coast, that the Europeans, before they purchase these slaves, examine every limb, with the greatest care, and the invalids and maimed being set aside, the remainder are numbered. In the mean while, a burning iron, with the arms or name of the companies, lies in the fire, and with this hot iron, both the English, French, and Dutch, brand these poor unhappy wretches, both men and women, to prevent their being exchanged. After this they are confined and kept on bread and water, at the expence of those who bought them, till they are ready to be taken on board; before which, their former masters strip them entirely naked, in which condition they are stowed in the holds of the ships, and carried to America, where they are again sold to the planters. A commerce which every unprejudiced mind must surely consider as inconsistent with Christianity, and dishonourable to human nature.

The goods proper for importation are large white beads, large glass or crystal ear-rings, gilt hangers, iron bars, sailors knives, copper bells of a cylindric and conic form, copper and brass basons of all kinds, guns, Indian silks, coloured taffeties, fine coloured handkerchiefs, striped pink silks, looking-glasses, large umbrellas, long white horse-tails, and English and Dutch crowns. By the last great profits are gained, ten crowns being the highest price for a slave; but bougies, or cowries, which are chiefly brought from the Maldivia islands are the currency of the country, and the best commodities. Europeans in all bargains for slaves pay half in bougies; or, if they are scarce, a third in bougies, and the remainder in goods.

SECTION XI.

Of the GOLD COAST.

The second Division of Guinea. Its Situation and Extent; the places where Gold is found, and the Manner in which it is gathered. Of the Vegetables, with a particular Account of the Palm Tree, and the Manner of extracting Palm Wine.

THE Gold Coast, which is thus named from the abundance of gold found there, is bounded by Nigritia on the north, by the Slave Coast on the east, by the ocean on the south, and by the Tooth or Ivory Coast on the west; extending only about a hundred and eighty miles along the shore.

The principal river in this division is the Cabra, or Ancobar, also called the Gold River, which bounds it on the west, and falls into the sea near the Dutch fort of St. Anthony, a little to the westward of Cape Three Points.

It includes several districts, in which are a few town or villages lying on the shore. Some of these districts have the title of kingdoms, though they contain only a small tract of land. The chief towns which give their names to so many petty kingdoms or states, beginning with

with the east and proceeding to the west, are Aquamboe, Agona, Acron, Fantyn, Sabo, Fetu, Commany, Jaby, Adom, Anta, and Axim.

That part of the country where most of the gold is found, is situated at some distance from the coast; and the best gold is gathered in or between some particular hills, where the negroes dig pits, and separate the gold from the earth dug up with it. It is likewise found about some rivers and water-falls, where the violence of the torrents caused by the heavy rains, wash it down from the mountains. Gold is also gathered on the seashore, more particularly at Mina and Axim, where are small branches of rivers into which the gold is driven from the mountainous places.

In the morning succeeding a rainy night these places are sure to be visited by hundreds of negro women, who have no other covering but a cloth tied round the waist: each is furnished with two calabashes, one of which they fill with earth and sand. This they wash with many waters, by turning the calabash round, the water with the lightest of the mud washing over the brim; while the gold, if there be any, sinks by its own weight to the bottom. Thus they continue till two or three spoonfuls are only left; and this they put into the other calabash: then fill the other again, and continue washing till about noon, when the calabash that receives the settlements, being pretty well filled, is taken home, and what remains diligently searched, when they sometimes find as much gold as is worth half a guinea, sometimes the value of a shilling, and sometimes none at all.

The gold either thus found or obtained by digging is of two sorts, gold dust, which is the best, and pieces of different sizes; some being hardly the weight of a farthing, and others weighing as much as twenty or thirty guineas; but few are found so large as these; though the negroes say, that in the country they have pieces that will weigh one or two hundred guineas: but the many small stones always adhering to them, occasion great loss in the melting.

We shall now consider the vegetables of this part of Guinea. Of the corn there is millet, and maize, or Indian wheat; but there is little rice or other corn on this coast.

Of the leguminous plants are several kinds of beans, one species of which is of a bright red, and grows in pods three quarters of a yard in length, and another species grows on trees of the size of a gooseberry-bush.

The palm tree is of singular use to the natives, who draw wine from the tree, and press oil from its nuts. These trees are said to abound more in Guinea than in any other country. The trunk of the palm tree, when at its full growth, is as thick as a man's body, and six feet in height; but its branches shoot upwards of twenty feet from the stem. The leaves are an ell long, and about two inches broad, terminating in a sharp point; and with the branches the natives frequently cover their huts. There are indeed a great variety of palm trees, some of which are not half so thick as this.

When the natives perceive that a tree is of a sufficient age to yield a good quantity of wine, they cut off all its branches; and having let it stand a few days stripped of its ornaments, they bore a hole in the thickest part of the trunk, and fixing in it a hollow reed, or pipe, the wine trickles out into a pot set to receive it; but so slowly, that they do not get above two quarts in twenty-four hours; but it will run for twenty or thirty days successively, according to the goodness of the plant: and when it has almost done dropping, they make a fire at the bottom of it, which forces out something more. After this the palm dies, and is good for little but the fire; though in the countries where they are satisfied with drawing small quantities, a tree will last several years after its being tapped.

This tree is reckoned in its prime at ten or twelve years growth, when it yields ten, fifteen, and some near twenty gallons; of which an anchor, or five gallons, is usually sold on the coast for about an English half crown. A great deal is brought down from the inland countries, and its cheapness shews that there must be a prodigious number of palm-trees up in the country. This wine, when first drawn, is extremely pleasant, and yet

strong; but the negroes, who bring it to the coast, frequently mix and adulterate it.

There are here also cocoas, oranges, limes, bananas, the cabbage tree, ananas, or pine-apples, water melons, and several others.

Among the trees fit for timber are many of an extraordinary height and size, and others of different coloured wood, fit for the finest cabinet-makers work.

Among the roots are yams and potatoes. The yam is shaped like a parsnip; but is thicker in proportion to its length, it being commonly about twelve inches long, and as many more in circumference at the top. When roasted it tastes like an English potatoe; but their potatoes resemble ours only in shape, they being of a sweet maukish taste, and not half so agreeable as the yams. They have also several other roots fit for food, as well as different kinds used in medicine.

SECT. XII.

Of the Beasts, Birds, Reptiles, Insects, and Fishes of the Gold Coast.

IN the inland parts of the Gold Coast are a great number of cows and goats; but few of them are brought to the coast; however, great herds of them are bred at Acra, Elmina, and Axim; but they are so small, that a full grown cow seldom weighs more than two hundred and fifty pounds; and both the beef and veal are very indifferent meat. There are many sheep along the coast; but they are dear, and not above half the size of ours; they have hair instead of wool, and their flesh is dry and disagreeable. The goats are indeed innumerable, and, though they are exceeding small, are fatter and more fleshy than the sheep of Europe. There are also many hogs; but they are greatly inferior to those of Whidah.

They have no horses near the coast, though there are great numbers of them in the inland country; but they are small and ill shaped. If a tall man rides one of them, his feet almost touch the ground. Their heads and necks, which they always hang down, resemble those of an ass; they hobble along, but will not stir without being forced on with blows; but there are no want of asses, which are larger and handsomer than these horses.

The negroes here are so fond of dog's flesh, that they willingly give a sheep for a large dog. Bosman observes, that the European dogs, on being brought here, degenerate extremely; their ears growing long and stiff like those of the fox, to which colour they also incline: so that in three or four years time they become very ugly creatures, and in three or four descents their barking turns into a howl: but it does not appear that the cats change at all.

Among the wild beasts the elephant, on account of its size, deserves to be first mentioned. These are here twelve or thirteen feet high, and are very prejudicial to the fruit-trees, particularly to the orange banana, and fig-trees; and, with respect to the two last, eat both the fruit and the stem. But though these are used in the Indies both in war and as beasts of burthen, none of them are here tamed; and yet, when unprovoked, they seldom hurt any man; and it is sometimes not very easy to enrage the elephants of this coast.

Tygers are here numerous and of several species, some of which are very large, and they are all extremely fierce and ravenous; but happily for the natives, they will not attack them, while they can satisfy their hunger by feeding on the flesh of brutes.

The jackal is here scarcely less fierce than the tyger, and so bold as to devour both man and beast.

The apes are extremely numerous, and of a great variety of species. The most common sort are of a pale mouse colour, and those which are full grown, when they stand on their hind legs, are about five feet high. The negroes are persuaded that they can speak if they please; but will not, for fear of being set to work. These are very ugly, and extremely mischievous; and there is another species which exactly resemble them but are so small, that four of them put together would not weigh one of the former. A third sort is very beautiful: these grow

grow to the height of about two feet; their hair is as black as jet, and about a finger's length; and they have a long white beard. There are also many other kinds of apes.

There are an incredible number of harts all along the Gold Coast, especially at Anta and Acron, where herds of a hundred together are sometimes seen. There are about twenty different sorts of deer, some as large as small cows, others no bigger than cats; most of them are red, with a black list upon their back; some of them red, beautifully streaked with white. All of them are very good to eat, and are esteemed delicate food particularly one sort about two feet long, the flesh of which is much admired. Among these animals there is one of a red colour and extraordinary beauty: those of this species have small black horns, and are so little that the legs of some of them are said by Mr. Bosman to be no bigger than the small part of a tobacco-pipe.

These last seem to be the beautiful antelopes described by Mr. Smith in his Voyage to Guinea. These pretty creatures, says he, seem rather to vanish than run by us among the bushes; they are nevertheless often caught and shot by the natives; and, when young, are sweet venison. A brace of these bucks may very well be eaten at a meal by a man of a good stomach, they being about the size of rabbits. The Europeans often tip their feet with gold to make tobacco-stoppers of them. They are so very tender, that it is not possible to bring them alive to Europe.

There are also hares and porcupines. These last, as well as the former, are esteemed good food; they are great enemies to the snakes, and will attack the largest and most dangerous of those reptiles. Mr. Bosman says, that some of his servants going into the country beyond Mouree, found a snake seventeen feet long and very bulky lying by a pit of water, near which were two porcupines; between which and the snake began a very sharp engagement, each shooting very violently in their way, the snake his venom, and the porcupines their quills: but his men having seen this fight a considerable time without being observed by the combatants, who were too furiously engaged to take notice of them, they loaded their muskets, and let fly upon the three champions with such success, that they killed them all, and brought them to Mouree, where they and their companions eat them as very great delicacies.

Here are three or four sorts of wild cats, of which the civet cat is one; these are sometimes sold very young to the Dutch, who give about eight or nine shillings sterling for one of them. A great deal of care and trouble are necessary in order to bring them up: they feed them with pap made of millet, and a little flesh or fish. They produce civet when very young, but that of the male is better than that of the female.

There are other wild cats which are spotted like tigers, and are as fierce; these do a great deal of mischief among the poultry whenever they get among them. Besides these there are several other quadrupeds.

Among the feathered race there are cocks and hens; those at Axim are fat and good, though small; but in several places on the coast they are extremely dry and lean. There are likewise tame and wild ducks, pigeons, a great number of partridges, pheasants, snipes, herons, and parrots. There are a variety of other large and small birds, some of which are very beautiful, their plumage being finely variegated with the brightest colours, and the heads of some of them crowned with tufts of feathers. There are likewise falcons, kites, and many of the other birds of Europe, as well as those that seem more peculiarly the natives of the torrid zone.

It will not be proper to pass over the birds without taking notice of the two sorts of crown birds found on the Gold Coast. The first is about the size of a parrot: it is green about the head and neck; the body is of a fine purple; and the wings and tail are scarlet tipped with black.

The other, which is about three feet high, is shaped like a heron, and feeds on fish: its colour is black and white, and it is crowned with a bunch of feathers that resembles the tassel of a coach-horse.

Among the amphibious animals and reptiles are the crocodiles, with which the rivers swarm: there is also an animal of nearly the same form, though it seldom exceeds four feet in length; its body is black, speckled with a round sort of eyes, and the skin is very tender. It injures neither man nor beast, but sometimes makes great slaughter among the poultry. All the Europeans who have tasted its flesh agree that it is much finer than that of a capon.

The lizards are every where extremely numerous, especially by the walls of the forts; and there are various species of them, which differ in size, shape, and colour; and also many camelions, which are far from living on air alone, and of which we have given a very particular description in treating of Syria.

Frogs and toads are no less numerous than in Europe; but Mr. Bosman asserts, that the latter are in some places as large as a pewter plate. These are mortal enemies to the snakes, with which they have frequent engagements. There are great numbers and a prodigious variety of these last reptiles, some of which, if we may credit the above author, are of an amazing size. He observes, that the largest of those taken while he was on this coast was twenty feet long, and that he believes they are still larger within land; and we have frequently found, says he, in their entrails not only harts and other beasts, but also men. What credit is to be given to Mr. Bosman in this particular we will not say; we shall only observe, that the above gentleman's work is universally reckoned one of the best descriptions of Guinea; and that the Portuguese have mentioned serpents on this coast of a still larger size.

Most of the snakes are venomous, but one is so to an extraordinary degree; this is scarce a yard long, but is two spans thick, and variegated with white, black, and yellow. The snakes not only infest the woods, but the dwellings of the negroes, and even the forts and bed-chambers of the Europeans.

There are here abundance of scorpions, some very small, and others as large as a cray-fish; but the sting of either causes intolerable pain, and too often proves mortal. There are also many centipedes, whose bite occasions a violent pain for several hours, but is not mortal. Spiders of a monstrous size are also found here, and are said to be venomous.

But none of the insects of this country appear more extraordinary than the ants. These are of three sorts, the red, the white and the black. The first are of the same size as those in Europe; but the two last are much larger, they being above half an inch long. They build sometimes in great hollow trees, and sometimes on the ground, throwing up hillocks seven or eight feet high, so very full of holes, that they seem like honey combs. These ant-hills are of a small circumference in proportion to their height, and, being sharp at the top, look as if the wind would blow them down. "I one day," says Mr. Smith, "attempted to knock off the top of "one of them with my cane, but the stroke had no "other effect than to bring some thousands of them "out of doors, to see what was the matter. Upon which "I took to my heels, and ran as fast as I could, well "knowing that they have often attacked our hens, and "sometimes our sheep, if lame or wounded, in the "night, with such success, that before morning no "thing was to be seen of them but the skeleton, picked "so very clean, that the most curious anatomist upon "earth could not do the like." They frequently enter the forts in such swarms, as to oblige the Europeans to leave their beds in the night. The sting or bite of the red ant raises an inflammation that is extremely painful. The white are as transparent as glass, and bite with such force, that in one night they will eat through a wooden chest of goods.

As the natives have but little flesh fit for food, they are obliged to subsist principally on fish, and by a particular favour of Providence the sea and rivers seem to contend which shall produce the best. There are many of the sorts found in Europe, as pike, thornback, plaice, flounders, bream, lobsters, crabs, prawns, and shrimps; and likewise sharks and sword fish; with a great

great variety of excellent fish that seem peculiar to these seas.

S E C T. XIV.

Of the Dress of the Natives of the Gold Coast, their Marriages, and the Customs relating to their Women and Children; their Skill in the manual Arts; their Treatment of the Sick, and their Funerals.

THE richest of the natives adorn their hair with a kind of coral, called conte-de-terra, which they esteem more valuable than gold, and with a sort of blue coral called by the natives acory. They set a great value on our hats, for which they will pay a very high price. Their arms, legs, and waist, are likewise adorned with gold and coral; and particularly on their arms they have rings of gold, silver, and ivory. Round their waist they wrap three or four ells of silk, cloth, perpetuana, or other stuff, which hanging down covers half the leg. They also wear strings or chains of gold, silver, and shells round their neck. Their caboceros, or chief men, who have a share in the government, wear only a handsome cloth round their waist, a cap of deer skin, with a string of coral about their heads, and are never seen without a staff in their hands.

Some of the common people have an ell or two of cloth round their waist, while others have only a sort of girdle, to which is fastened a piece of stuff that passes between the legs, and is tied to the girdle before, and just serves to cover their nakedness. The fishermen add to this a cap made of deer skin, or only rushes, or some old hat bought of an European sailor.

The women of distinction appear to have much more skill in the ornaments of dress than the men. The cloth which encompasses their waist is longer, and fastened with greater neatness round their bodies. Their hair is more beautifully adorned with gold, ivory, and coral; and their necks with gold chains and strings of coral; but their arms, legs, and waist, are in a manner covered with these ornaments; besides, on the upper part of their bodies they frequently cast a veil of silk, or some other fine stuff.

While the kings are in their own houses, they are distinguished by no marks of grandeur, and their cloaths are sometimes so mean as to be scarce worth a shilling. They eat the same food as the meanest of their subjects, for bread, oil, and a little fish are their usual fare, and water their most common drink; but they have brandy which they purchase of the Europeans, and palm wine which they receive from the inland country. They have no guard at the palace-gates, nor are attended by any other officers than their own wives and slaves; and even when they go abroad in their towns they are generally attended by only two boys, one of whom carries the king's sabre, and the other his seat. But if they visit a person of high rank in another town, or receive a visit from some other great man, they take care to shew their grandeur. On these occasions both they and their wives are richly adorned, umbrellas are held over their heads, and they are accompanied by armed men.

Marriage is never obstructed by previous ceremonies. If a man likes a young woman, he has no more to do than to ask her of her parents, who seldom refuse so reasonable a request, especially if he be agreeable to the daughter. The bride brings no fortune with her; but the husband keeps an exact account of the expences of the wedding day, and of all the presents he makes to the bride or her friends, that in case she should ever become so far disgusted with him as to leave him, he may demand the whole again. But if he divorces her, he can demand nothing either of her or her relations, except he produces very good reasons for his dismissing her.

They allow of a plurality of wives, and some are said to have even twenty, in which number are doubtless included all their female slaves. Their wives are obliged to cultivate the earth, and to dress provisions for their husbands, who commonly spend their time in loitering about and drinking palm wine. However, the men of

wealth have two wives exempted from labour. These are the first wife, who is invested with the chief command, and the care of housekeeping, and the second, who is consecrated to their fetiche, and is called the fetiche wife. Of this last they are frequently very jealous; they lie with her on the night following their birth-day, and on that day of the week which they term their fetiche day. Each wife generally endeavours to please the husband, in order to obtain the greatest share of his affections; and she who is so happy as to be pregnant, is sure to be respected and waited on by him.

The women of all this coast are delivered with very little pain, even without the assistance of a midwife; and the child is no sooner born, than they usually go to wash themselves in the sea. Immediately after the birth of the infant, a priest is sent for, who binds a number of cords, pieces of coral, and other things about the infant's head, body, arms, and legs. These are to secure it from sickness and ill accidents, and are all the cloaths it is to wear till it is seven or eight years of age, when it puts on a sort of apron formed of half an ell of cloth. The number of females born in these countries is said greatly to exceed that of the males, which, if true, may render their having such a multitude of wives somewhat more excusable.

As the heat of the country naturally renders the natives inactive, they are masters of few manual arts: however, besides building their huts, making their canoes, and being skilled in managing them, and in fishing, they employ themselves in making earthen vessels and wooden bowls, and in forming chains and rings for the arms and legs, of gold, silver, and ivory. They also perform smiths work, and by means of a small pair of bellows, with two or three pipes, which is entirely their own invention, they, with a great stone for an anvil, make not only swords, and other offensive weapons, but instruments of agriculture, fishing hooks, and harpoons, knives, and tools for making their canoes, the largest of which are about thirty feet long. They likewise make several sorts of musical instruments, which resemble those we have already described, in treating of the other parts of Guinea.

The negroes are commendable for their having no beggars among them; for one of them no sooner finds himself so poor, that it is difficult for him to procure subsistence, than he binds himself for a certain sum of money, or his friends do it for him; and the master for whom he engages to work, sets him a task that is far from being slavish, he being usually obliged to defend him in case he should be attacked, and to spend his leisure time in assisting him to cultivate the earth. Yet all the people in general, from the king to the meanest subject, make no scruple of begging of the Europeans whatever they like.

When the natives are sick, they in the first place have recourse to remedies; but not esteeming those alone sufficient to restore health and preserve life, they apply to their superstitious worship. The same person being both priest and physician, he easily persuades the relations of his patient that he cannot be recovered without some offerings, and therefore proposes a sheep, a hog, a cock, or what he likes best; but always proportions the sacrifice to the circumstances of the person whom he endeavours to cure. If the disease continues to increase, more expensive offerings are made. Frequently one physician is discharged with a good reward, and another called in his stead; and this change of physicians is sometimes repeated twenty times or more successively, each of whom makes fresh offerings, and appropriates them as they always do, to his own private use.

The boys who are slaves or servants to the Europeans, when fond of their master, will, on his being seized with the least indisposition, go without his knowledge, and make offerings for him, that he may recover his health; and accordingly there are sometimes found on the beds, or in the chambers of the Europeans, things consecrated by the priest, and laid there to preserve their master's lives; but as they are sensible that the Europeans are offended at their shewing such marks of their gratitude and affection, this is always done privately, and so well

well concealed, as seldom to be discovered before the person's death, when they have not time to take them away.

The principal medicines used here, are grains of paradise, lemon or lime juice, about thirty sorts of herbs endued with sanative virtues, with the roots, branches, and gums of trees; and with these very extraordinary cures are sometimes performed.

A person has no sooner breathed his last, than his relations and friends set up a dismal cry, while the youth of his acquaintance now usually fire muskets, to shew their respect. If the deceased be a man of rank, his wives, instantly cause their heads to be close shaved, then smearing their bodies with white earth, they put on an old worn-out garment, and run about the streets, making dreadful lamentations, continually repeating the name of the deceased, and the great actions of his life; and this they continue several days successively, till the corpse is interred.

While the women are thus lamenting abroad, the nearest relations sit by the corpse, making a dismal noise and at the same time are employed in washing themselves; the distant relations also assemble from all parts to be present at these mournful rites. The town's people, and the acquaintance of the deceased, likewise come to join their lamentations, each bringing a present of gold, brandy, fine cloth, sheets, or other things, to be carried to the grave with the corpse; and the larger the present is, the more it redounds to the person's honour who makes it.

During this ingress and egress of all sorts of people, brandy is very briskly filled out in the morning, and palm wine in the afternoon; whence the funeral of a rich negro is very expensive. The body is afterwards richly dressed, and put into the coffin with fetiches of gold, the finest corals, and several other things of value, which it is imagined the deceased will have occasion for in the other world. After two or three days, the relations and friends all assemble, and the corpse is carried to the grave, followed by a number of men and women, without the least order, some crying and shrieking, and others silent. Many young soldiers running about at the same time, load and discharge their muskets, till the deceased is laid in the ground.

The corpse being interred, the multitude go where they please; but most of them return to the house, in order to spend their time in drinking and mirth. This continues several days, during which every thing rather resembles a wedding, than a time of mourning.

A king, or very great person, is sometimes kept a year above ground; when, to prevent the putrefaction of the corpse, they lay it upon a wooden frame like a grid-iron, that stands a considerable height over a gentle clear fire, which dries it by slow degrees. When a prince is to be publicly buried, notice is first given, not only to the inhabitants of his own country, but to other nations, which brings a prodigious concourse of people, all of whom are as richly dressed as possible. Several of the slaves of the deceased are said to be slain at these funerals, that they may serve him in the other world; as are also those whom he has dedicated to his false gods, with one of his wives, and one of his principal servants: even some poor wretches whom the infirmities of age, or other accidents have rendered incapable of labour, are bought in order to encrease the number of these horrid offerings, and are put to death with every circumstance of inhumanity. With the utmost horror, says Mr. Bosman, I saw eleven persons killed in this manner; among whom was one, who, after having endured the most exquisite tortures, was delivered to a child of six years of age, who was ordered to cut off his head, which he was about an hour in performing, he not being strong enough to wield the sabre. But these inhuman sacrifices are only in use among the negroes who are at distance from the European forts.

They generally erect a small cottage, or plant a little garden of rice on the grave, into which they put some of the deceased's goods, but none of his household furniture.

SECT. XV.

Of the Religion of the Negroes on the Gold Coast.

MOST of the negroes on the Gold Coast believe in one God, to whom they attribute the creation of the world, and every thing in it; but, like the other negroes, make their offerings, and offer up their prayers to their fetiches. They have different opinions concerning the creation; many of them believe, that in the beginning God created black as well as white men, and immediately offered them two sorts of gifts, gold and the knowledge of the arts of reading and writing; and allowing the blacks to choose *nam*, they made choice of gold, and left the knowledge of letters to the whites. God, they say, granted their request; but, being offended at their avarice, ordered that the whites should for ever be their masters. Hence they believe, that there is no gold in any other country besides their own; and that no blacks have any knowledge of letters, nor any notion of the extent of the world, but what they obtain from our informations.

However, it is certain that this opinion of the creation cannot be very antient; for if by the white men are meant the Europeans, they could have no idea of there being any such before the Portuguese discovered their coast.

It appears that all the negroes, and even the inhabitants of Madagascar, have their fetiches; though in different countries these kind of idols have different names and are formed of different substances. Those of this country give that name to some ornament worn on the head, or any other substance dedicated to some invisible spirit. Besides, each feticheer, or priest, has here a peculiar fetiche, prepared in a different manner; which is mostly a large wooden pipe filled with earth, oil, blood, the bones of dead men and beasts, feathers, hair, and the like. By these mixtures the priest probably supposes that he forms a kind of necromantic charm or talisman, by which he can prevail on some spirit to perform what he desires.

If a negro is to take an oath before this fetiche, he first enquires of the priest what is its name, each having a peculiar one; then calling the fetiche by it, he repeats what he is to confirm by an oath, desiring that he may be punished with death, if he swears falsely: then going round the pipe, he stops in the same place, and repeats the oath a second time, in the same manner as before, and so a third time. After this the feticheer takes some of the ingredients out of the pipe, with which he touches the person's head, arms, belly, and legs; and, holding it above his head, turns it three times round. He then cuts a bit of the nail of one finger on each hand, and one toe on each foot, and some of the hair of the head, all which he puts into the pipe; and thus concludes the ceremony.

Public religious exercises are sometimes performed by a whole town or nation, on account of great floods, or an extraordinary drought. Upon these occasions the chief persons of the town or nation assemble, and advise with the priest about the course most proper to be taken to remove the calamity; and what he orders is immediately commanded or forbidden throughout the land, by a public cryer; and whoever presumes to act contrary to this order, incurs a large pecuniary penalty.

Almost every village has a small grove, in which the governors and principal people frequently repair to make their offerings, either for the public good or for themselves. These groves are esteemed sacred, no person presuming to defile them, or to cut or break off any branches of the trees.

They have particular days in which they refrain from drinking wine, and each person is forbid to eat a particular kind of flesh: thus, one eats no mutton, another no goats flesh, another no beef, another no pork, wild fowl, or cocks with white feathers; and this restraint lasts as long as their lives.

They, like other negroes, imagine that their fetiches inspect their course of life, reward the good, and punish the

the wicked; but their rewards generally consist in a multiplicity of wives and slaves, and their punishments in the want of them, though the most terrible punishment they can imagine is death. Their ideas of a future state are very different: most of them imagine that immediately after death a person goes to another world, where he lives in the same manner as he did here, and makes use of all the offerings his friends and relations made at the time of his decease; but few of them have any idea of being rewarded or punished for the good or evil actions of their past life.

Some however believe, that the deceased are instantly conveyed to a famous river situated in the inland country, where their god enquires what sort of a life they have lived; whether they have religiously observed the holidays dedicated to him; whether they have abstained from all forbidden meats, and inviolably kept their oaths; which if they have, they are gently wafted over the river to a delightful country, abounding with every thing that can contribute to their happiness. But if, on the contrary, the departed hath sinned against any of these rules, his god plunges him into the river, where he is drowned and lost in eternal oblivion.

In this part of Guinea they have a very extraordinary annual ceremony, which consists in banishing of the devil out of all the towns. This is preceded by a feast of eight days, accompanied with singing, dancing, mirth, and jollity; and in this time they are allowed freely to sing of all the faults, villanies, and frauds of their superiors, as well as inferiors, without the least punishment; the only way of stopping their mouths being to ply them well with liquor, upon which they alter their tone, and turn their satyrical ballads into songs in praise of those who treat them.

This time of licence being ended, they hunt out the devil with an horrid cry, running after one another, and throwing stones, dirt, and every thing that comes in their way at the supposed fiend. When they have driven him far enough out of town, they return to their houses; on which the women immediately wash and scour all their wooden and earthen vessels, to cleanse them from all pollution.

S E C T. XVI.

Of the Kingdoms and States on the Gold Coast; and first of Aquamboe, Agonna, Acron, Fantin, and Sabu: with the European Forts in each.

WE shall now give a description of the several kingdoms or states into which the Gold Coast is divided, and at the same time take notice of the factories of the Europeans.

The country of Aquamboe, on the most eastern part of this coast, is situated chiefly within land, and is one of the greatest monarchies on the coast of Guinea: the maritime part of this kingdom, which is distinguished from the rest by the name of Acra, indeed extends only twenty miles along the shore; but it stretches ten times as far within land. The Aquamboe negroes are haughty, arrogant, and warlike; and the neighbouring nations are continually infested by their incursions, in which they plunder and rob all before them.

In this kingdom the English, Danes, and Dutch have forts, but their authority is very small, and confined within their own walls; for should they make any attempt on the negroes, they would probably end in their destruction. Each fort has a village adjacent, distinguished by its particular name. It might be reasonably conjectured, that these three companies trading here might be sufficient to cause dissensions fatal to their commerce; but here is such plenty of gold and slaves, that none of them is in danger of wanting a share, especially as each is stocked with commodities which the other has not. The king and his nobles, or rather favourites, are so very rich in gold and slaves, that this country is said to possess greater treasures than all the rest of the Gold Coast put together.

The chief employments of the inhabitants, besides that of war, are merchandize and agriculture; but though the soil is sufficiently fertile, yet they generally fall short

of provisions towards the end of the year, and are therefore obliged to fetch them from other places.

At Acra stands the Danish fort of Christiansburg, situated in five degrees thirty minutes north latitude, and is the only one they possess on this coast. This fort, Mr. Bosman says, would be too strong for the united force of the English and Dutch forts. It is a square building, strengthened with four batteries, and appears very beautiful. As the roof is flat, cannon may be conveniently planted on all parts of it.

Within a cannon-shot above this lies the Dutch fort Crevecœur, on the extremity of a high rock, the beach for landing being under the fire of the artillery and musketry of the fort. The building is square and flanked with batteries, joined by long curtains of a very irregular construction. Mr. Bosman asserts, that it surpasses the English fort in size, and in the goodness of the guns, but does not exceed it in strength, the walls being thinner, and consequently not so good a defence.

Within a cannon-shot above this fort is that of the English, called Fort-James. This is a well-built square edifice, with four bastions: its walls are high and thick. It is built on the top of a steep rocky cliff that hangs over the sea, and has a battery just under the wall next the water, where may be planted twenty pieces of heavy cannon; besides which the fort has four strong and large flankers, on which are mounted twenty-seven pieces of ordnance.

Round these forts is a delightful champaign country, which, not being so woody as the others, is by far the most pleasant on the Gold Coast. There are salt-ponds belonging to the fort, which yield a sufficient quantity of salt to supply not only the whole Gold Coast, but also all the ships that trade thither.

Farther to the west are the kingdoms of Acron and Agonna, the first of which has a Dutch fort in the middle of the coast that has two batteries, on which are mounted eight pieces of cannon, and under it is a small village inhabited only by fishermen. The people of Acron seldom or never engage in war; for having chosen the Fantinians, their next neighbours to the westward, for their protectors, none dare to injure or attack them, which affords them an opportunity of tilling their land in quiet; and hence they have annually a plentiful harvest, a great part of which they dispose of to other countries.

About a mile to the eastward is a very high hill, termed The Devil's Mount, which is said to contain vast quantities of gold, a great deal of which is washed down by the violent rains. About this hill begins the country of Agonna, which surpasses Acron in largeness, power, and riches, though they are nearly equal with respect to fertility and the pleasantness of the countries.

The next country to the westward is Fantin, which extends about nine or ten miles along the sea-side, it having on its western extremity the Iron Mount, which is a quarter of a mile long at the base, and has from its bottom to its summit a delightful walk, so thick shaded with trees, that the light is obscured at noon-day. The inland inhabitants are employed in trade, tillage, and the making of palm-wine; and the country, besides its being rich in gold, produces all the necessaries of life, and more especially corn, which the inhabitants sell in large quantities to the ships that arrive there. The government is in the hands of a chief commander, whom they term their brasso, or leader. This is a kind of chief governor, whose power is superior to that of any other single person in the country; yet his authority is restrained by the old men, who form a kind of parliament.

In this division the English have a small, neat, and compact fort named Anamaboa. This is a large edifice flanked by two towers, and secured on the sea-side by two bastions of brick or stone, well cemented with lime. It stands upon a rock at the distance of thirty paces from the sea. It is mounted with twelve pieces of cannon and two pateraroes, and defended by a garrison of twelve whites and eighteen blacks, under the command of the chief factor. The greatest inconvenience attending the situation, arises from the difficulty of landing from the ships, the shore being covered with rocks a small distance into the sea, or rendered equally dangerous by a continual high

high surf. The ships are therefore forced to come to an anchor on the outside of the rocks, and the goods are landed by canoes upon a sandy point, surrounded by a wall built at the expence of the company, and rendered very convenient by there being lodgings for the negroes under the cannon of the fort.

The fort of Anamaboa was abandoned in the year 1733; but the English afterwards resumed the settlement, and have continued in it ever since.

The country round Anamaboa is mountainous, but the hills are at a sufficient distance from the town. Five of them are remarkably high, and serve at sea as landmarks to determine this division of the coast. They being covered with wood, the multitude and variety of the trees form an agreeable prospect. Palm wine is here made in great perfection, especially that which they call quacker. The country is also populous, and exceeding rich in gold, slaves, and all the necessaries of life; but more particularly in corn, large quantities of which they sell to the Europeans.

A little below Aga stands the village of Little Cormantin, thus named to distinguish it from Great Cormantin. This village is situated upon an eminence, easily distinguished by a lofty tree that grows upon its summit. Hither the French and Portuguese formerly carried on a great trade, and the Dutch had also a share in it, till it was discovered that the negroes adulterated the gold. This first gave the Dutch a dislike to the trade, and at length drove away most of the Europeans. Afterwards the trade was resumed by the Dutch, about the year 1682, when they greatly enlarged and strengthened Fort Amsterdam, which was the chief residence of the English, till they were driven thence by De Ruyter in 1655.

This is a square stone building, strengthened by four bastions, mounting twenty pieces of cannon. In the center is a tower, on which the Dutch flag is fixed. This tower affords fine views of the sea and country: the apartments of the officers and soldiers are neat, clean, and commodious: the parapets are spacious, and the fort is well supplied with water by means of large cisterns that contain an incredible quantity of rain. The garrison is composed of twenty-five white men and a number of blacks, who live happily and at their ease, and make fortunes with very little trouble.

About a cannon-shot from this fort stands Great Cormantin, a large and populous town, situated upon a high hill under the cannon of Fort Amsterdam. The number of merchants and fishermen in the town exceed twelve hundred, besides the other inhabitants, who have different employments.

The next kingdom to the west is that of Sabu, which is of very small extent; but produces an amazing quantity of Indian corn, potatoes, yams, oranges, lemons, bananas, and other fruit, besides palm oil. The natives are esteemed the most industrious people on the Gold Coast, being perpetually employed either in tilling the earth, fishing, or trading with the Europeans or Acanese, who exchange gold for the fruits and fish of Sabu.

The city of Sabu, in which the king resides, stands two leagues from the coast, and is described as a long and populous city. The first place to the eastward of it is the English fort on Queen Anne's Point, which is built of stone and lime, upon an eminence about a mile from Fort Royal, and two miles from Nassau Fort. It is defended by five pieces of cannon, and a garrison of five white, and as many black men.

At a small distance stands Mawry, or Mouree, a village which tho' situated upon an eminence, is very unhealthy; its market is bad, and every thing in it, even palm-wine and fruits, scarce and dear. The chief trade of the place consists in gold dust, with which canoes arrive every day from all the sea-port towns. Before the Dutch fixed their residence here, it was an inconsiderable place; but now it carries on a flourishing trade, and contains above two hundred houses, which surround three sides of the Dutch fort of Nassau. The greatest part of the inhabitants are fishermen, four or five hundred of whom go every morning in canoes to catch fish; and, upon their return, are obliged to pay every fifth fish to the Dutch factor in the town, by way of toll or tribute. The houses stand at a great distance from each other, and the inter-

vening space is generally filled up with a rock, which renders the passage from one to another incommodious, and sometimes dangerous. This place is called The Grave of Dutchmen, on account of the great number who have died there; yet it is still in a flourishing condition, as all the ships bound to the Gold Coast are forced to wood and water here.

Fort Nassau, the most considerable Dutch settlement in Guinea, except Elmina, is situated upon a rock, and is watered towards the south by the sea. Its form is nearly quadrangular, the front being rather the largest side. It has four batteries, and eighteen pieces of cannon; and, if we except Elmina, has the highest walls of any fort on the coast. The curtain comprehends the two sea-batteries, and is very spacious and convenient; but its greatest ornament and strength consists in four towers at the angles, well provided with artillery, muskets, and stores. At a small distance from the fort the company have a fine garden, kept in excellent order, and neatly laid out in groves of fruit-trees and parterres.

S E C T. XVII.

Of the Kingdom of Fetu, with a particular Description of Cape Coast Castle, the principal settlement of the English, and St. George Elmina, the chief Settlement of the Dutch on the Coast of Guinea.

WE now come to the kingdom of Fetu, or Fetou, which is bounded on the west by the river Benja and the kingdom of Commendo, on the north by the country of Ati, on the east by Sabu, on the south by the ocean, and, according to Bosman, is a hundred and sixty miles in length, and near as much in breadth. The hills are covered with trees of various kinds, and the vallies watered by a number of rivulets; and it is extremely well situated for European settlements.

On the eastern part of this kingdom is Cape Coast, in five degrees north latitude, and under the same meridian as London. This is the chief English settlement upon the coast of Guinea. It is said to have received its name from a corruption of Cabo Corso, by which it was called by the Portuguese. The Cape is formed by an angular point washed on the south and east by the sea, and upon it stands the English fort, nine miles from Elmina. The Portuguese settled here in 1610, and built the citadel upon a large rock, that projects into the sea; but a few years after they were dislodged by the Dutch, and in 1664, it was taken by admiral Holmes. The next year, De Ruyter, the Dutch admiral, having orders from the States to revenge the insults committed by the English, attacked all the settlements of this nation along the coast, with a squadron of thirteen men of war, and even took, burnt, and sunk all the ships belonging to the English company; but after all, was unable to take this fort, which was afterwards confirmed to the English by the treaty of Breda; and the king granting a new charter in 1672, the directors of the African company applied all their attention to fortify and render it commodious.

The walls, which are thick and high, particularly on the land side, are built partly of stone; but chiefly of brick, which the English made at a small distance. To the height and strength of its walls, the fort owes its principal security, and the neighbouring negroes dependent on the company, a protection against the incursions of the Fantins. The interior parade, which is raised twenty feet, forms a quadrangular space, cooled by gentle refreshing sea-breezes, to which it lies open, and is agreeably situated on account of its having in view Queen Anne's point, and all the shipping in the road of Anamaboa. This platform is defended by three pieces of large cannon; and the three other sides of the square contain spacious and handsome lodgings, with offices, and other conveniences; particularly on the south side is a handsome chapel. Three pieces of artillery on the platform, command the road and its entrance, nor is the landing-place less exposed to the fire of the musketry behind the rocks. The fort has four bastions, mounted with twenty-nine pieces of cannon. On the battle-

battlements are ten more, and upon the wall towards Tabora are six, which are of no other use than to keep those negroes in awe.

The prospect of this fortress is extremely beautiful towards the sea; the fortifications are happily imagined, and all the assistance that art could give is added to nature. You enter it by a large gate, that leads to the square parade just mentioned, which is capable of receiving five hundred men drawn up. The four bastions have a communication with each other, by covered ways and curtains, forming a beautiful chain of batteries of fifteen cannon pointed towards the road. According to Smith, all the artillery of the fort amounts to forty pieces of large cannon, exclusive of demi-culverins; and Phillips says, that the garrison is composed of an hundred men. The gates are shut every evening at eight o'clock, and defended by a regular guard.

The soldiers at Cape Coast are lodged in the best barracks of any upon the coast of Guinea, and daily receive their pay in gold dust. There are likewise convenient apartments for the slaves, with forges for smiths, sheds, and workhouses for carpenters and other mechanics, with a convenient public kitchen.

The first story is ornamented with a handsome balcony, which extends the whole length of the front, and the counting-house is large and convenient. Near the gate is a prison for murderers, traitors, and other criminals convicted of capital crimes, where they are detained till an occasion offers of sending them to take their trials in England. In short, there is cut in the rock beneath the platform, a large vault for the confinement of slaves; an horrid dungeon divided into a number of cells, so contrived as to prevent their revolting, or forming conspiracies. None are confined there but such as are purchased for exportation; an iron grate in the roof serves to admit the air, and as much light as is thought necessary, and the number of ships which frequent the coast prevent those unhappy wretches being so long detained as to contract the distempers that proceed from close confinement. The cistern for preserving the water by which the fort is chiefly supplied, is hewn out of the rock, and is capable of holding four hundred hogheads.

The company's gardens are said to be no less than eight miles in circumference, but are without walls, or any other inclosure. Here the soil is fertile, and produces all the fruits found in warm climates, as citrons, plantains, lemons, oranges, bananas, tamarinds, pine-apples, cocoa-nuts, cinnamon, mangos, water-melons, cucumbers, and all kinds of fallads and roots. It is thought that the cinnamon-tree would grow here to great perfection, were it properly cultivated. When Phillips was at Cape Coast, the African company had two gardens, the first a large one, which is probably that mentioned by Smith; the other the pleasure-garden of the factory, in which they had a pleasant summer-house, whither the gentlemen of the fort used frequently to retire.

The country is filled with mountains, which, without having any extraordinary height, render the vallies narrow by their standing so close to each other. They are over-run with a sort of low thick briar, that renders them impassable, except where the paths are cut. The negroes do not cultivate one tenth part of the ground, and six months interruption will produce a new crop of briars in the places they had entirely cleared.

The English have built two forts in the neighbourhood of Cape Coast, the one called Phillips's Tower, and the other Fort Royal, or Queen Anne's Fort; each of them are three quarters of a mile distant from Cape Coast, the first standing on an eminence on the side of the garden, south-east of the fort. In Bosman's time, Phillips's tower was garrisoned with six men, and intended to keep the negroes in awe, and to guard against the incursions of the neighbouring nations, by means of some pieces of cannon.

Queen Anne's fort stands near the village of Manfro, on a hill called Danistein, where Fredericksburgh formerly stood. This is a square building mounted with sixteen pieces of cannon, twelve of them on a platform, and guarded by six white men, and an equal number of

blacks. According to Des Marchais, it is accessible only by a crooked path, that forms a kind of spiral street, on each side bordered by negro huts.

The town of Manfro is of an oval form, situated on the banks of a river, and almost inaccessible, by its being surrounded by rugged rocks. The inhabitants are constantly employed in agriculture, fishing, and making salt.

In the kingdom of Fetu is also the Dutch fort of La Mina, or St. George Elmina, a name which it received from the Portuguese, but on what account is not easily determined, as there are no mines in the country. Bosman however supposes, with great probability, that the name rose from the great abundance of gold sent thither from the interior country, which made them imagine that it was produced in some neighbouring mines. The natives call the town Oddena; but the Europeans in general give it the Portuguese name. It is of great length, but narrow, and the houses are built of stone, hewn out of a neighbouring rock. It stands on the river Benja, in five degrees twenty minutes north latitude, upon a low flat peninsula, formed by the sea on the south, the river on the north, Commendo on the west, and the famous citadel of St. George Elmina on the east. Towards Commendo it is fortified by a strong wall of large stones, brought from an adjacent rock, a deep ditch, and several pieces of cannon mounted on each side of the gate. The wall extends from the sea to the banks of the river which separates the town from a fort on mount St. Jago, called Conradsburgh, which the Dutch built for the security of Elmina, on a situation that commands both the town and their chief factory.

The natives of this town are well limbed, of a robust and warlike disposition, but more civilized than other negroes, from their familiar acquaintance with the Europeans. They are usually employed in trading, fishing, and making palm wine and oil. They bring their fish to market about noon, and pay the Dutch a fifth by way of custom. Their commerce extends along the coast even to Whidah.

In Elmina are a considerable number of neat artists, who work in metals in a manner little inferior to the artists of Europe. They cast and carve in gold and silver, make sword hilts, buttons, plain or filigree rings, chains, and other ornaments, and are acquainted with the method of cutting, grinding, and polishing glass and crystal, and of giving them all shapes and forms. They have great address in adulterating gold, and pretend that they learned that art from the Portuguese; but if this be true, they greatly excel their instructors.

The town contains about two hundred houses, in most of which are some mechanics. It is divided into three districts, each of which has its particular privileges, and is governed by a chief, whom the negroes call brasso, under whom are caboceroes, and certain inferior officers, who, in ordinary cases, are the ministers of justice. The three chiefs, with their councils, form the regency and legislative part of this small republic.

The citadel of Elmina, which stands in the center of the Gold Coast, is commodiously situated for the purposes of trade, and the security of the traders. It is seated upon a rock, and is bounded on one side by the ocean, and defended by strong bastions. The building is square, surrounded by a high stone wall, cannon proof. The fort, exclusive of the out-works, is forty yards in length, and thirty-two in breadth, encompassed by four grand bastions, or four interior batteries, two of which point towards the sea, and are of a prodigious height, the peninsula on which they stand being there a high perpendicular rock: the other two front the river, where the land descends by a gentle declivity. Upon these four batteries are mounted forty pieces of heavy cannon, with a greater number of swivels and pateraroes. A little below stands another battery of large iron cannon, chiefly used for salutes and public rejoicings.

On the land side are two canals formed in the rock, serving for the security and convenience of the citadel, which they supply with fresh water, at the same time

that by means of a draw-bridge and two redoubts, mounted with eight pieces of cannon, it is rendered in a manner inaccessible. As it is here least fortified by nature, art has supplied that defect by portcullises, strong barricadoes, and iron rails of prodigious weight. The guard-house, which is placed just behind, is a strong building, well defended with swivels, and a number of slits in the walls, by which the musketry have the entire command of the river.

The principal building is a magnificent square stone house, the upper part of which is appointed for the residence of the governor, and to his apartments is a grand flight of steps of black and white marble. On the top are placed two swivels, and a variety of smaller artillery, defended by a strong guard of soldiers. In the way thither is a fine long gallery, beautifully ornamented with stucco work, and with Venetian windows handsomely glazed. There is a spacious chapel, with a rich altar, where prayers are said every day, and all the officers are obliged to attend under the penalty of forfeiting about a shilling for each time of absence, and double that sum on Sundays and Thursdays. The infirmary for the sick and wounded, which is placed along the ramparts by the river side, is capable of containing an hundred persons, and is attended by the surgeons of the fort. The magazines for stores, provisions, and merchandize, are large, convenient, and always well stocked; nor is the factory, or the residence of the agents neglected, where there are accommodations for sixty persons, the number of servants, exclusive of soldiers, retained by the company. All merchandize and goods enter the fort by a gate towards the sea, where is erected a crane and other machines for unloading the ships. In short, Smith affirms, that this citadel is larger, more convenient, and beautiful than Cape Coast; but less pleasant on account of the situation.

On the north side of the river Benja is Fort Conradsburch, which stands on Mount St. Jago: the fortifying of this hill was judged necessary for the security of Elmina, though, if it once fell into the hands of an enemy, they would soon oblige that citadel to surrender. The fort of Conradsburch is of a quadrangular form, with a strong bastion at each angle, and a curtain between each, built of stone, twelve feet high, behind which are four batteries mounted with forty-eight cannon. The interior edifice consists of a tower that commands all the adjacent country, and affords commodious lodging for the garrison, which consists of twenty-five soldiers, with their officers, who are relieved every day from Elmina; and upon extraordinary emergencies are increased to double the number.

As this is a post of the utmost importance, it is always well supplied with stores and provisions, and the fortifications kept in constant repair. On the side next Elmina it is of easy access, a fine road being cut with an easy ascent out of the rock; but it cannot there be attacked by an enemy, who would be between two fires, that from Elmina and the post of St. Jago. But towards Fetu and Commendo nothing can be stronger than the situation, which is a high perpendicular rock. The bridge over the river, which forms the communication between the two forts, is in the Dutch taste, with a draw-bridge in the middle.

Below Mount St. Jago, on the north side, the Dutch company have a very fine garden, enclosed by high stone walls, and divided into beautiful alleys and parterres by rows of orange, lemon, cocoa, and palm trees. They have here all the fruits, pulse, and roots that are natives of the country, as well as those that are the natural growth of Europe. In the center is a magnificent dome, or temple, encompassed by lofty trees that afford the most delightful cooling shade and fragrance.

S E C T. XVIII.

Of the Kingdoms of Commendo, Jaty, and Anta; with their Towns and European Forts.

THE kingdom called by travellers Commendo, Commany, Aguesto, and Guaffo, is situated to the east

of Fetu, and extends about five miles along the sea-coast, and about as much up the country. This kingdom produces but little rice, yet the valleys are no less fertile than agreeable; and the hills are covered with wood, which affords the most delightful prospects. In the center on the strand stands Little Commendo, or Commany, behind which the land rises by a gentle ascent into little hills beautifully clothed with woods of a perpetual verdure; and at the bottom are meadows and plains disposed in the most agreeable manner, and filled with fruit-trees of various kinds.

The natives, who are of a warlike disposition, are so numerous, that the king is able to raise in this little kingdom an army of twenty-thousand men, and his usual guard is composed of five hundred stout fellows well armed.

We shall begin with describing Little Commendo, which stands upon the banks of a fine rivulet that discharges itself into the sea, where there is a little oblong harbour for canoes. The natives are in general turbulent, cunning, and deceitful, much addicted to lying and stealing. They are chiefly employed in fishing or in commerce, and their neighbours employ them as brokers and factors. Every morning seventy or eighty large canoes may be seen upon the coast fishing or trading with the European ships in the road. About noon, when the south-west winds begin to blow, they put to shore, for the facility of unloading, and securing a market for their cargoes, either at Great or Little Commendo; whither the inland negroes assemble with the commodities of their several countries; and no markets upon earth are better supplied with all sorts of grain, fruit, pulse, roots, and fish.

Here the English and Dutch have forts: that of the former is a regular spacious square, with twenty-four pieces of iron cannon, and is well supplied with water. According to Smith, this is the principal fortification the English possess on the Gold Coast next to Cape Coast, and is defended by a garrison of sixty men, including negroes. The Dutch fort of Wedenburgh is only a musket-shot distance; but the advantages arising from so near a vicinity have been destroyed by the quarrels and jealousies of both nations, who, according to Smith, never live upon a footing of friendship.

The fort of Wedenburgh was built in 1688, and is a square building, defended by good batteries capable of mounting thirty-two pieces of ordnance. In 1695 it was attacked by the negroes in the night, at a time when twenty out of the small garrison, commanded by Bosman, were laid up with sickness; but, after an engagement of five hours, they were repulsed with considerable loss. Though the negroes poured their shot into the embrasures, which could not be close shut, they were such bad marksmen that Bosman lost only two men: but they returned a second time to the charge, resolving to enter sword in hand. Bosman sent for relief to Elmina, and a seasonable reinforcement arrived just as the negroes were cutting down the port-holes with their swords. An obstinate engagement ensued between this detachment, which endeavoured to force a way into the fort, and the negroes, who strove to oppose them. After a warm action, which lasted only half an hour, the Dutch were defeated; but a considerable number of them finding means to enter the fort, the spirits of the garrison were raised, and the negroes discouraged from prosecuting the siege. Bosman asserts, that his gunner had the treachery to nail up his cannon, which had like to have occasioned the loss of the fort. When the siege was raised, this villain, who had so basely acted contrary to his trust, was sent in irons to Elmina to be punished according to his deserts; instead of which, the director-general not only set him at liberty, but promoted him to a place of greater trust and profit.

The chief commodities for which there is a great demand by the negroes of Commendo, are glass beads, woollen stuffs, linen cloths, brass bells, and buttons; but these articles are sold only by retail, and such a variety of factors, brokers, and agents are employed by these negroes as makes trading with them very tedious. When they are at war with a neighbouring nation, great profit may be made by trading thither for slaves; for they

they hurry to dispose of their prisoners, in order to save the expence of maintaining them.

A little farther to the west lies the country of Jaby, or Jabah, where the king is so poor that Bosman advised the European merchants not to trust him with goods to the value of ten pounds sterling, not from any distrust of his principles, but of his ability to pay. The fertility of the soil would soon enrich the inhabitants, were they not exposed to the continual inroads of their neighbours, who spoil and destroy what they are unable to carry away.

Anta, which lies farther to the west, is bounded on the north by the country of Adom, on the west by Axim, and on the south and south-east by the ocean, it extending about ten leagues from east to west. The country is mountainous, and covered by large trees, among which stand a number of villages. The land is well watered; the valleys rich and extensive, producing abundance of rice, the best sort of maize, sugar-canes, yams, and potatoes. The soil along the banks of the river of Bourtry is as fine as can be met with in any part of the earth, and the country is equally rich and beautiful; but by the continual wars in which the people have been engaged with Adom and their other neighbours, they are far from being a potent and populous people, as they once were; the country is thinned of its inhabitants, and these are become entirely dispirited, sheltering themselves under the cannon of the Dutch fort, and leaving the greatest part of the land uncultivated. Every thing is, however, exceeding cheap; and this country enjoys the advantage of having the most healthful situation on the coast.

The most considerable villages of this country are Bourtry, or Botro, Tocarary, Suconda, Anta, and Sama, all of which deserve particular notice. The river that washes Bourtry is navigable for only four miles up; its banks are covered with stately trees that spread a melancholy shade over the water; and, where it ceases to be navigable, its course is interrupted by rocks and prodigious falls of water, which, though they diminish the conveniency of that river, add to the beauty of the scene. On both sides you see infinite numbers of apes, tygers, wild cats, and some elephants; and also horses, cows, sheep, hogs, fowls, and a great variety of birds of different species. Its waters are filled with delicious fish; but the catching them is rendered dangerous by the multitude of crocodiles and sharks with which the river is infested.

Bourtry is situated upon this river, at the foot of an eminence, on which the Dutch have built an irregular and mean fort, of an oblong form, divided into two parts, each defended by four small pieces of cannon. This fort is called Badenslyn: its batteries command the village of Bourtry, which has no other commerce than the gold trade carried on with the negroes of Adom. The inhabitants, who are of a mild and gentle disposition, are fond of the Europeans, whom they regard as their protectors:

Tocarary, or, as it is called by the English, Tocarado, is the principal village on the coast. It is situated on a hill which advances into the sea, and is surrounded by a number of rocks, some below and others above the surface of the water, for two miles along the shore; and those rocks are rendered very remarkable by the prodigious waves that dash against them. The town, which lies behind these rocks, is on the land-side embellished with plains and delicious valleys, with large trees and thick groves. Here was a fort which successively passed through the hands of the Portuguese, Danes, Prussians, Dutch, and English; but only the ruins of it are now to be seen.

The inhabitants of Tocarado are said to build the best canoes of any in Guinea; these are frequently thirty feet long and eight broad, formed of the trunk of a single tree. The European ships who frequent these coasts usually load and unload with these canoes, which are in such reputation, that they are never sold for less than forty or fifty pounds sterling.

Suconda is a rich and pleasant village about six miles distant from Bourtry, and before the wars which laid waste this country, was esteemed the finest village on the whole coast. The country for eight or ten miles round is as beautiful as can be imagined. The French had formerly

an establishment here, but the English and Dutch are at present the only Europeans who maintain forts at Suconda. That of the Dutch, which is called Orange Fort, was built in 1682; the English fort was erected a few years before. Both these forts were taken by the natives, and recovered from them; but in the year 1700 there remained only the walls of the English fort; but though the Dutch possessed the whole trade, they drew but little advantage from it, because the efforts of the English to restore themselves greatly disturbed their operations. At last, however, a re-establishment was effected, and a new fort rose out of the ruins of the old, with more splendor and strength than the former. Smith represents it as larger and better fortified than Dick's Cove: it is of a quadrangular form, situated upon an eminence about fifty paces from the sea, between the Dutch forts of Tocarado on the west, and Sama on the east. It is built of brick, and mounted with several pieces of cannon, the garrison consisting of five white and twenty black men. The Europeans at Suconda enjoy this advantage, that as the fort stands so near, the factors of both nations, when they live in friendship and harmony, have constant opportunities of enjoying each other's company, an advantage of inestimable value to social beings placed in a barbarous and ignorant country.

Sama is situated on an eminence, and its fort watered by the river St. George, that discharges itself into the sea. This town consists of about two hundred houses, which seem to form three villages, one of which is under the cannon of the Dutch fort of St. Sebastian. The sole employment of the natives is fishing.

The Dutch fort is built nearly upon the same plan as that of Bourtry, the apartments are convenient, and the situation for trade exceeding favourable.

S E C T. XIX.

Of the Country of Axim; the Manner in which it is governed, and of the European Forts in that Country.

THE next country to the west is that of Axim, which was formerly a powerful republic; but on the arrival of the Brandenburgers, one party, in expectation of an easier government, put themselves under the protection of those strangers, while the other adhered to the Dutch. This country produces a very great quantity of rice, ananas, water-melons, cocoas, bananas, lemons of two different kinds, with abundance of other fruit, and vegetables of all sorts; and the country is subject to almost continual rains. The natives export rice to all the kingdoms of the coast, bringing home in return palm oil, millet, yams, and potatoes. Axim also produces great numbers of cows, sheep, goats, and tame pigeons, as well as other fowls. The country is filled with populous villages, some of which are by the sea-side, and others far up the country. The intermediate lands are well cultivated, and the soil is so fertile, that it richly repays the labour of the husbandman.

The capital, which is named Achombone, stands under the canon of the Dutch fort, and behind is secured by a thick wood that covers the whole declivity of a neighbouring hill. All the houses are separated by groves of cocoas and other fruit-trees, planted in parallel lines, each of an equal width, and forming an elegant vista. These avenues, with the extensive prospect, renders the Dutch fort one of the pleasantest establishments in Guinea. This advantage is greatly diminished by the moisture of the air and the unhealthiness of the climate, particularly during the rainy season.

The government of this little republic is composed of two bodies of the natives, the caboceroes, or chiefs, and the manceroes, or the commons. The cognizance of all civil affairs belongs to the caboceroes, but whatever is of general concern equally comes under the cognizance of both members of the state. Thus, making peace or war, treaties or alliances, imposing taxes, levying or paying tributes to foreigners, are determined upon by both bodies composing the legislative power. Their constitution seems to have some resemblance to that of Britain, where nothing passes into a law that has not the assent of both the lords

and commons. These last in some respects enjoy superior privileges to the caboceroes, who are often impeached before the bar of the commons; but no manceroes can be tried for crimes of a public nature, but by their own assembly. However, in common affairs justice is usually administered by the caboceroes, who are said to be greatly influenced by the bribes that are offered them, which they receive, and (except in very notorious cases) usually decide in favour of him who brings the most gold or brandy.

The plaintiff, sometimes finding that the sentence will be either tedious or unfavourable, redresses himself by seizing on the gold or slaves of the aggressor; but in this method of retaliation keeps strictly within the bounds of justice, apprehending no ill consequence, provided he does not live in another town or village, where he is sure of being supported by his townsmen. Thus a private quarrel is often terminated by a civil broil, which can be no otherwise appeased than by the sword, or an agreement between the original opponents. Should the sentence of the caboceroes happen to be equitable, or the cause be decided by the Dutch governor, the dispute is amicably concluded; but if neither party produces sufficient evidence by witness, or probable circumstances, the defendant, who clears himself by oath, is acquitted. The oath of purgation is always preferred to that of accusation; but if the plaintiff proves his charge by two, or even one witness, the purgation oath is not permitted to be taken.

All crimes are atoned for by fines; but murder is punished either by death or a pecuniary mulct. The former is however seldom executed, except where the criminal is poor. These fines are of two sorts, that for the murdering of a slave being trifling in comparison of that exacted for the life of a freeman. At Axim all fines are paid into the hands of the Dutch factor, who in a manner assumes the supreme executive power. These fines he distributes to the injured person, after having first deducted his fee, which is no more than eight crowns for determining the most important suit that comes before him.

The only punishment for theft is restitution, and paying a fine proportioned to the quality of the offender; but in cases of debt the creditor may seize the property of the debtor, to the value of double the sum due to him; but the execution of this law being esteemed oppressive, they usually settle the account by arbitration, or by restoring the goods bought.

The Dutch fort of St. Anthony stands on a high rock, which projects into the sea in the form of a peninsula, and is so environed on that side by dangerous shoals and funk rocks, as to be inaccessible to an enemy, and by land it is fortified by a parapet, a draw-bridge, and a battery of heavy cannon. The building is but small, on account of the narrowness of the rock on which it stands; but it is neat, strong, and commodious. At some distance at sea it resembles a large white house; but for two miles along the shore nothing can be more agreeable than the fort in perspective with the village of Achombone, the wood behind, and the multitude of rocks of unequal heights, which border upon the coast.

This fort is of a triangular form, and has three batteries, one towards the sea and two towards the land, on all which are mounted twenty-four pieces of iron cannon, besides redoubts. The gate is low, and secured by a ditch hewn out of the rock, and, as hath been already mentioned, a draw-bridge, behind which is a platform capable of holding twenty men ranged in military order. The house of the factor, or president, is of brick; it is of the same form as the fort, and has three fronts, each of which has an esplanade adorned with orange-trees. The garrison is generally composed of twenty-five white men, and an equal number of blacks, under the command of a serjeant.

Three leagues to the east of Achombone is Mount Manfore, near which is a large and populous town called Pockeso, where each house is surrounded with a grove of cocoa-trees. Mount Manfore is an excellent situation for a fort, it being the first point of Cape Tres Puntas; and here the Brandenburgers or Prussians have their principal factory called Fredericksburgh. This fort is extremely well built, strong, and beautiful, mounting forty-six cannon

upon four batteries. But Bosman observes, that the cannon are too small, considering the importance of the settlement, and the gate too large. On the east side is a beautiful out-work; yet it only serves to diminish the strength of the fort; its greatest fault is the breast-work's being too low; for as it reaches no higher than the knee, the garrison, in case of an attack, would be exposed to the fire of the enemy.

According to Des Marchais, this fort was quitted by the Prussians in the year 1720, when they put it into the hands of the king of Cape Tres Puntas; soon after which the Dutch attacked the place, under pretence of a prior contract with the Prussians; but the king received them with such spirit and address, that after the loss of a hundred and fifty-five men, they were forced to quit the siege, and embark with great precipitation: but some time after the Dutch made a more successful effort, took it from the natives, and have kept possession of it ever since.

Cape Tres Puntas received its name from the Portuguese, on account of its being composed of three points projecting into the sea. These points, which are little hills, are separated by small bays that afford good anchorage, and each of the hills is covered with beautiful woods, which are seen at sea at a great distance. Upon the shore of the two bays are three villages, Acora, Acron, and Infiamma; to the last the English give the name of Dick's Cove. The village of Acora is situated at the bottom of the most westerly bay, Acron on the declivity of the middle point, and Dick's Cove on a small gulf formed by the land between that point and Acron. All this coast is mountainous and woody; the most esteemed timber it produces is a yellow tree much used in tables, chairs, and other household furniture.

Near Acora stands the little fort of Dorothea, which consists of one flat-roofed house, defended by two batteries of ten guns each, and divided into a great variety of convenient apartments.

Dick's Cove is situated two miles to the east of Dorothea. It borders on the sea, is of a quadrangular form, built of stone and mortar, and is described by Smith as a complete and regular fortification, with four bastions, mounting twenty pieces of ordnance, and adorned with gardens equally pleasant and useful.

S E C T. XX.

Of the TOOTH COAST.

Its Situation, Name, and Division; its Vegetables; the Face of the Country, and the Animals; with a Description of the Sea Devil, the Zingana, and the Sea Bull, or Horned Fish.

WE come now to the third division of Guinea, called the Ivory or Tooth Coast, which takes its name from the elephants teeth found here, and is bounded by Nigritia on the north, by the Gold Coast on the east, by the ocean on the south, and by the Grain or Pepper Coast on the west; but both geographers and seamen are divided in their opinions concerning its extent and limits, some confining it between the river Suera da Costa and Grova, two miles to the east of Cape Palmas; but others stretch its boundary from the last-mentioned cape to Cape Tres Puntas, or Three Points, all that shore being known to mariners under the name of the Tooth Coast. Others again represent its limits as contained within Cape Apollonia to the east, and Cape Palmas to the west.

Cape Apollonia, thus called by the Portuguese from their discovering it on St. Apollonia's day, stands, according to Des Marchais, in four degrees fifty minutes north latitude, half way between the river Suera da Costa and Cape Tres Puntas. It is remarkable for its height, and the lofty trees with which it is covered. It points a little southward, appearing low along the shore, and rising behind into three lofty mountains, that in clear weather may be seen at a great distance at sea. Upon each of these mountains are groves, and in the intermediate valleys are three or four pretty villages built close to the sea-side. In general, excepting a few capes, all the coast from Cape Apollonia is so low, equal, and straight, that it is difficult for ships to distinguish places; and,

and indeed, besides these capes, the only distinct landmarks are the heights and mountains round Drewin.

The Tooth Coast is by some authors divided into the Quaqua, the Malagantes, and the Ivory Coast.

The Dutch have given the eastern part of this coast the name of Quaqua, from the natives, on their seeing a ship approach, repeating that word, which Villault imagines expresses a kind of welcome, and observes, that the master of an entertainment usually repeats it to his guests; but Smith affirms, that Quaqua, in the language of the country, signifies no more than teeth or ivory.

All the countries within the limits of the Ivory Coast are fruitful in rice, pease, beans, cocoa nuts, oranges, citrons, and gooseberries; and the natives frequently bring on board large sugar-canes, which is a proof that sugar might be cultivated there to advantage. The Ivory Coast is indeed one of the finest divisions of Guinea, the prospect of the mountains, and vallies filled with villages, is very delightful, most of those little towns being encompassed with groves of lofty palms and cocoa-trees. The soil of the high lands is a reddish earth, which, with the perpetual verdure of the trees, forms an agreeable mixture of colours. Cotton and indigo are the spontaneous growth of the provinces of St. Andrew and Great Drewin, which are indeed the richest of the whole. Palm wine and oil are very plentiful, as is also a species of fruit that grows on a kind of palm-tree, called by the natives tombo. This they eat with great pleasure, drinking at the same time a wine drawn from the same tree mixed with water; for its strength is said to render it unfit for being drank alone.

In this part of Guinea are elephants, which are very numerous in the inland countries; there are such numbers of cows, sheep, goats, and hogs, that they are sold for a trifle; and the coast supplies the natives with a great variety and abundance of fish: but the most remarkable are the sea-devil, the zingana, and the sea-bull.

The sea-devil is said to be about twenty-five feet long, and proportionably thick; but what is most remarkable are the angles which project from its body, and are of a hard horny substance. The tail, which is long and taper like a whip, is armed with a sharp point, which he frequently darts backwards, and his back is covered with hard excrescences two inches high. The head, which is large, is joined immediately to the body without the smallest appearance of a neck, and is furnished with flat teeth. Nature has bestowed on this animal four eyes, two of which are near the gills, and are large and round, but the two others on the forehead are of a smaller size. On each side the gullet are three horns of an equal length and thickness: that on the right side, which stands between the other two, is about three feet in length, and an inch and a half in circumference at its insertion, gradually terminating in a sharp point; but, as it is yielding and flexible, it is capable of doing little hurt, and affords but a feeble protection to the animal. In short, the flesh is tough and ill-tasted, though much sought after by the negroes.

The zingana is a voracious animal, with a flat head, large red fiery eyes, and two rows of strong teeth; the body, which is round, terminates in a strong tail covered with a tough skin, spotted and not scaly. The fins are strong, and assist him to dart with incredible rapidity at his prey. Nothing comes amiss to the voracious appetite of this animal; but he is said to be particularly fond of human flesh.

The sea-bull, also called the horned fish, is about three feet long, exclusive of the tail. His body is square, of an equal thickness at both extremities, it being every where about five feet in circumference. The head has some resemblance to that of a hog, but terminates in a proboscis, which is somewhat like that of an elephant; it has no other passage for its food than through this trunk, and nothing is to be found in his stomach but small fishes and sea-weeds. His eyes, which are large, are fringed with a kind of strong hard hair, and his forehead armed with two horns, which are bony, strong, rough, pointed at the extremity, and about six inches in length. His skin is rough, strong, and filled with pointed knobs; but not prickly or covered with shells. It is every where spotted with different colours, and has a

mixture of grey, violet, and white. On his back rise two excrescences about three inches high, which run from the base of the horns almost to the tail, which is composed of two parts, the one fleshy and covered with a continuation of the skin of the body, being in fact a part of the vertebrae of the back, but more flatted and pliant; the other a thick fin of a brown colour, streaked with parallel lines of white, and serves both for its defence and for a kind of rudder.

S E C T. XXI.

Of the Persons, Manners, Customs, and Trade of the Inhabitants of that Part of the Tooth Coast called Quaqua.

THE natives of the eastern part of the Ivory Coast; called Quaqua, are rather above the common stature, clean-limbed, and well-proportioned; at the first glance their features appear hideous, but, notwithstanding the prejudices naturally conceived from their disagreeable aspect, several authors agree in representing them as the most rational, civilized, and polite people in all Guinea; and this character they also bear among all their neighbours.

They drink a kind of beer called piro, and wine drawn from the Tombo palm, mixed with water; and Des Marchais says, that drunkenness is among them a crime of so odious a nature, that the laws have prohibited it under the severest penalties; it being a maxim among them, That to destroy one's reason or health is to level man with the brutes, to prejudice society by robbing it of its useful members, and to destroy the effects of all laws and government; for a man void of reason cannot be influenced by laws, as he is ignorant of the propriety of his actions. Their food is, however, said to be very coarse and indelicate, and to be principally composed of different mixtures of rice, fish, fowl, kid and elephant's flesh, all kept till they stink.

They are said to look upon long nails as a great ornament, to dress their hair in tresses, which they keep separate by a paste of palm oil and a kind of red earth; and they daily anoint their bodies with the same kind of paste. They wear round the small of their legs large rings of iron, and are charmed with the jingling sound of those rings and of bells fastened to them, in the multitude of which consist all their dignity and grandeur.

The common people have no other cloaths but a piece of cloth fastened round the waist; but the wealthy have a sort of cloak, or surplice, with long sleeves, which hangs down below their knees; and by their side they wear a hanger, or short sword.

Their women, according to Villault, setting aside their complexion, which is jet-black, would pass for beauties in Europe from the regularity of their features, the brilliancy of their eyes, and their tall, slender, genteel shape. Some of them adorn their hair with little gold plates, in the making of which the artists of that country endeavour to excel. These plates are sometimes large, but in general they are thin, small, and of little value; however, some women wear such a number of these trinkets, that the whole is worth a considerable sum. Those who are unable to adorn their heads with such splendor, divide the hair or wool into an infinity of small tresses, which they adorn with ivory, bougies, or cowries, pieces of oyster-shells, and other shining baubles, which are also worn by those who have plates of gold. The only dress of the women is a cloth without any particular form, and which falls over the fore part of their bodies, the back being entirely naked.

These negroes have an aversion to the custom which they observe among the Europeans, of the men kissing each other after a long absence, or at parting; this they consider as an unnatural action, and an affront to the other sex. Their form of salutation is laying hold of the fingers, and making them crack.

It is here, as well as in India, a constant rule, that the son follows the profession of his father, the son of a weaver being always bred a weaver, and that of a smith, a smith. This regulation is so firmly established, that the whole country does not perhaps furnish a single

instance of the contrary; but this custom is so far from improving them in the knowledge of the mechanic arts, that they are still but very indifferent workmen; and, according to Atkins, a common lock is such a curiosity, as to draw a whole country together to see it; a watch still increases their admiration, and making paper speak, as they term it, is quite miraculous. If they are sent with a note, and told the contents before they go, they frequently make the experiment, whether the Europeans deceive them, in pretending to interpret the thoughts of an absent person by those crooked characters. This they do, by asking the contents; but their surprize is inconceivable on hearing the note read. Of this they can form no idea, and they are ready to believe, that the white men have some familiar spirit that acts as factor or broker on these occasions.

The usual trade carried on here consists of ivory, cotton cloths, gold, and slaves. All the countries behind Quaqua furnish great store of elephants teeth, and this is esteemed the most beautiful ivory in the world; whence it is constantly bought up, as soon as brought to the coast, by the English, French, Dutch, and sometimes by the Danes and Portuguese; but though the commerce of this country is free to all nations, the English and Dutch enjoy the greatest share of it. The inland countries so abound with elephants, that notwithstanding the perpetual war waged against them by the negroes, the elephants are so numerous, that according to several authors the natives are forced to dig their habitations under ground. However, their number is said to have been greatly diminished by a distemper that has crept among them, and made terrible havoc, as well as by the constant endeavours of the natives to extirpate them.

According to Villault, the negroes manufacture a sort of strong stuff, striped blue and white, three quarters wide, and about four ells long; and as these sell well on the Gold Coast, the Europeans purchase them here for that market.

The country produces abundance of good cotton, which the negroes of the interior countries manufacture. The cotton pieces made here are not only extremely fine, but beautiful in their colours. The negroes on the coast act as brokers for those of the inland countries, sell their stuffs for them, and receive a certain share by way of commission. The Quaqua negroes likewise manufacture a kind of plant resembling hemp into a strong cloth, to which they give beautiful colours, and such flowers and designs as shew them to be no bad artists in this way. They have also a very considerable trade in salt with their inland neighbours, to whom they sell it at a high price, on account of the distance and expence of carriage.

The Europeans divert themselves with seeing the canoes filled with men crowding round the ships, and each mouth uttering Quaqua, quaqua. One of them is no sooner hoisted on board, than the anxiety of the rest is extremely visible, from their looking about with the utmost impatience, as if waiting the fate of their companions. It is, indeed, with extreme difficulty that any of them are induced to come on board. It is probable, that some outrages have been committed by the Europeans, which have ever since inspired them with fear and suspicion. They are particularly afraid of the English, while they repose great confidence in the French. "It is certain, says Mr. Smith, that they never approach an English vessel without dread of being carried away into slavery:" whence it is probable, that some attempt of this nature has been made.

The natives usually come five or six in a canoe along the ship's side; but seldom more than one or two have the resolution to come on board, before they have seen how their companions are treated. They usually enter the ships two at a time, with a couple of elephants teeth, and other goods, and these return to the canoe before the rest leave it. Those who come first narrowly examine the ship, observe whether the sailors are armed, and what number of them are upon deck; but no intreaties can prevail on them to go below deck. When they have sold their goods they return, and let their friends know the usage they have received. Such dread

have they of fire-arms, that several of them flung themselves into the sea upon Smith's firing a gun to bring to a ship he had discovered in the offing; and he observes, that if they discover any arms on board, they instantly scud away to the shore with all possible expedition.

It is extremely difficult and tedious trading with a people so jealous and timorous, whose language is unintelligible to the Europeans, and all the European languages no less so to them. Every thing is transacted by signs, or placing a certain quantity of merchandize near the ivory or gold wanted in exchange. They are in general extremely fond of presents, however trifling, as if they considered them as pledges of esteem and affection. A knife not worth six-pence, a brass ring, a glass of brandy, or a biscuit, the richest negro will receive with pleasure; but the liberality of the Europeans seems to render them avaricious; Smith therefore recommends great caution in the manner of making these presents.

S E C T. XXII.

A Description of the River St. Andrew, the adjacent Country, and the Manners of the Natives.

AS the Europeans have no settlements on the Ivory Coast, and usually trade with the natives in their ships, a regular account of this country cannot be expected. The writers who have described it, have followed the method frequently observed in giving descriptions of countries they have never seen, by representing the natives as the most savage and barbarous, and particularly being fond of devouring all the white men whom they can get into their power; but the falsehood of such ridiculous assertions have been frequently demonstrated, by a better acquaintance with nations so misrepresented; for the people of many countries, who, when little known, were described as anthropophagi, or man-eaters, have been found to be friendly, benevolent, and enemies to cruelty; we shall therefore confine our observations of this country to such parts of it as are tolerably known.

The river of St. Andrew is a fine deep stream, increased near its mouth by being joined by another river. The entrance is surrounded by lofty trees, fine meadows, and rich fields of great extent. Nature seems to have intended this place for a fortress; for about five hundred paces from the mouth of the river, a peninsula extends a great way into the sea, and is joined to the continent by a slender neck of land, about five or six fathoms broad. The whole peninsula is a high level rock, and has a platform four hundred feet in circumference, that commands all the neighbouring country. It is surrounded almost entirely by the sea; the rock is perfectly steep and inaccessible on the south, east, and west sides; and the neck of land may be so easily defended, that a battery of five guns would render it impregnable. Besides, to the north of this neck of land there is a fine spring of fresh water, capable of supplying a large garrison, and of being secured by the cannon of a fort.

The land-marks in this place are so distinct, that it is impossible they should be mistaken. Here are lofty, thick, and shady trees, with three or four large villages that strike the eye all at once, they being within the distance of half a mile of each other. All the meadows and fields round the mouth of this river are watered by pleasant streams that fertilize the ground, and render it fit for producing all kinds of corn, fruit, and roots, especially maize, millet, rice, peas, yams, and melons. There are here fine natural groves of citrons, oranges, limes, and cocoa-nut trees, whose boughs are so closely intermingled, that all these several fruits might be imagined to be the produce of one large tree. Here the sugar-cane, with a thousand other plants, spring up in the greatest perfection without cultivation; but are abandoned to the ravages of the elephant, and afford a shelter for other wild beasts. In short, whatever the Gold Coast produces, is found here in greater abundance and perfection.

As to the natives of this part of the Ivory Coast, the men, like those we have just described, are well-made; the women are small, but neatly proportioned; their features are regular, their eyes lively, and their teeth white, small, and even. The men wear a loose dress, resembling a surplice, which reaches to the knees, and the women a narrow cloth round their waist, but many go perfectly naked. The rich men wear a poniard or long knife by their sides, and are not deficient in courage and understanding; but the European traders having carried off some of them, they are become so suspicious, that nothing can prevail on them to come on board, before the captain of the ship has gone through the ceremony of putting a drop of sea-water in his eye, which they also perform as a kind of declaration, that they wish the loss of their eyes, if they are guilty of a breach of faith, and a solemn engagement that no injury shall be offered on either side; however, they cannot be prevailed upon to go under the hatches, or enter the cabin.

They are extremely fond of rings of ivory and iron, mounted with little bells, which they put round their arms, and the small of each leg. These bells give them an additional joy in dancing, of which both they and all the negroes are passionately fond. Every district has a particular mode of dancing, with different contortions and grimaces, which they prefer to those of their neighbours. It is said, that our best European masters would, in this country, pass for awkward and clumsy, and might find some attitudes and postures among the negroes which might improve their art. The women in general dance with a fine, easy, graceful air; but it is frequently intermixed with ridiculous and burlesque grimaces.

To the east of the river St. Andrew are at least a dozen craggy and broken hills, which stretch three or four miles along the coast; yet the intermediate fields being watered within this short space by near twenty little rivulets, they are rich and fruitful; and were the inhabitants more civilized or less timorous, no country on earth bids fairer for a profitable trade. The elephants must be of an enormous size, since many of their teeth weigh above two hundred pounds. Slaves and gold are likewise in great plenty; but the Europeans can never learn by what means they procure the latter; for this they preserve an inviolable secret; but if they are pressed to explain themselves, they point with their finger to the mountains on the north-east, intimating that it comes from thence.

There are several towns and villages along the coast, the most considerable of which appears to be that of Laho, which is situated on the cape of the same name, in five degrees ten minutes north latitude; and is equally distant from Cape Palmas and Cape Tres Puntas. Laho is a large and populous place, extending about a league along the coast, which is covered with a beautiful yellow sand, and against which the sea beats with great violence. The neighbouring country affords all kinds of provisions, which are here extremely cheap; and the natives, who are of a mild, tractable, and gentle disposition, are visited by traders of all nations.

On the east side of Cape Laho, between two villages, the one called Jack a Jack, and the other Corby Laho, is a small lake of salt water, to which the English and Dutch have given the name of the Bottomless Pit, from its extraordinary depth, several unsuccessful attempts having been made to sound it; but at length it was found to be no more than sixty fathoms, its supposed depth arising from a current at the bottom, which carried away the lead faster than they could furnish line.

S E C T. XXIII.

Of the MALAGUETTA or GRAIN COAST.

Its Name, Situation, Vegetables, and Animals; with a particular Description of Guinea Pepper. Of the Natives, their Persons, Manners, Language, Arts, and Government.

THE Europeans gave this Coast its name from observing that it produced this species of pepper in greater abundance than any other part of Guinea; and

indeed, the names of all the other parts of the coast were given from the chief commodities they afford. For instance, the Slave Coast is thus named from its furnishing a greater number of slaves than any other country; the Gold Coast, from the great quantity of that metal found there; and the Ivory Coast, from the prodigious cargoes of elephants teeth annually brought from thence by the Europeans; though slaves, gold, and ivory are purchased through the whole coast of Guinea, and there are few places which do not produce some of this pepper.

Strictly speaking, the Malaguetta, or Grain Coast, is contained between the river Sestos and Greva, a village two or three miles to the west of Cape Palmas, and extends about fifty miles along the shore.

The productions of the earth are pease, beans, gourds; oranges, lemons, bananas, dates, and a kind of nut with an exceeding thick shell, the kernel of which is esteemed a most delicious fruit, for which neither the natives nor Europeans have any name. The palm wine of this country is perhaps in greater perfection than in any other part of the globe. But what constitutes the principal wealth of the Grain Coast is the abundance of Guinea pepper it produces, for which they have a great trade, not only with all the neighbouring inland nations, but with the Europeans.

The plant on which this production grows differs in size, according to the nature of the soil, and other circumstances. It shoots up like other shrubs, and like ivy runs up some neighbouring tree; what grows upon the plant thus supported has a finer flavour, and a hotter and more pungent taste than what grows wild in the fields. The leaf, which is soft and pointed, is twice as long as it is broad, and in the rainy season has a delicate smell; soon after which it fades, and at the same time loses both its beauty and flavour; but the leaf and buds, when in perfection, on being bruised between the fingers, have an agreeable aromatic smell. Under the leaves and all along the stalk are small filaments, by which it fixes itself to the nearest tree. Its flower cannot be described, as it buds in those seasons when no trade is carried on with the coast. It is however certain, that it does flower; the fruit succeeds in long, slender, red shells, or pods, separated into four or five cells, and covered by a rind which the negroes believe to be poisonous, and is only a thin film that soon dries and crumbles.

Besides the Guinea pepper, this country produces another species of fruit, which resembles the cardamom both in its figure, taste, and quality. They have here also pimento, a species of pepper common in the West Indies, and known in England by the name of Jamaica pepper. The Dutch purchase it here in great quantities, and it is said that a fleet of five or six sail have sometimes left the coast with little or no other merchandize; but this trade is at present much declined. The English still purchase some Guinea pepper; but the chief commerce of the Grain Coast consists in ivory and slaves.

Cows, hogs, sheep, and goats are here in great plenty; as are also most of the other animals found in those parts of Guinea already described.

The people have in general handsome features, and are well shaped; their dress is a piece of cloth round the waist. When any of them travels out of his own little district, and is met by a stranger, they mutually embrace, closely pressing each others shoulders, and pronouncing the word towa; then they rub each other's arms up to the elbow, still repeating towa; after which they crack each other's fingers, and finish their extraordinary salutation with crying out, Enfanemate, enfanemate.

Their language is so difficult, that it is not only utterly unintelligible to the Europeans, but to the nearest neighbouring nations, none of whom are able to act as interpreters. The natives of this division are guilty of no excesses in eating or drinking; yet freely admit the Europeans to the beds of their wives and daughters: they are also said to be extremely addicted to stealing.

Among these people are some excellent mechanics, particularly smiths, who perfectly understand the art of tempering steel and other metals, making arms, and all instruments of steel; and they have workmen who build their canoes of different sizes upon certain regular principles.

ciples. Experience has taught them many useful improvements in husbandry, particularly with respect to the cultivation of rice, millet, and Guinea pepper.

Their taba-feil, or king, has an arbitrary and despotic power over his subjects, and never appears abroad but with pomp and magnificence. His people entertain for him certain implicit sentiments of natural submission, and that awe with which they would regard a superior being. Their religion is that of paganism; but they have some ideas of a future state, as appears by the ceremonies performed to the souls of the deceased. They welcome the new moon with songs, dancing, and diversions; and have a superstitious regard for their priests.

S E C T. XXIV.

A Description of the Country round the River Sestos, and its Inhabitants.

THE country round the river Sestos having been more accurately examined by Europeans than any other part of the Grain Coast, we shall give a concise description of it. Phillips, who took great pains in sounding the different bays and creeks near the mouth of that river, observes, that the anchorage is very good and secure; but that the sea is rough, and the currents strong towards the south-east and the north-west of the channel: it is besides obstructed by blind rocks covered with six feet of water, and by two rocks that rise in sight. The true channel is between the rock that stands in the middle of the largest eastern branch, where the breadth is half a cable over, and the depth thirty seven fathoms; beyond which the river is broad, and ships of an hundred tons may securely anchor.

It is said that barks and small craft may pass about twenty miles up the river, after which it is filled with rocks and flats, that render it impassable to any other vessels but canoes. Its banks are adorned with fine trees, and planted with villages refreshed with streams of fresh water, that fall from the higher grounds, and discharge themselves into the river. All the country on both sides is extremely fertile, and abounds with wild fowl. Here is also found a beautiful kind of flint or pebble, which is said to be more transparent than agate; it resembles a diamond in hardness, and, when well cut, almost equals it in lustre.

Barbot, who in 1687 visited the king of the country, describes the place where he resided as a small town of thirty or forty houses on the banks of a pleasant rivulet; they were built of mud, and surrounded by a rampart of earth. Every house was at least one story above the ground-floor, some of them three, and all of them whitened with a lime made of calcined shells. Their floors are made

of rough beams, or branches of palm, laid close to each other, which renders it difficult walking across the upper rooms without stumbling. The roof is composed of the same materials, covered with banana and palm leaves. Barbot, to his great surprize, saw in the council chamber the figure of a woman holding an infant in her arms, cut in basso relievo.

The king, when Barbot was there, had an agreeable aspect, and a tender disposition, but a weak judgment. The town had hardly any other inhabitants besides the women, children, court, and slaves of the king. His wives and concubines amounted to thirty, one of whom was extremely well proportioned, and her arms, legs, and other parts of the body were marked with the figures of beasts and birds; ornaments which in that country are reckoned striking beauties. The king and all his children wore a cap made of osier twigs, the only badge that distinguished them from the subjects; for the children labour in the same employments as the meanest negro. The negroes of Sestos are extremely civil and obliging, a glass of brandy being a sufficient inducement or reward for the most important services. They are of a tall stature, well made, robust, and have a martial air; their courage is frequently exerted in their excursions against the neighbouring inland countries in search of slaves.

According to Des Marchais, the people never wear any covering on their heads, nor any thing more on their bodies than a small cloth before to cover their nakedness. Their diet is no less simple, their chief nourishment being from vegetables.

The sole employment of many of the natives is fishing, and every morning there are large fleets of canoes ranged along the shore for that purpose. Their usual method of catching fish is by a hand-line and hook, which they seldom draw empty out of the water.

The ships employed in the slave-trade touch at Sestos to take in rice, which they buy at the rate of two shillings per quintal in exchange. The European merchants send their merchandize to the council-room, such as copper vessels, lead, and powder, which they exchange for goats, fowl, and other provisions.

Authors have given a very particular account of the marriages and funeral ceremonies of those people; but as they all profess themselves both ignorant of the language, and but little conversant with the people, they can deserve but little credit; since they do not give us the least intimation by what means they acquired such knowledge of a people whom they cannot understand.

We have now taken a view of the west coast of what may properly be termed South Africa, and of the coast of Guinea; we shall therefore, before we proceed with the continent, describe the principal African islands within this compass.

C H A P. XII.

Of the Islands of ST. HELENA, ASCENSION, ST. MATTHEW, ANNABON, ST. THOME, PRINCES ISLAND, and FERNANDO PO.

S E C T. I.

Of ST. HELENA.

Its Name, Situation, Extent, Fortifications, Produce, Buildings, and Inhabitants.

ST. Helena, so named by the Portuguese from their discovering it on St. Helen's day, is situated in sixteen degrees south latitude, about six hundred leagues north-west of the Cape of Good Hope, almost in the mid-way between the continent of Africa and America; but is nearer to that of Africa, from which it is distant about twelve hundred miles.

This island is about twenty-one miles in circumference,

and consists of such high and mountainous land, that it may be discovered at sea at above twenty leagues distance. It is indeed formed of one vast rock, on every side as steep as a church steeple, and resembles a castle in the midst of the ocean: its natural walls are so high, that it is impossible to scale them; nor is there any landing, except at a small valley on the east side of it.

It is defended by a battery of forty or fifty guns, planted level with the water; and as the waves are perpetually dashing on the shore, it is always difficult landing even here. There is, however, one little creek where two or three men may land at a time; but it is now defended by a battery of five or six guns, and rendered inaccessible. There is no other anchorage about the

the island, but at Chapel Valley bay; and as the wind always blows from the south-east, if a ship over-shoots the island ever so little, she cannot recover it again.

Though the island appears on every side a hard barren rock, yet it is covered with earth a foot, or a foot and a half deep, and produces not only grafs but fruits, herbs, roots, and garden stuff; it is agreeably diversified with hills and plains, adorned with plantations of fruit-trees, and kitchen-gardens, among which are interspersed the houses of the natives. In the open fields are herds of cattle always grazing, some of which are fatted to supply the shipping that touches here, and the rest furnish the dairies with milk, butter, and cheese. The country also abounds in hogs, goats, turkies, and all sorts of poultry; and the sea is well supplied with fish. But amidst all this affluence, they have neither bread nor wine of their own growth; for though the soil is extremely proper for wheat, yet the rats which harbour in the rocks, and cannot be destroyed, eat up all the seed before the grain is well out of the ground; and though the vines flourish, and afford a sufficient quantity of grapes, yet the climate is too hot for making wine. Indeed no good wine is produced from grapes within the torrid zone, for neither very hot nor very cold countries are proper for that liquor.

Besides grapes, they have bananas, figs, plantains, and the other fruits usually produced in hot countries. They raise kidney-beans, and other kinds of pulse in their gardens; and the common people supply the want of bread with potatoes and yams.

A little beyond the landing-place, in Chapel Valley, is the fort where the governor resides, with a garrison; and in the same valley is a pretty town, consisting of forty or fifty houses, built after the English manner, to which the people of the island resort when any ships appear, as well to assist in the defence of the island as to entertain the seamen, if they are friends; for the governor has always centinels on the highest part of the island to the windward, who give notice of the approach of all ships, and guns are fired to summon every man to his post. It is impossible for any ship to come in the night-time, but what has been discovered the day before. The above fort and the town, which has the same name as the island, is situated in six degrees thirty minutes west longitude from London, and in the sixteenth degree of south latitude.

The natives of this island are remarkable for their fresh ruddy complexion, and robust constitutions. In all other places near the tropics the children and descendants of white people have not the least red in their cheeks; but the natives of St. Helena have generally an agreeable mixture of red and white, and are pretty healthful, which is ascribed to several causes, particularly to their living on the top of a mountain, always open to the sea breezes, which constantly blow; to their being usually employed in the healthful exercises of gardening and husbandry; to their island being frequently refreshed with moderate cooling showers; and to there being no fens or salt-marshes to annoy them with their unwholesome steams. They are likewise used to climb the hill between the town in Chapel Valley and their plantations, which is so steep, that they are forced to have a ladder in the middle of it; whence it is called Ladder-hill, and they cannot avoid ascending it without going three or four miles about; so that they seldom want air or exercise, the great preservers of health.

As to the genius and temper of the natives, Mr. Salmon, who was there, assures us, that they seemed to him the most honest, inoffensive, and hospitable people he had ever met with, having scarce any tincture of avarice or ambition. He says he asked some of them, if they had no curiosity to see the rest of the world, of which they had heard so many fine things, and how they could confine themselves to a spot of earth separated from the rest of mankind, and scarce seven leagues in circumference: to which they answered, that they enjoyed all the necessaries of life in great plenty; they were neither scorched with excessive heat, nor pinched with cold; they lived in perfect security, in no danger of enemies, robbers, or wild beasts, and were happy in a continued state of health:

that as there were no very rich men amongst them, scarce any planter being worth more than a thousand dollars, so there were no poor in the island, and hardly a man worth less than four hundred, and consequently were not obliged to undergo more labour than was necessary to keep him in health: that should they remove to any other country, they supposed their small fortunes would scarce preserve them from want, and they should be liable to innumerable hazards and hardships, which they knew nothing of here but from the report of their countrymen.

There are about two hundred families upon the island, most of them English, or descended from English parents, and a few French refugees. Every family has its house and plantation on the higher part of the island, where they look after their horned cattle, their hogs, goats, and poultry, fruit, and kitchen gardens. They seldom come down to the town in Chapel Valley, unless it be once a week to church, or when ships arrive, when most of the houses in the Valley are converted into punch-houses, or lodgings for their guests, to whom they sell their cattle, poultry, fruit, and garden stuff. But the inhabitants are not allowed to purchase any merchandize of the ships that touch there; for whatever they want of foreign growth, or manufacture, they are obliged to buy at the company's warehouse, where they may furnish themselves twice every month with brandy, European or Cape wines, Batavia arrack, beer, malt, tea, coffee, sugar, china, and Japan ware; woollen cloth and stuffs, linen, calicoes, chintz, muslins, ribbons, and all manner of clothing; for which they are allowed six months credit. English money and Spanish dollars are the coin chiefly current here.

There is said to be no town, either in England or in any other part of the world, where there are fewer disorders committed than in that of Chapel Valley; for tho' the people appear with an air of freedom, not known in other governments, yet an exact order and discipline are observed, and universal quiet and satisfaction seem to reign in the island.

The history of St. Helena may be contained in a few words: it was discovered in 1502 by the Portuguese, who stored it with hogs, goats, and poultry, and used to touch at it in their return from India for water and fresh provisions; but it does not appear that they ever planted a colony here; or if they did, they afterwards deserted it, and the English East India company took possession of the island in 1600, and held it without interruption till the year 1673, when the Dutch took it by surprize. However, the English, under the command of captain Munden, recovered it again within the space of a year; and, at the same time, took three Dutch East India ships that lay in the road. The Dutch had fortified the landing-place by batteries of great guns to prevent a descent; but the English, being acquainted with the small creek where only two men could go abreast, climbed up in the night to the top of the rocks, and appearing the next morning at the backs of the Dutch, they threw down their arms, and surrendered the island without opposition.

S E C T. II.

A concise Account of the Islands of Ascension, St. Matthew Annabon, St. Thome, Prince's Island, and the Island of Fernando Po.

THE island of Ascension lies in eight degrees south latitude, upwards of two hundred leagues to the north-west of St. Helena, and in seventeen degrees twenty minutes west longitude from London. It received its name from its being discovered by the Portuguese on Ascension-day. It is about four leagues in length, one in breadth, and eight or ten leagues in circumference; and some of it is high lands, but very barren. This island has scarce any wood, fruit-trees, plants, or herbage; and neither the Portuguese, nor any other nation, have yet thought fit to plant it. The European ships, however, usually call here in their way from India, particularly such of our East India ships as have missed St. Helena, when they make use of this island as a place of refreshment; it having a safe and convenient harbour. Here are a few wild goats, but they are lean; and several sorts of birds,

but they are so ill tasted, that none will eat them: yet, as it abounds in turtle, the sailors sometimes stay on shore, feeding upon them ten or fifteen days together; they also here frequently take a large supply of these amphibious animals on board. The sailors, going ashore in the night-time, frequently turn two or three hundred of them on their backs before morning; and are sometimes so cruel, as to turn many more than they use, leaving them to die on the shore; for if once turned upon their backs on the level ground, they can never turn upon their feet, and must thus perish for want of food.

On this island is a place called the Post-Office, where mariners leave letters, which are generally put in a close corked bottle. This the next that comes breaks, and leaves another in its stead. The island of Ascension has no fresh water, and that gathered from rain sinks in twenty-four hours.

The island of St. Matthew is situated in the first degree forty minutes of south latitude, and in nine degrees twelve minutes west longitude from London, a hundred leagues to the north-east of the ile of Ascension; and was also discovered by the Portuguese, who planted and kept possession of it for some time; but afterwards deserting it, it now remains uninhabited, this island having little to invite other nations to settle there, except a small lake of fresh water.

The four following islands are situated in the gulph of Guiney, between Congo and Benin; all of them were discovered by the Portuguese, and are still in the possession of that nation.

Annabon, or Happy Year, a name which it received from its being discovered on New Year's day 1571, is situated in two degrees south latitude, two hundred miles to the west of Congo, and is about thirty miles in circumference. This island is mountainous, and abounds in rice, Indian corn, oranges, cocoa-nuts, and the other fruit usually found in hot countries; and has plenty of cows, hogs, and poultry. There is a convenient road for ships, and the Portuguese have still the government and property of the island; but most of the inhabitants are negroes brought from the continent of Africa, and their descendants. There are likewise some Portuguese, and a mixed breed called Malottos.

The island of St. Thome, which is somewhat of a round figure, and about a hundred and twenty miles in circumference, is situated just under the equator, thirty leagues to the north-east of Annabon, and between forty

and fifty to the westward of the continent of Africa. This is the most considerable island in the gulph of Guinea; but the heat and moisture of the air render it extremely unhealthful to the Europeans: yet the Portuguese negroes and Malottos who inhabit it are said to live to a good old age.

This island is well supplied with wood and water, and in the middle of it is a high mountain almost covered with a cap of clouds. It produces plenty of Indian corn, rice, and fruits, and the inhabitants make a good deal of sugar; and among other plants is the cinnamon tree.

The chief town in the island is called St. Thome, and sometimes Pavosan. It is the see of a bishop, and contains five or six hundred houses: these are two stories high, and nearly built of wood, and surrounded after the Portuguese fashion, with handsome balconies. Here is also a monastery, which Mr. Smith says has more black friars and nuns than white ones.

Prince's Island, said to be the least of those in the gulph of Guinea, is situated in one degree thirty minutes north latitude, and is very mountainous and woody. It affords plenty of fruit, rice, Indian corn, roots, and herbs; but chiefly abounds in sugar-canes. It has no want of cows, hogs, and goats; but the country is much pestered with several kinds of apes, who will sometimes attack a man, and when there is a number of them together, will tear him to pieces.

The island of Fernando Po is situated in three degrees sixty minutes north latitude, ten leagues to the westward of the continent, and is about thirty miles long, and twenty broad. Its produce and inhabitants are the same as the others.

The Portuguese usually call at some of these last islands for refreshments, in their passage from Brasil to Africa, and in their voyages to and from the East Indies. As the Dutch found them conveniently situated for trade, and supplied with plenty of provisions, they made two attempts to drive the Portuguese from St. Thome; and even made themselves masters of that island: but this conquest was attended with very unhappy effects; for they lost almost all the officers, seamen, and soldiers engaged in those expeditions, by malignant fevers, and were therefore obliged to abandon it. On which the Portuguese again seized it, and ever since have remained in the peaceable possession of those islands; the unhealthfulness of the climate securing them from invasion.

C H A P. XIII.

Of NIGRITIA, including the Countries between GUINEA and ZAARA.

S E C T. I.

Of SIERRA LEONA.

Its Name, Situation, and Extent, with a particular Account of the River Scherbro; and of Scherbro and York Islands. A Description of Cape Monte, with the Produce of the adjacent Country.

WE come now to Sierra Leona, a name which, according to some authors, was derived from the Portuguese giving it to several of the mountains on this coast, on account of their abounding with a great number of lions; while others derive the name from the terrible noise made by the beating of the sea against the shore, which they compare to the roaring of a lion. Geographers however are far from being unanimous in giving its precise boundaries. Roberts extends its limits from the Grain Coast on the south-east, to Cape Verga, or Vega on the north-west; but other writers reduce these limits, and confine the country strictly called Sierra Leona between the capes Ledo or Tagrim, and Verga, these two promontories forming the spacious bay into which the river Scherbro discharges its stream.

This river, which by some authors is also called Sebboba, Palmas, and Madre Bomba, separates the country called Sestos, from that named Sierra Leona, and has its source in Superior Ethiopia; whence some authors think it probable, that the Scherbro is a branch either of the river Gambia, or the Senegal. Large ships sail up as far as Bagos, twenty-five miles from the mouth of the river, where the English had formerly a factory, and vessels from sixty to eighty tons burden, as far as Kedham, which is above two hundred miles from the sea; but on passing that place, the channel grows gradually narrow. The navigation of this river, as it is chiefly carried on in the rainy season, is frequently interrupted with tornadoes, on the approach of which the people are obliged to fasten the vessels with cables to the large trees on the banks.

By the mouth of the river is the island called by the English Scherbro, by the French Cerbero, by the Dutch Mast Quaja, and by the Portuguese Forulba, extending south-east, and north-west along the coast, where it forms a large bay between it and the continent. From the west point of this island extend three small ones in a direct line, to which the English have given the name

of

of Plantain Islands, from the quantity of that fruit produced in them,

The island Scherbro produces plenty of rice, maize, yams, potatoes, bananas, citrons, oranges, water-melons, ananas, Indian figs, with a variety of other fruits and roots. Fine pearls are found in oysters on the shore; but fishing for them is dangerous, on account of the multitude of sharks and alligators, with which the mouth of the river is infested. Elephants and wild fowl are also found here in such plenty, as could not be expected in an island of such small dimensions as ten miles in length. The inhabitants are idolaters, and, like many other negroes, practise circumcision.

On a small island to the north-east of Scherbro, called York Island, was a fort erected by the English, and mounted with twenty pieces of large cannon, and at the distance of twenty paces were two large parapets, each defended by five pieces of artillery. These were all built of stone, and the garrison consisted of thirty-five Europeans, and fifty or sixty negroes. Before the building of this fort, the English had a lodge on the continent close to the sea, and fronting the eastern point of Scherbro; but they abandoned both this and York fort in the year 1727, when the factors retired to Jamaica, a small island four miles to the west of York Island; but now they are all deserted, and the English have no factory either on the island or river Scherbro.

Though the Scherbro be the first great river between the Sestos and the river Sierra Leona, there are several intermediate streams and small rivers, some of which are navigable for several miles up, particularly the Junco, the river St. Paul, the Galinas, and the Maguiba, or Nunez.

Having given this general account of the country and its rivers, we shall give a more particular description of it, beginning with Cape Monte. This cape, called by the natives Wash Kingo, is seen several leagues off at sea, and has the appearance of a great mountain encompassed by the ocean; and according to M. D'Anville's charts, is in seven degrees forty minutes north latitude. It is a peninsula, which stretches east-south-east, and west-north-west, affording secure anchorage in two fine bays on the west side. A small river of the same name, that falls into the bay within half a mile of it, supplies the shipping with good water.

A plain several leagues in extent runs along the banks of this river, and is covered with villages, and all kinds of quadrupeds, as cows, sheep, goats, hogs, antelopes, deer, hares, and a great variety of others. Fowls are also found here in the greatest abundance: nor is the earth less fruitful in maize, rice, millet, roots, and fruit of various kinds; among which are oranges, lemons, citrons, pine apples, and most of the rich fruits of Europe, Asia, and America. The palm wine is esteemed excellent, the air moderate, and the water of the springs cooling and refreshing. In short, this country, except in the rainy season, appears a kind of paradise.

SECTION II.

The Manners and Customs of the Inhabitants near Scherbro River; their Dress, Houses, and Trade.

THE inhabitants are represented as mild, generous, sociable, industrious, and disinterested. They are chiefly employed in cultivating rice and other grain, and in making salt, a certain quantity of which is paid as a tribute to the king of Quoja, to whom they are subject. They are little acquainted with war, and in all disputes with their neighbours prefer peaceable negotiations to arms. The men are allowed to keep as many women as they can support, and the females being no less laborious than the males, they find their interest in the multiplicity of their women; nor are the husbands jealous at the freedoms taken by strangers with their wives.

The supreme power under the king and the courts of justice are in the hands of the caboceroes, who deliberate upon all public affairs, and decide by a majority of voices.

Children of both sexes wear no cloaths till they are thirteen or fourteen years of age, when those of people of distinction wear a cotton cloth from the waist downwards, and the common people remain in their primitive nakedness; for none besides the king, his court, and the officers of his household go always clothed. The women of the middle rank however wear girdles of rushes, or palm leaves, prettily interwoven, and hanging down to their knees; these are bordered with a fringe of rushes, or flounced with palm leaves. They likewise wear copper, brass, or iron bracelets round their wrists, and large rings of the same metals upon their legs, to which they hang silver bells. The most common dress among the people of rank of both sexes is the tomy, which is made of woollen cloth manufactured by themselves. This the women tie round the waist, letting it fall to the knee; but the men fix it before, and bringing it between their legs fasten it to their girdle behind.

Both sexes take great pleasure in dressing the hair or wool of their heads, and adorning it with little plates of gold and other ornaments. The women endeavour to attract the regard of the men by making a line of paint, either white, yellow, or red, across their forehead; they have likewise circles of paint round their arms, legs, and waist; for they discover extraordinary beauty in this diversity of colours. The men wear much the same ornaments, differing only in the size of their bracelets and rings, with which their arms, legs, fingers, and toes are loaded. The poorest negro is seldom without some of these, and the number increases in proportion to the wealth and vanity of the wearer.

Their houses are built in the same model as those in Senegal, which we shall describe in treating of that country, and these they keep neat and clean. The royal palaces, and the houses of the great, are an oblong square, with one story floored, and to closely covered with palm leaves as to render them impenetrable by the heaviest rains and the most scorching beams of the sun. Those of the great have on the ground-floor several apartments allotted to different purposes; the first, which may be considered as an audience-chamber, is surrounded with sofas raised about a foot above the floor, and covered with mats of palm leaves, handsomely united, and diversified with a thousand colours. Here the great spend most of their time, stretched on these sofas, with their heads resting in the laps of their favourite women; and when they receive strangers they here eat, drink palm wine, and smoke tobacco; but use another apartment when the family is alone.

They are more civilized in their manner of eating than most other negroes; for they use trenchers of hard wood, and plates of ivory, neatly turned, and kept white with great care. They likewise use wooden spits for roasting, and, to prevent the apartments in which they sit being incommoded by heat, smoke, or the fumes of victuals, they have their kitchens placed at a small distance from their houses.

It has been observed, that the language of the negroes gradually alters as you pass along from east to west. As arts and sciences are entirely unknown to these people, their language consists but of few words, yet is sufficient for all the purposes of life. However, from their poverty of speech probably arises that silence which is observable in all their public meetings and entertainments; the number of their words being, perhaps, insufficient to express all their ideas so as to enliven conversation, and furnish a constant fund of discourse.

The English, Dutch, and other Europeans who trade hither, purchase great quantities of cotton cloth, mats, and ivory, which is not at all inferior to that on the Ivory Coast; but what the natives purchase of the northern negroes, though it is larger than what is found in their own country, has a yellow cast, and is of less value. Here are also purchased the skins of lions, tigers, panthers, and other wild beasts, with which all the mountains abound. This coast also annually affords five or six hundred slaves; but these are only such as they buy or obtain in exchange for their commodities from the king of Mundingo, and the interior parts of Africa; for custom forbids their enslaving any other than criminals, who

who are sold for the king's emolument. The woods also abound in trees, which are of use in dying, and are cut down and brought in logs to the shore, ready to be shipped. This wood our merchants call cam, and prefer it in many respects to Brasil wood.

According to Atkins, the timidity of the natives is almost the only obstruction to an advantageous trade with this coast. They surround the ships in their canoes, which they row with great dexterity; and if they happen to have a cabocero on board, sing all the while out of respect to him. Before they board a ship, they examine her closely, and when they have mounted the deck, betray their fears by an impatience and anxiety visible in every countenance, which makes them hurry over business; and upon the slightest accident leap into the sea. When a cabocero comes on board, he instantly shews the captain a certificate from the last European ship that touched there, in testimony of the kindness with which he was treated.

SECT. III.

A Description of the great River Sierra Leona; the Climate of the Country on its Banks; an Account of the principal Islands it contains: the Face of the adjacent Country; its Produce; with a particular Account of a poisonous Fruit, and the Animals with which the Country abounds. The Customs and Manners of the Inhabitants.

IT would be equally tedious and unnecessary to give a particular account of every separate kingdom in Sierra Leona, as the natural productions and manners of the people are in most places nearly the same: we shall therefore proceed to the great river of Sierra Leona, which lies to the north-west of Scherbro, and is by some called Mitomba, and by others Tagim, or Tagrin. The mouth of this river is three miles, some say three leagues wide; but on sailing three or four miles up, its breadth is reduced to one mile. The entrance does not exceed two fathoms deep, except in a narrow channel that lies close under the mountains, and varies from six to ten fathoms water. It abounds with fish, but is infested with alligators as far as it is known to the Europeans, and probably to its very source. It is bordered with fine large trees, and has many little islands all covered with wood, and particularly with the palm, whence the natives make great quantities of wine. Villault says, that when he was here in 1666 the English had a factory in one of the most fertile and beautiful of these islands; their house was built of brick and hewn stone, and defended by four pieces of cannon and a small garrison.

The north side of the river being low and flat, the southern country, which is filled with high mountains, is properly called Sierra Leona; but most voyagers give all the coast, from Sestos to Cape Verga, this general appellation.

In the open and plain country the heat of the sun is intolerable before any breeze arises; but as a refreshing gale always springs up about noon, it renders the country very supportable. It must, however, be allowed an unhealthy climate, particularly to the Europeans. The constant thunder and rain, with a close stifling heat that more particularly prevails during four months in the year, produce such a corruption of the air, that all animal food is in a few hours reduced to a state of putrefaction, and people are for several days together confined in their chambers, to avoid as much as possible the pestilential infection of the atmosphere. The tornadoes sometimes produce a most frightful and astonishing scene; the most horrible darkness comes on at mid-day, and all the face of nature seems suddenly changed. However, with whatsoever amazement and terror this may seize strangers, it is seldom attended with any fatal consequences; and so powerful is custom and habit, that it is but little regarded by the natives.

To return to the river: it is filled with islands and small rocks that resemble a number of hay-ricks: the chief islands are Benfe, T'also, and Togu; in the former of which the English had a factory, and a small fort built of stone, and flanked with parapets, mounted with five

pieces of heavy artillery, with an intermediate curtain and platform mounted with ten cannon. The garrison was generally composed of twenty-five white men, and thirty free negroes, who lived in huts covered by the cannon of the fort; but in 1704 this fortress was taken without resistance by two French men of war, commanded by Guerin. The garrison then amounted to an hundred men, all of whom, except a gunner and six soldiers, abandoned the fort, with their commander at their head, on seeing the ships approach. After plundering the fort, and seizing four thousand elephants teeth, with other merchandize, the French razed it to the ground.

At a small distance from the head of the bay of France, a creek near the entrance of the river, is a basin of fresh water, which falling from the mountains, is collected in this reservoir in so large a quantity, that an hundred tons may be filled by a few hands within the space of an hour. Nothing can exceed the beauty of this delightful spot, surrounded by hills covered with trees that afford a perpetual shade; and, what must appear doubly delightful, in a country parched by the heat of the sun, numberless cascades glide down the mountains in gentle murmurs, or rushing with an impetuous stream with a loud noise, assist in giving an additional air of coolness to the scene. The whole country on each side the river is rich in rice and millet, which is the chief sustenance of the inhabitants. The women grind the rice, and form it into little cakes or balls, which the men sleep in water, and eat without any other preparation. Lemons, oranges, bananas, and citrons, are produced in great plenty and perfection; and farther up the country are also ananas, Indian figs, water-melons, white prunes, wild pears, cassava, and different sorts of pulse; and these provisions the natives bring on their shoulders to the shore, for the use of the ships in the road.

But besides these fruits, there are others extremely poisonous. Finch in his voyage mentions a tree that resembles a beach, and which the negroes call agon. It bears an oblong fruit like the pod of a bean, and is distinguished by its size into three kinds, all of which have the most malignant qualities. Within the pod are inclosed four or five square beans, encircled with a hard rind, within which is a yellow kernel, from whence the poison is extracted. These fruit are used by the natives in poisoning their arrows, and nothing can more effectually answer that purpose, as the smallest quantity entering the humours of the body proves fatal.

Besides these spontaneous productions of the earth, there are in great abundance deer, hogs, hares, and fowls, all which the mariners may purchase for a little brandy, of which the natives are extremely fond, preferring it to the best palm wine.

The mountainous parts abound in elephants, lions, tygers, wild boars, different sorts of apes, together with serpents of so monstrous a size, that if any credit is to be given to these writers, each of them is capable of swallowing a man whole. Monkeys are so plentiful, that forming themselves into bodies, they enter the plantations, where they ravage and spoil every thing before them. One kind of these animals, which the natives call barry, is very tall, and of an amazing docility. These are probably the same with the orang-outang. When they are taken young, they are taught to walk erect, and seldom choose any other posture; they grind rice, sleep it in water, carry it in vessels on their heads, and are taught to turn the spit when meat is roasting. Nothing is too difficult for these imitative animals; they will even open oysters, of which they are very fond, with a knife. The negroes admire the flesh of monkeys, which they prefer to that of all other animals, except the elephant. It is very probable that many nations have been esteemed cannibals upon no other foundation.

The woods furnish a retreat to an infinite number of pigeons, parrots, paroquets, and other birds of the most beautiful kinds; but it is difficult to take them, on account of the thickness and closeness of the trees.

The inhabitants of both sides the river are not so black and flat-nosed as most of the other negroes who border upon

upon them. They adorn their ears with a great number of toys, and usually mark their cheeks and noses with certain figures raised by a red-hot iron. Their arms are loaded with bracelets, and their fingers with iron rings. Both sexes go naked till they are fifteen years of age, at which time they begin to wear round the waist a small piece of cloth, or the leaves of trees formed into aprons. They likewise wear a leathern girdle, to which hangs a long knife, or a poniard; but persons of rank appear abroad in a long flowing robe of striped calico, resembling the Moorish dress.

Authors say, that as they are naturally of a malicious, turbulent, and jealous disposition, they seldom live long without quarrels and dissensions among themselves; and that the Europeans, who are continually exposed to their insults, can contrive no better way of revenge than burning their huts, and ruining their plantations. By this account it appears, that if the natives are naturally malicious, these European intruders are no less so. It is however acknowledged, on the other hand, that these negroes are temperate and sober, from a dislike to gluttony and drunkenness: for though they are great admirers of brandy and other spirituous liquors, they are said never to drink excess, esteeming the wilful loss of reason one of the most shameful vices a man can commit; they have also great quickness of apprehension and delicacy of sentiment, but are at the same time extremely lascivious and effeminate.

Anointing their bodies, especially their arms and legs, with palm oil, is daily practised by the negroes of both sexes, which cannot be omitted without the imputation of slovenliness; and some mix with it civet, which they procure from civet-cats found on the banks of the Scherbro.

Their huts are generally round, and their doors paved with oyster and cockle-shells, two or three crosses are erected in different parts of the house, and the whole surrounded by limes, papas, plaintain-trees, and bee-hives, which they make out of the trunk of a tree, and erect upon high poles.

They have their pallavers, or halls, where the chief persons of the village meet, to adjust differences among the inhabitants, or with the Europeans. On entering this hall they salute each other by bending the elbow, and touching the forehead with the hand. After both parties are heard, and the case fully debated, the equity of their several claims is settled by a vote of the majority of the judges. If a man has been defrauded by his neighbour, he is allowed by custom to seize from the other as much as amounts to his own loss; but he must prove before the judges of that court, that he is no gainer by the exchange.

S E C T. IV.

Of the interior Countries between the River Sestos and the Sierra Leona; and in particular of the Empire of Manow, and the Kingdom of Quoja. Of the Policy and Government of the Quoians; the State of the Dandaghs, and the Ceremonies attending the Arrival of a foreign Ambassador.

IN examining the interior countries between the Sestos and the river Sierra Leona, the first people of note we meet with are the Quabes, who inhabit the southern banks of the river Sestos, and are a free people under the protection of the emperor of Manow. Next are the powerful nation of Folgias, and the great empire of Manow, the limits of both which are entirely unknown. Both these kingdoms are watered by the rivers Arvorada and Junco, which divides Folgias from the kingdom of Carrow. The Folgians are dependent on the emperor of Manow, and the Quoians upon them.

This potent monarch extends his authority over all the neighbouring nations, who pay him an annual tribute of the produce of their country, or of European merchandize, purchased from the maritime negroes; as cowries, bars of iron, and glass toys: and the Folgians, in their turn, expect the same tribute from their vassals. But, notwithstanding this submission to the emperor, each king enjoys an unbounded jurisdiction within his own

territories, and can make laws, and declare peace or war, without the permission of any other.

The next is the powerful kingdom of Lower Quoja, which comprehends all the country from Cape Masurado to the river Scherbro. Upper Quoja is situated farther to the north-west, and is bounded by the Scherbro and the kingdom of Hondo on the north, that of Silm on the north-west, and the kingdom of Eastern Bolm on the south. As to the kingdom of Galis, Galavey, Hondo, and Carrow, we know nothing more than their names, and that they form a chain behind the maritime provinces from Quoja to Mutombo. It is remarkable, that the Quoians maintain their authority over the extensive and potent kingdoms of Silm, Bolm, &c. by the same policy with which the emperor of Manow preserves his power over the Folgians, Quoians, and all the country from the river Sestos to the Sierra Leona. Their councils are composed of the oldest, wisest, and most experienced persons in the nation; their government is mild, and the distribution of justice simple and equitable.

Though the Quoians are tributary to the Folgians, yet the prince of the latter people gives the king of Quoja the title of Dandagh, which he himself receives from the emperor of Manow; and the king of Quoja allows it to the monarch of Silm and Bolm, who pay him the same submission that his superior exacts. This title of Dandagh is conferred with some extraordinary ceremonies. Thus, when the king of Quoja is installed by the king of Folgias, he prostrates himself upon the earth, till the other monarch, having sprinkled over his body a handful of dust, asks him what title he chooses to bear; when having made his answer, it is proclaimed in a loud voice by an herald, repeated by the king of Folgias, and echoed by the joyful and numerous assembly of spectators. The new Dandagh being then desired to rise, the king of Folgias invests him with the sword of state, puts a quiver upon his left shoulder, a bow in one hand, and arrows in the other; and the ceremony is concluded by the king of Quoja's doing him homage, by his making him presents of cloth, table-furniture, and kitchen utensils.

The Dandaghs, who are absolute within their dominions, defend their prerogatives against the incroachments of the people, and yet never scruple paying their submission to a superior Dandagh. A great part of the state of one of these princes consists in the number of his women brought from distant countries; and when he appears in public he sits leaning upon a shield, to shew that he is the protector of his people.

When a subject demands an audience of the Dandagh, he first makes presents to the chief women of the seraglio, who carry them to the prince, and solicit him to permit such a one to enter his presence, and prostrate himself before him. If his majesty consents, the presents are accepted, and the visitor introduced; otherwise they are returned, and the petitioner retires, without presuming to approach the palace again till he has made his peace with the king. When an offender has obtained his pardon, and leave to approach the monarch, he advances slowly, with a low inclination of his body; and, on coming before the mat on which the king is seated, he falls upon his knees, and kisses the king's hand, which is extended for that purpose, respectfully pronouncing the word Dandagh; upon which the king answers, I forgive you, and, if he be a person of high rank, orders him to sit on a stool, or mat, placed at a small distance; otherwise he must stand in his majesty's presence.

If a foreign ambassador is coming to court, he stops on the frontiers of the kingdom, and sends one of his train with notice of his approach; upon which a nobleman is immediately dispatched to welcome him, and in the mean time, preparations are made for his reception. When he makes his public entry, he is attended by a multitude of the officers and guards, dressed in the richest manner of the country, each having a bow in his hand, and a quiver filled with arrows on his shoulder. The procession is made amidst the sound of warlike instruments, while thousands of people dancing, keep time to the music. On their arrival at the palace, the ambassador is received between two lines of the Dandagh's body guards, new clothed for the occasion, and passes

passes on to the chamber of audience. If he is sent from the king of Folgia, his attendants are permitted the privilege of dancing between the lines of the life-guard; and when the dance is finished, the whole retinue enter the audience-chamber, and kiss the ground before the king. They then approach the throne, while the ambassador turning his back upon his majesty, bends his bow, falls upon his knee, and by his menacing postures shews his inclination to defend the king against all his enemies. During this ceremony, his retinue dance to some songs composed in honour of the king; and the Quoians return the compliment, by reciting verses in praise of the ambassador and his master.

These mutual eulogies being concluded, the ambassador sends the principal person in his train to prostrate himself before the king, his own character exempting him from that submission. Suddenly the ambassador commands silence, and begins his harangue, which the royal interpreter explains word by word. If the discourse relates to affairs of state, it is referred to the king's council; otherwise an immediate answer is given, and the ambassador is conducted to the apartments provided for him. At night a number of servants flock to his house, to offer him their assistance in rendering his situation commodious; and afterwards the king's women, dressed in their richest habits, attend him with plates of rice, and the most delicate food the country affords. In short, after the king has supped, he sends him a large quantity of palm wine, and presents to his master, which generally consist of large vessels and dishes of copper.

S E C T. V.

The Manners of the interior Negroes in general; their Marriage Ceremonies; and those which attend their naming a Child. Their Laws in relation to Inheritances; their Language, and Funeral Rites.

THE negroes of the interior countries, as well as those on the coast, are said to be so libidinous as to abridge their lives, and even to emasculate themselves before they reach their prime. The women, who are equally addicted to the pleasures of sense, use filtres, potions, and herbs supposed to be possessed of provocative qualities, in dressing provisions for their husbands. This is said to be their greatest vice, and indeed, nothing can be more prejudicial to society. In every other respect, they are said to be temperate, modest, gentle, and sociable, in a far greater degree than the negroes on the coast.

They have an aversion to the shedding of human blood, and seldom make war but in their own defence. They are united by the closest bonds of friendship, and are always ready to assist and relieve each other. If a friend be under misfortunes, they will share their cloaths, their provisions, and all they have with him; and should it be their case to be distressed, they would meet with the same treatment from him. If a person happens to die when his effects are not sufficient to bury him, his friends contribute to his interment, and attend with the same respect as if he had divided an estate among them.

Polygamy, as in all the other negroe nations, is encouraged; but how numerous soever their wives may be, the husband chiefly attaches himself to one. The marriage ceremony is much the same as in other countries, only the bridegroom must make three nuptial presents to his intended bride. The first generally consists either of a piece of coral, or some glass trinkets; the second is usually composed of pieces of cloth for apparel; and the third is a small chest or box, in which she is to deposit her most valuable effects. The value of all these is proportioned to the wealth and affection of the bridegroom; and, in return, the father of the lady makes the husband a present of two snits of cloaths, a quiver filled with arrows, a sword and belt, and three or four baskets of rice. The care of the male children devolves upon the father, and that of the females on the mother. Both here and on the coast, they abstain from the connubial embrace from the instant

a woman is discovered to be pregnant, till after her delivery.

The child has a name given him on the tenth day after its birth, when the father with all his domestics armed with bows and arrows, make a tour round the town, singing a kind of triumphant song, accompanied with instrumental music; and all the people they meet in their way join their voices: afterwards a person takes the infant, and lays him upon a shield that is placed in the midst of the assembly; puts a bow and arrow in the infant's hands, and then pronounces a long discourse to the spectators; after which he addresses himself to the infant, wishing his prosperity; that he may resemble his father, and like him be industrious, faithful, and hospitable; that he may be able to build his own house, and to conduct his own affairs; have no inclination for the wives of his neighbours, but be affectionate to his own; and, in short, that he may be neither a drunkard, a glutton, or a spendthrift. The harangue being concluded, he gives him a name, restores him to the arms of his mother or nurse, and the assembly disperses, except a few select friends, who have an entertainment provided for them, and spend the day in festivity and mirth.

If the child prove a female, it is carried by the mother or nurse to the midst of the town, where the concourse is greatest, and there laid upon a mat, with a stick in its hand. A female orator pronounces the harangue, with prayers that the child may inherit the accomplishments of the mother, and like her be possessed of every female virtue, as chastity, obedience to her husband, affection for her children, and resolution to aid, follow, and support her lord in all dangers and difficulties.

The eldest son is allowed to inherit all the effects and women of his father, except his giving small portions to the younger sons; but a married man who dies without male issue, passes over his daughters, and leaves his substance to his nephews; and if the whole male line happens to be extinct, the effects then belong to the crown, only the king is to see that care be taken of the daughters.

The chief employment of these negroes consists in cultivating the earth; for they have no fishing, except in a few rivers; nor trade, but in exchanging the productions of their plantations for the fish and other commodities found among the negroes of the coast.

The general language of the inland countries is the Quoian, though several provinces have particular dialects, which almost form a new language. The negroes of rank endeavour to talk with elegance, and are particularly fond of similes, allegories, and parables. Thus the most trivial discourse has something of poetical ornament. Nor are they entirely ignorant of the sciences, especially astronomy, for they distinguish the time of the night by the stars.

In this country the ceremonies of interment in general resemble those related of the other neighbouring nations, but differ in some particulars. The body being washed, they prop it up in an erect posture, adorn the hair, dress it in its best cloaths, put a bow and arrow in its hands; and in the mean while the friends perform a kind of mock skirmish; after which falling upon their knees with their backs to the corpse, they with a menacing air draw their bows, and vow to be revenged on any one who has been accessory to the death of their friend, or shall dare to asperse his character. They then strangle some of their slaves, whom they exhort to attend their friend in the next world with great diligence; but before these unhappy victims are thus offered at the shrines of superstition and ignorance, they feed them with all the delicacies the country affords. At length the corpse is laid upon a plank or bier, and carried upon the shoulders of men to the grave, into which it is thrown, together with the bodies of the sacrificed slaves, their mats, basons, and kitchen utensils. Over all is thrown another mat, and upon this abundance of earth. The relations build round the grave a hut, with an iron rod at the top, to which are suspended the bow and arrows, and other arms of the deceased, by way of escutcheon.

cutcheon. But if the deceased be a female, instead of arms, they hang up all the implements of domestic industry. For several months all kind of provisions and liquors are brought to the tomb to nourish the deceased in the next world; for they suppose it will be some time before he has cleared his new plantations, and formed connections in a strange country.

They usually bury all who belong to the same family in one grave, at a small distance from the place where they have died, and these burying-places are generally chosen in some deserted village. They esteem human blood too precious to be spilt, and therefore strangle the slaves destined for sacrifices. This barbarous custom, however, declines in most provinces; and where it is still retained, the parents usually conceal themselves and children, upon the least appearance of danger to the king's life, when a number of these sacrifices are made.

S E C T. VI.

Of the Religion of the interior Kingdoms of Sierra Leona.

THESE different nations acknowledge one Supreme Being, the Creator of all things, to whom they attribute infinite power, infinite knowledge, and omnipresence; this being they call Canno. They believe that the dead are converted into spirits, whom they call januanins, or protectors, who are employed in guarding their former friends. A negroe who flies from any danger, haltes to the tomb of his patron spirit; and if he escapes, it is attributed to his protection, in return for which he sacrifices a cow, rice, and palm wine, in the presence of the living friends of the januanin, who sing and dance round the tomb. When the Quoians have received any injury, they fly to the groves, the supposed residence of the januanins, and there pouring out their complaints, beseech them to grant their assistance in obtaining revenge, or to mediate with Canno in their behalf. In all difficulties and emergencies they have likewise recourse to them. In short, their veneration for the spirits of the deceased is extreme. Every village has a sacred grove set apart for their worship, to which great quantities of provisions are brought in the proper seasons. Here also persons labouring under any affliction implore the aid of the januanins; but women, children, and slaves, are prohibited entering these sacred retreats; for a trespass of this nature would pass for the most abominable sacrilege, which they suppose would be instantly punished in the most exemplary and tragical manner.

The Quoians have no less faith in magicians and sorcerers than in spirits; for these they imagine suck human blood, and are the inveterate enemies of mankind. They likewise believe, there are other enchanters, whom they stile billis, that have a power over the seasons, and can forward or entirely stop the growth of rice.

The Quoians never venture to pass through a wood without company, for fear of meeting with a billi busied in culling plants and herbs; and generally fortify themselves with a charm against the sava or devil, and all his ministers.

These imaginary invisible agents, especially the januanins, are made the moving springs by which the affairs of government are conducted; for if a woman be accused of adultery, and no other proof but the allegation of her husband appears, she is acquitted upon beseeching a spirit named belli poari, to confound her if she varies from the truth; but if she be afterwards convicted, the law ordains that her husband shall bring her in the night to a public place, where a council sits. Here, after invoking the januanins, her eyes are covered, to prevent her seeing those beings, who are to carry her out of the world; and she is left for a while in the belief, that this will certainly be her fate. When she has suffered the most dreadful apprehensions, and the most painful suspense, the oldest in council begins a solemn discourse on the shamefulfulness of a disorderly life, threatening her with the most cruel punishment if she persist in it. Suddenly a confused murmur, that passes for the voice of

the januanins, is heard, declaring, that though her crime merits the most rigorous chastisement, she will be pardoned on account of its being her first transgression; enjoining certain mortifications, and recommending the most austere chastity. But if she fall a second time under the same censure, and the presumptions are clear, the bellimo or high-priest, with one of his ministers and proper officers, go early to her house, making a prodigious noise with a kind of rattles, and seizing her, bring her to court, obliging her to walk three times round the market-place, attended by the same noise and instruments, all of the society of belli being admitted evidences of what happens. Then, without hearing her defence, or promises of reformation, they conduct her to a wood sacred to the januanins, from which time she is never more heard of, nor are the people ever permitted to mention her name; the negroes being so credulous as to imagine, that she is carried out of the world by the januanins.

They have a festival at the approach of the new moon; which is chiefly observed in the country villages; but strangers are not allowed to be present at these ceremonies. The reason they assign for this practice is more ridiculous than the custom itself; for they say, that the first day of the moon being a bloody day, their rice would change to a red colour, were these ceremonies to be neglected.

There are other superstitious ceremonies equally observed by the negroes of Manow, Folgias, Hondo, Sestos, Silm, and Bolm; in each of which is established a society called belli, which is properly a seminary for the education of youth, of which the king is visitor or superior. Here the young men learn to dance, fight, fish, hunt, and especially to chant a certain hymn called bellidong, or the praises of the bellis, consisting of the repetition of some lewd expressions, joined to the most indecent and lascivious postures.

This school is always seated in a thick wood of palm trees, and includes a compass of nine or ten miles, in which they build huts, and clear plantations, for the support of the scholars. All females are forbid to approach the sacred grove; and, to render this prohibition the more effectual, the girls are taught from their infancy to believe, that if they violate so sacred a law, the bellis will destroy them with the most excruciating tortures. The students are also strictly forbid to pass beyond certain bounds, or to converse with any but the students, during the time they stay there, which is five years; and as these are known by a peculiar mark, no excuse is admitted to extenuate the offence. This mark is extremely visible, it consisting of cicatrices made from the ear to the shoulder by hot irons; a painful operation, to which all must submit before they are duly matriculated, after which they have a new name.

While they reside in this retreat, they go entirely naked. On the day they have finished their studies, they are conducted to a village built for that purpose, where they receive the visits of their relations of both sexes, and have all the conveniencies of bathing and anointing themselves.

After their friends have spent a few days in polishing their manners, their necks are adorned with glass beads and leopards teeth, their legs are encircled by copper rings and bells, and their head covered with a cap of osier. With these marks of wisdom, and a cap adorned with plumes of feathers, they are publicly conducted to the palace, where they are ranged in order, amidst surrounding crowds of spectators, especially women, who flock from all parts to gratify their curiosity. They first uncover their heads, and afterwards repeat, one after another, the hymn and dance taught them at the college for this occasion. The dance being finished, each sagona, or teacher, calls his own pupil, and delivers him over to his parents, letting them know the name he had given him upon entering the college.

A person who has passed through his studies with reputation, is esteemed qualified for all employments, and is intitled to a number of important privileges; but the quolgas, or dunces, who have either not been admitted into the society, or were incapable of instruction, are by an established law excluded from all public offices.

They have also a female institution of the same nature. At a time appointed by the king, a number of small huts are erected, in the midst of a remote wood, for the reception of those young females who chuse to be initiated into the mysteries of the society. When they first meet, the foguilly, an ancient matron of distinction, appointed by the king to preside over the rest, enters upon the office, by giving an entertainment to her scholars, and then exhorts them to comply with the laws of the sisterhood, to live together in perfect harmony, and labours to reconcile them to this short recess of four months from the world. Upon this they shave their heads, throw off the few cloaths they wear, and remain naked during their abode in the seminary. They are no sooner stripped, than they are conducted to a rivulet, where they are washed, anointed, and circumcised, by cutting off part of the clitoris; an operation soon over, and easily healed.

Their studies consist in learning to dance, and sing verses, which are equally indecent, both in the words and postures, with those taught the boys in the male college. No men are allowed to visit them, and even the women who enter their bounds are first stripped naked. When the time of their noviciate is expired, their parents send them pieces of scarlet cloth, copper rings and bracelets, glass necklaces, and other ornaments. Thus equipped, they march to the royal palace, preceded by the matron, the inhabitants of whole provinces assembling to behold them. There the matron sits idle, while the girls frisk it away, dance and sing merrily to the sound of a tabor; after which they are delivered to their several families, with applauses proportioned to their merit, and the proficiency they have made.

S E C T. VII.

A Description of the River Gambia, and of the English and other European Forts upon it; with a concise Account of the Trade carried on with the Negroes on its Banks.

THE great river Gambia was formerly known by the name of Gambro, which is still retained by the French. This river discharges itself into the ocean between Cape Verd and Cape Roxo; or, to speak with more precision, between Cape St. Mary on the south, and Bird, or Broken Island, on the north, which are six leagues distant from each other. The river is divided by a multitude of islands and sand-banks; and its broadest channel does not exceed three leagues. At Joar, fifty leagues up the river, it is a mile broad; a forty-gun ship may sail up thither: and at Baracconda, which is five hundred miles distance from its mouth, it is navigable for ships of a hundred and fifty tons burthen. The season for making this voyage is from December till June, when the river flows in a smooth, equal, and not very rapid stream; but during the rest of the year the passage up it is difficult, if not impassable, on account of the extraordinary swell occasioned by the rains, which fall in these countries with great violence.

Many attempts have been made to penetrate to the source of this river; but all of them have been unsuccessful, the English seldom reaching farther than Baracconda.

From James's island, which is near the mouth of the river, to Baracconda, the soundings are never less than four fathoms and a half in the shallowest parts of the true channel, and are generally from five to eleven. The river is enriched with a multitude of beautiful islands, some covered with wood, and filled with animals. These frequently render it extremely narrow; but balance that inconvenience by adding to its depth, from the water being there confined within narrower limits.

As the chief trade with the natives of Gambia is carried on with the English, we shall begin with describing their settlements upon it. The time when they first began to frequent it cannot be determined; nor is it known who were the first Europeans that established this commerce. However, Labat asserts, that the merchants of Dieppe and Roan were considerable traders on this river before the

Portuguese began their discoveries in Africa: but as the Normans found it less advantageous than their commerce with the coast of Guinea, which brought gold and ivory to France, they at last abandoned it for their establishments on the southern coast of Africa.

Whether there be any truth in the above assertion, we shall not here pretend to determine: it is certain that the Portuguese, eager in the search of discoveries, and of whatever could contribute to the advancement of trade, established factories, not only along the coast, but in the interior kingdoms up the Gambia, as high as the English trade at present; which is proved by the ruins of many forts in different places. The English at length succeeded the Portuguese in the trade of this river, seizing a number of advantageous posts which they had abandoned, and fortified themselves on a small island between Albreda and Jilfray, situated at the distance of six miles from the mouth of the river. Here they built a fort, which was razed to the ground by the French, and afterwards by pirates; a loss which the company could never have recovered without the assistance of parliament.

The next establishment of the English company is on the river Cabata, which falls into the Gambia almost opposite to the south side of James's Island; but here the trade is inconsiderable, the chief purpose of the factory being to furnish James's Fort with provisions. On the north side of the river, opposite to James's Island, stands the English factory of Jilfray, or Gillyfree, which is pleasantly situated, and supplies James's Fort with all kinds of vegetables. Here the king of Barra exacts a duty upon all shipping that pass up the river, to which the English are obliged to submit.

James's Fort, or, as it is usually called, James Fort, is situated in a small island of the same name, in the middle of the Gambia, the whole breadth of the river being here about seven miles. The island is the property of the English; but subject to a small tribute to the king of Barra. It is about three quarters of a mile round; the fort is regular, and defended by four batteries, each mounting seven pieces of cannon, which on every side command the river. Under the walls of the fort, facing the water, are erected two batteries, each mounted with four twenty-four pounders; and between both are planted smaller guns for salutes. The whole artillery of the fort amounts to forty-five pieces of cannon. Within the walls is a number of very commodious apartments for the governor, chief merchants, factors, writers, and military officers, the lower apartments being employed in magazines and storerooms. The soldiers, artificers, servants, and slaves of the fort are lodged in barracks without the walls; but they are built with stone and lime, and are as strong and convenient as the fort itself, the whole being surrounded with palisadoes, by the river, and by canals drawn from it. Underneath the apartments of the servants are magazines, and the slaves are lodged below the soldiers barracks. Centinels are placed at proper posts, and the garrison kept in constant duty and security, a patrol being sent round at certain hours to examine into the situation of the fort, and to make a report to the governor.

The next English factory is at Vintain, or Bintan, upon a river of the same name, which falls into the Gambia about six miles above James's Fort. The chief commerce of this small factory consists in hides, ivory, and wax. Eight miles farther up the river is a factory called Jereja, situated in a kingdom of the same name, which affords little trade besides that of wax, of which there is great plenty. The next is a small factory at Tankeoval, in the kingdom of Caen, on the south side of the Gambia; and something higher up the river is the factory of Joar, situated three miles up the country in the dominions of the king of Barfally. There is not upon the whole river a more flourishing trade than is carried on by this town and factory. Higher up the river are the factories of Samy, that of Yamyakenda, and that of Fatadenda; which last place is situated at least four hundred and eighty miles from the sea, and yet Mr. Moore observes, that the river is as broad as the Thames at Tilbury-fort. Here the Gambia, with its beautiful windings, forms a most agreeable prospect, only equalled by the

the verdure of the trees and the fertility of the adjacent country at Cantor, several provinces of which are surrounded on three sides by these delightful curvatures of the river.

The principal articles of trade on this river are gold, slaves, ivory, and wax; for as to the gum-trade, it is not yet brought to any degree of perfection. The factors some years purchase above two thousand slaves, most of which are prisoners of war, persons stolen from neighbouring countries, or criminals; though some are the children of those who are born slaves, and are bred by the descendants of the Portuguese, who make them an article of trade. Since the slave trade became so profitable to the negroe princes, it has subverted the course of justice; and not only every crime, but every slight misdemeanor, is punished with slavery. Thus murder, adultery, theft, and robbery are confounded with the most trivial faults, and all punished in the same manner. Moore observes, that a negroe shooting an arrow at a tyger who had killed his goat, had the misfortune to slay a man; when, though the king was informed of the circumstances of this fact, he had the inhumanity to sell the offender, with his wife, children, and effects, among the other slaves for whom he had bargained with the English.

Large quantities of ivory are sometimes brought to the factories from Mundingo. The negroes procure it either by hunting elephants, and slaying them with their arrows, swords, darts, or from such of these animals as have died a natural death. The bees-wax, of which prodigious quantities are produced in all the kingdoms along the Gambia, is another article of commerce.

S E C T. VIII.

Of the Kingdom of Mundingo, with an Account of the Manners and Customs of the Natives.

THERE are a great variety of kingdoms, principalities, and petty states between the rivers Sierra Leona and Senegal, of which we scarcely know the names, travellers having related only such trivial circumstances as fell under their own observation, or occurrences merely relating to the trade and navigation of the Gambia; but with respect to the extent of the dominions, and the peculiar customs of the different nations, their religion, policy, and laws, they are almost entirely silent; and we know little except what relates to the Mundingoes, Jolloiffs, Pholeys, or Foulies, and Portuguese. When this country was conquered by these last people, about the year 1420, some of that nation settled in it, who have cohabited with these Mundingoes, till they are now nearly as black as they; but as they still retain a sort of bastard Portuguese language, and as they christen and marry by the help of a priest annually sent thither from St. Jago, one of the Cape de Verd islands, they still esteem themselves Portuguese Christians, as much as if they were actually natives of Portugal; and nothing makes them more angry than to call them negroes, that being a term they use only for slaves.

The various nations that dwell on the banks of the Gambia, and extend to Cape Verga, have the general name of Mundingoes, and are said to resemble each other not only in their complexion, features, and language, but in their manners and policy. This kingdom is of vast extent, both along the coast, and into the interior countries on the banks of the Gambia; but its frontiers cannot be determined with any degree of certainty.

Moore observes, that the natives are generally of a jet-black complexion, and are remarkable for the flatness of their noses and the thickness of their lips. Janequin, however, affirms, that these features are by no means natural to them, but the consequence of the custom of the women's suckling their children over their shoulders; and Moore attributes it to the great care taken to form their features to that cast; for nothing, he observes, is in their opinion so beautiful as large nostrils, flat noses, thick lips, and among the women large, loose, and flabby breasts.

The people are sociable, rational, and humane. Whenever Mr. Moore visited their towns, he met with the most cordial reception, the men running out to welcome his arrival by kissing his hands; though some women, who had never beheld a white man, fled at the sight of him. Some have pressed him to enter their huts, have entertained him in the best manner they were able, and brought out their wives and daughters for him to salute; their astonishment and curiosity being equally raised by his complexion, habit, speech, and manners.

These people are in general brisk and lively, and consume half their time in music, dancing, mirth, and a good-humoured gaiety; yet being fond of company, and at the same time warm and impetuous, they fall into frequent quarrels, and the unhappy discord of the night tarnishes the pleasures of the day. Nothing is more usual, upon any affront or injurious expression, than challenges to single combat; but their heat subsiding almost as soon as kindled, they seldom fight a deliberate battle, for all the blows that are usually given are the effects of sudden passion. But when they really engage, nothing can be more furious than the animosity with which they rush upon each other with whatever weapons come in their way. The fury of tygers, says Jobson, is far inferior to their's, every organ and limb expressing the most riveted hatred; their eyes seem to dart fire; they gnash their teeth, and pour forth the most opprobrious and vilifying expressions; and when they thus fight, the dispute is ended by the death of one of the parties, and sometimes in a bloody war between two nations, each taking part with their countryman.

In points of honour they are extremely jealous, particularly in respect to pride of birth and ancestry. While Mr. Moore was at Butto, on the river Gambia, he saw a dispute of honour arise between Bo-John, a prince of the blood, and a son of the reigning monarch. Each flew to arms, and were fired with such resentment, that the spectators had the utmost difficulty to prevent fatal consequences; and yet the whole contention only proceeded from a comparison of their parentage. Though they were parted, there was no preventing a formal challenge, after which the author found it no hard matter to reconcile them; but at the very time they were vowing a sincere friendship, they also threatened to resume the dispute as soon as they had a proper opportunity, as if they thought menaces necessary to prevent the by-standers entertaining a mean opinion of their courage.

The character of the people who inhabit the interior parts of the country is at present much altered for the better, for they were formerly extremely crafty and knavish even in the most trifling affairs. If a person had sold any thing in the morning, it was allowable for him to retract his bargain, upon offering restitution before sun-set: a custom that gave occasion for much fraud; for if a person had bought only a fowl, or an egg, he could not, without much danger, eat it before the next day, as he might be subject to pay ten times the value, should restitution be demanded, and he unable to produce it. These pernicious practices are, however, in a good measure abolished, commerce with strangers having taught them the necessity of being delicate in points that affect their credit.

The men salute each other by shaking hands; but if a man salutes a woman, he runs his nose close to her, as if to smell her, and falls back twice. It is the highest indignity to offer their left hand in salutations. When a man after an absence of two or three days, returns to his family, his women throw themselves on their knees before him; and their omitting this mark of respect is thought a great crime, and a proof of their little esteem for their lord.

Every thing relating to domestic œconomy is left to the care of the women, while the men cultivate the rice wanted for the family, and spend the rest of their time in indolence. After laying up what is sufficient for their own consumption, the women have a right to dispose of the rest; but are accountable to their husbands for the profits. The same regulations take place with respect to their poultry, of which they breed a great number; for these articles are their principal support, and no inconsiderable

derable branch of trade. Many of the Mundingoes take a pride in keeping a crowd of slaves, whom they treat in so kind, gentle, and humane a manner, that it is not easy to distinguish the master from the slave: the women, in particular, wear necklaces, bracelets, and ear-rings of silver, amber, and coral; and Mr. Moore says, that he has seen female slaves wear trinkets to the value of thirty pounds sterling. Most of these slaves are born in the families of their masters, and as natural to them as their own children. At Butto, he adds, is a village of two hundred souls, composed of female slaves, all of them belonging to one nobleman of Mundingoe, who treats them with the tenderness of wives and children. In most other parts of Africa the master has a right to sell all the slaves born in his family; but in Mundingoe this is considered as a crime; so that if any of them are disposed of without their own consent, and against the will of their fellow-slaves, they all abandon their master, and seek a retreat in another kingdom; for though in this case he has no power to punish them, yet they think it dishonourable to enter into the service of another master in the same kingdom.

We might here treat of the marriages and funerals of the Mundingoes; but a description of these and other ceremonies we shall defer to another section, in which we shall give a minute description of the customs of the interior negroes on the banks of the Gambia.

SECT. IX.

Of the Pholeys, or Feulies, with an Account of their Customs and Manners.

SOME authors assert, that the kingdom of Pholey is divided from the kingdom of Jaloff by a lake called, in the language of the Mundingoes Cayor, and stretches from east to west about one hundred and eighty miles; but its limits from south to north are not ascertained, though it extends a great way to the southward.

Mr. Moore, however, gives a very different account, and says, that the Pholeys live in clans, build towns, and are in every kingdom and country on each side of the river; yet are not subject to any of the kings of the country, though they live in their territories; for if they are used ill in one nation, they break up their towns and remove to another. They have chiefs of their own, who rule with such moderation, that every act of government seems rather an act of the people than of one man. This form of government is easily administered, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man who does ill is the abomination of all.

The natives of all these countries, not being avaricious of land, desire no more than they can use; and as they do not plough with horses, or other cattle, they can use but very little; and hence the kings willingly allow the Pholeys to live in their dominions, and cultivate the earth.

The Pholeys have in general a tawny complexion, tho' many of them are of as deep a black as the Mundingoes; and it is supposed that their alliances with the Moors have given them the mixed colour between the true olive and the black. They are rather of a low stature, but have a genteel and easy shape, with an air peculiarly delicate and agreeable.

Though the Pholeys are strangers in the country, they are the greatest planters in it. They are extremely industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates; and are so remarkable for their hospitality, that the natives esteem it a blessing to have a Pholey town in their neighbourhood; and their behaviour has gained them such reputation, that it is esteemed infamous for any one to treat them in an inhospitable manner. Their humanity extends to all, but they are doubly kind to people of their own race; and if they know of any one of their body being made a slave, they will readily redeem him. As they have plenty of food, they never suffer any of their own people to want; but support the old, the blind, and the lame equally with the others.

These people are seldom angry, and Mr. Moore observes, that he never heard them abuse each other; yet this mildness is far from proceeding from want of courage, they being as brave as any people of Africa, and very expert in the use of their arms, which are javelins, cutlasses, bows and arrows, and, upon occasion, guns. They usually settle near some Mundingoe town, there being scarce any of note up the river that has not a Pholey town near it. Most of them speak Arabic, which is taught in their schools; and they are able to read the Koran in that language, though they have a vulgar tongue called Pholey. They are strict Mahometans, and scarce any of them will drink brandy, or any thing stronger than sugar and water.

They are so skilful in the management of cattle, that the Mundingoes leave theirs to their care. The whole herd belonging to a town feed all day in the savannahs, and after the crop is off, in the rice-grounds. They have a place without each town for their cattle, surrounded by a circular hedge, and within this enclosure they raise a stage about eight feet high, and eight or ten feet wide, covered with a thatched roof; all the sides are open, and they ascend to it by a ladder. Round this stage they fix a number of stakes, and when the cattle are brought up at night, each beast is tied to a separate stake with a strong rope made of the bark of trees. The cows are then milked, and four or five men stay upon the stage all night with their arms to guard them from the lions, tygers, and other wild beasts. Their houses are built in a very regular manner, they being round structures placed in rows at a distance from each other to avoid fire, and each of them has a thatched roof somewhat resembling a high-crowned hat.

The Pholeys are also great huntsmen, and not only kill lions, tygers, and other wild beasts, but frequently go twenty or thirty in a company to hunt elephants; whose teeth they sell, and whose flesh they smoke-dry and eat, keeping it several months together. As the elephants here generally go in droves of one or two hundred, they do great mischief by pulling up the trees by the roots, and trampling down the corn; to prevent which, when they have any suspicion of their coming, they make fires round their corn to keep them out.

The Pholeys are almost the only people who make butter, and sell cattle at some distance up the river. They are very particular in their dress, and never wear any other cloaths but long robes of white cotton, which they make themselves. They are always very clean, especially the women, who keep their houses exceeding sweet. They are, however, in some particulars very superstitious: for if they know that any person who buys milk of them boils it, they will on no consideration sell that person any more, from their imagining that boiling the milk makes the cows dry.

SECT. X.

Of the Customs and Manners of the Jaloffs; with a concise Account of the Kingdoms of Damel and Barsally.

THE Jaloffs, or Jalloiffs, inhabit the north side of the river Gambia, extending a great way into the interior country, and also to the river Senegal. Their complexion is exceeding black, and more beautiful than that of most of the surrounding nations; nor have they, like the Mundingoes, very flat noses and thick lips. Hence the notions they entertain of beauty are said by most writers to be very different from those of their neighbours, for they admire a small well-proportioned nose, a little mouth, thin lips, with a gentle pouting in the under lip, and lively eyes; for people generally fix the standard of beauty among themselves, and judge by that symmetry of features that is most familiar to them.

The general dress of the Jaloffs is a kind of loose calicoe surplice, that hangs down below the knee, and which they sometimes plait about the waist in a very agreeable manner. They wear a great number of gold trinkets in their hair, ears, noses, and round their necks, arms,

arms, and legs; but the women are particularly fond of these ornaments.

These people are in general of a warlike disposition, and naturally strong and vigorous. Those, at least, who live near the Gambia are good-natured, humane, generous, hospitable, modest, and are remarkable for their honesty. Their estates chiefly consist in droves of camels, dromedaries, cows, goats, millet, and fruit. In the audiences they grant the Europeans, they always appear with a becoming magnificence, and great decorum of behaviour. They are usually seated on a throne, and covered with a long red or blue robe, adorned with tufts of hair from the tail of an elephant, or some other beast; small pieces of ivory or coral, and a crown of oiler on their head, adorned with little horns of small deer, antelopes, and other animals. They proceed with great solemnity to the place of audience, which in fine weather is commonly under the shade of a wide spreading tree, round which their guards are ranged, and always have a pipe of tobacco in their mouths. Nothing, says our author, can exceed the dignity with which these princes take out the pipe to interrogate an ambassador concerning his commission; for this is done with a gravity and solemnity of countenance and manner altogether peculiar, and of which no European who has not seen it, can form any idea.

It is said that the damel, or prince of the Jaloffs near Senegal, has two officers under him, of very high rank. The one, called condy, presides over all military affairs, and has the command of the army; the other, called the great jarafo, sits at the head of the civil affairs, and is chief in all courts of justice; whence he takes circuits round the provinces to hear complaints, and redress grievances. Another officer, called the alkair, is treasurer to the crown, and has under him subaltern officers, named alcades, who are the chiefs in the villages where they reside, and a kind of justices of the peace, though, in all important cases, appeals are frequently made to the jarafo when he performs his circuit.

As there are a great number of petty kings included under the general name of Jaloff princes, so there are perpetual wars in some part or other of this large tract of country. When a rupture of some other power is resolved on, the condy assembles the troops, which seldom or never exceed five hundred in number; and thus their greatest battles are only skirmishes, in which very few are left dead in the field. It is said, that in the whole kingdom of Damel there are scarce horses sufficient to mount two hundred men, and yet the strength of their armies chiefly consists in their cavalry. The king of Damel is, however, a potent prince for that part of the world; his army is well supplied with provisions, and hundreds of women daily attend the camp with live cattle for the use of the troops, as well as fruit, roots, and all kinds of vegetables.

The arms of the cavalry are long darts, a kind of javelin bearded like an arrow, and short swords, which they use when they dismount, a part of discipline they are always taught, and frequently practise in battle. The infantry are armed with scymetars, javelins, and a quiver containing ten or twelve poisoned arrows, a wound from which is attended with almost certain death. Their bows are made of a kind of hard reed, that resembles the bamboo. The negroes are such excellent marksmen, that few of them will miss a shilling at fifty paces distance; but they fight in an irregular and tumultuous manner, both sides marching into the midst of the plain pitched upon for the engagement, without the least order or discipline, their instruments of war sounding all the while, and making a most horrible din. On their coming within a proper distance, the infantry make a general discharge of their arrows, after which they engage sword in hand; but having their commercial interest in view, kill as few, and make as many prisoners as possible; for the captives of all ranks and ages are sold for slaves. Though the carnage in the field is frequently inconsiderable, yet their battles have often fatal consequences, as few of those wounded with their poisoned arrows ever recover. Mr. Moore affirms, that the Jaloffs are extremely delicate with respect to mili-

tary honour, preferring death to the smallest reproach on their courage; and this animates them no less than the dread of slavery, to behave with the utmost intrepidity. Should the first shock of battle fail to decide the victory, they frequently renew it for several days, and at length, when the obstinacy of both sides begins to faint under the fatigue of action, they enter upon a treaty, by means of their marbuts, who meet in the field between the two armies; and if they agree about the articles of convention, they swear upon the Koran to be faithful to their engagements.

The king of Barfally, whom Mr. Moore saw in 1732, had a great number of women; but when he went abroad, he was seldom attended by above two, who were dressed in all their finery. The usual residence of this prince was then at Cahone, a town situated near the sea; an hundred miles from Jear, another town belonging to the same king on the river Gambia.

When this king was in want of brandy, or any other of the luxuries of Europe, he sent to desire the governor of James's fort to dispatch a boat with it, and in order to purchase it, plundered the neighbouring towns, and seized a number of his subjects, whom he sold for slaves, and exchanged for European commodities. This was his method of supplying himself when at peace with his neighbours; whence his people were never so happy and secure as when at war, their most cruel enemy being their king, and their greatest danger arising from him who ought to protect them in their liberties, lives, and property.

The kingdom of Barfally is divided into a number of provinces, over which are governors, called bumeys, who pay the king an annual homage and a certain revenue or tribute. These bumeys have absolute power within their jurisdictions, but seldom carry their prerogative so far as to incur the dislike of the people, whose affections are the surest barriers against the tyrannical encroachments of the king. His majesty has, however, an absolute authority over those governors; for if they attempt to throw off their subjection, his standing forces are always sufficient to reduce them to obedience: but this seldom or never happens, it being for the interest of both to live in amity, the one to acknowledge the homage that is due, and the other to require no more. Thus the king enjoys a despotic dominion without having the whole load of government upon his shoulders: while the bumeys enjoy all the privileges of crowned heads, except their being obliged to acknowledge a superior; and the people, when freed from violence, are in the full possession of happiness, by having a kind of mediator between them and the monarch, who considers them as his slaves.

The king maintains so strictly his despotic power, that he has no other counsellor besides his prime minister, or rather his prime slave; for nothing can be more servile than the implicit respect paid by him to the nod of his master. This minister is at the same time general of the king's forces and interpreter of his will, from the latter of which he must never deviate: he is termed the great sarbro, or master of the horse, and upon all publick occasions bears the sword of state before the king.

SECT. XI.

A particular Description of the River Senegal, and the Country on its Banks; with an Account of the valuable Drug called Gum Senegal, or Gum Arabic, the Manner in which it is produced, and the Conquest of the Country by the English.

WE now come to the great river Senegal, the source of which is as little known as that of the Gambia. Some geographers maintain, that it is one of the channels by which the Niger discharges its waters into the Atlantic ocean. The Niger rises in the eastern parts of Africa, and after a course of above three hundred miles, nearly due east and west, is said to divide into three branches, the most southern of which is the Sierra Leona, the middle the Gambia; and the most

northerly the Senegal; whence all this tract of country described in this chapter, obtained the name of Nigritia, from the river Niger. This opinion can, however, be no otherwise supported than by conjectures, and cannot possibly be decided till voyagers have carried their discoveries much farther up these rivers; though there is no doubt that one of them is at least that called by the ancients the Niger.

The Senegal is one of the largest rivers of Africa; for from the lake Benin, the farthest part to which the Europeans have penetrated, it is two thousand four hundred miles to the sea. In this course it generally proceeds from the east to the west; but within two leagues of the ocean it takes a sudden turn to the south, and for the remainder of its passage is separated from the sea only by a natural ridge, in some places not above two hundred yards broad. By this curve it prolongs its course for twenty-five leagues farther from north to south, till at length it discharges itself into the ocean, in the sixteenth degree of north latitude.

Both this river, the Gambia, and Sierra Leona, overflow their banks like the Nile, and much about the same time of the year. The Senegal is forty days before it come to its height, and when it has overflowed its banks, its channel is difficult to be found by those who have rowed up it in boats. The French once sent thirty men up this river, who rowed a thousand miles; but suffered such hardships, that only five returned back alive. Their boat once stuck fast, it is said, on the tops of trees, and with great difficulty they disengaged it.

This great river is extremely rapid at its mouth, which is attributed to so large a body of water being confined within so narrow a channel; the mouth of the river being only half a league over, and choaked up by a bar, which renders the passage exceeding difficult and dangerous; especially in the rainy season, when the prodigious swell of the river, and the south-west winds, opposed to its rapid course, raise waves of so prodigious a height at the bar, that their clashing resembles the shock of mountains, and are said to be so furious as to dash in pieces the stoutest ships: yet, according to Labat, the worst season, with respect to commerce, is in September and November, when the winds blowing northerly, exclude all navigation, even of the smallest boats.

This bar is doubly dangerous, not only on account of the violence of the waves, but the shallowness of the water, and the shifting of the bar after floods and heavy rains, by which the channels are lost, and new soundings become necessary to discover them. The Senegal would indeed be quite shut up, were it not for one channel, four hundred yards broad, and two fathoms deep, that has long kept its situation immoveable. The most proper time for crossing the bar is from March to September, when the winds are variable, and the bar fixed till the ensuing rainy season.

A person has no sooner crossed the bar, than he finds himself in a smooth and gently gliding river, four fathoms deep.

On advancing a league higher up the country, on the south side, it is covered with a beautiful verdure; lofty trees of different kinds are in perpetual bloom, and filled with a variety of birds; some red, others blue, and others black, of the size of a linnet, and of the brightest colours; and with squirrels and monkeys that divert the passengers, by playing a thousand antic tricks.

The country also abounds with elephants, lions, and other wild beasts; but the former do no hurt, except they are first attacked. In some places the low grounds are covered with thorny trees, that rise to a prodigious height, and bear large bunches of bright yellow flowers, of a fragrant smell. The bark of these trees is of different colours, as black, green, white, and red; the colour of the timber nearly resembles that of the bark; though from its hardness, it seems a species of the ebony: and yet the flower of these different kinds are exactly the same.

The river has a great number of islands covered with trees, fruits, herbage, and birds; but none of these were put to any use by the French company, except the island of Senegal, on which stands Fort Louis, in sixteen degrees five minutes north latitude. This island is situated

in the middle of the river four or five miles from its entrance, and is two thousand three hundred yards in length from north to south; but at the end towards the bar, it is no more than one hundred and eighty yards; at the opposite extremity three hundred and sixty, and two hundred and sixty yards in that part where the fort stands. The island is a dry, sandy, and barren spot of ground destitute of fresh water during one half of the year, it having neither springs nor wells, and the water of the river is too salt for use.

The fort of St. Louis is a quadrangle and has two bastions of considerable strength; but the greatest security of the fort is its natural situation. The cannon of the fort are numerous, and the arsenal well supplied with small arms and stores. Besides this the French had no other fort upon the river, but fort St. Joseph, which stands about four leagues below the cataract at Govina, though they had a few factories in different parts.

The principal commodity of this country is that of gum Senegal, or Arabic; which is a valuable branch of commerce, as it is used in many arts and manufactures, particularly by the painters in water colours, the silk weavers and dyers.

This tree is described by Labat as a species of acacia, small, prickly, full of branches, and covered with leaves moderately long, very narrow, and of a perpetual verdure. Some say it bears a white flower composed of five leaves, which form a kind of cup; but other naturalists represent it as formed of one leaf in the manner of a funnel, and say the flowers are in clusters. The pistil rises from the bottom of the flower, and at length becomes a pod, three or four inches long, filled with small, round, hard, and black grains, which serve to propagate the species. Of this species of gum-tree there are three forests, all of them situated in the desert north of the river, and at nearly equal distances from it. Every year produces two crops, if we may thus term it, of gum; the first and best in December, and the other in March. The first tears or exudations are the largest, the driest, and most pure, with every other advantage required in this drug; and the other more soft, glutinous, and impure. The December crop is gathered after the rains have ceased, and the moisture of the earth has rendered the sap more abundant: but that in March is procured by making incisions in the trees, which have then too little vigour to produce it of themselves. The natives sell the gum by a cubic measure called a quintal, which holds about two hundred weight, and this they exchange for goods of about two shillings value.

The French, when in possession of this river, imported from thence not only this gum, but elephants teeth, hides, bees-wax, gold-dust, cotton, ostrich feathers, ambergris, indigo, and civet.

The first Europeans who settled at Senegal were the Dutch, who fortified themselves there; but were driven from thence by the French in the year 1687. Afterwards, in 1692, this settlement was first taken by the English; but the following year it was retaken by the French, who continued in possession of it till the last war. In 1758, a small squadron fitted out under the command of captain Marsh, having on board a body of marines commanded by major Mason, with a detachment of artillery, ten pieces of cannon, eight mortars, and a considerable quantity of warlike stores and ammunition, were sent against Fort Louis. Captain Walker was appointed engineer, and Mr. Cumming, a quaker of good sense, who had proposed the expedition, failed before to engage the negro princes, with whom he was acquainted, to join the English.

On the twenty-third of April this English Squadron saw the French flag flying on Fort Louis, and came to an anchor in Senegal road, after taking a large Dutch ship richly loaded with gum, and soon perceived that several armed French sloops were placed to dispute the passage of the bar. The English immediately prepared for landing; and having discovered the channel, Captain Millar, in the London Buss, passed the bar, and the next morning was followed by the other vessels, sustaining a constant fire from the French sloops. A regular engagement now ensued, which was maintained on both sides, till the buxles and one dogger running aground, instantly bulged,

bulged, and were filled with water. Upon this the troops took to their boats, and, notwithstanding the difficulties with which they were surrounded, reached the shore, where they formed in a body, and were soon joined by their companions in the other vessels, the whole amounting to three hundred and ninety marines, besides the detachment of artillery. They immediately threw up an intrenchment to prevent their being attacked by the natives, who lined the shore at some distance; but this precaution was unnecessary; for the negroes came in great numbers and submitted, and on the following day they were reinforced by three hundred and fifty seamen, who passed the bar in sloops with their ensigns and colours flying.

While they were preparing to attack Fort St. Louis, two French deputies arrived with proposals from the governor for a capitulation, when it was agreed, that all the white people belonging to the French company of Senegal should be safely conducted to France in an English vessel, without being deprived of their private effects: that all their merchandize and uncoined treasure should be delivered up to the victors: that the forts, storehouses, vessels, arms, provisions, and every article belonging to the company in that river, should be instantly put into the hands of the English: that the free natives of Fort Louis should remain in the quiet possession of their effects, and the free exercise of their religion: and that all the negroes, mulattoes, and others, should be at their option, either to remain in the place, or to retire to any other part of the country.

This capitulation was no sooner agreed upon, than the Captains Campbell and Walker were sent up the river with a flag of truce, to see the articles signed and executed. Mean while the negroes on the island took arms, and blocked up the French in Fort Louis, resolving to defend the place, unless they were included in the capitulation, insisting that the French director-general should be permitted to remain with the natives as a security for that article of the capitulation in which they were concerned. The English readily granted this request, and marching to St. Louis, took possession of the castle, where they found ninety-two pieces of cannon, with a considerable quantity of treasure and merchandize. The corporation and burghers of the town of Senegal swore allegiance to his Britannic majesty, and the neighbouring princes, attended by numerous retinues, visited the commander, and concluded treaties with the English. The number of free independent negroes and mulattoes settled at Senegal amounted to three thousand; and the other French factories being included in the capitulation, Great Britain became possessed of a conquest from which great riches may be derived, and which was acquired without the loss of a single man.

S E C T. XII.

Of the Manners and Customs of the People of the interior Countries from the Gambia to the Senegal; containing a minute Description of their Dress, Food, Marriages, Education of Children, and Funerals.

THE most usual dress all over this part of Africa is a kind of shirt and wide drawers of blue and white cotton cloth. The sleeves of this shirt are large, and therefore they tuck them up over their arms when they have any business that requires the free use of their hands, and their drawers hanging in a bag which separates the legs, they straddle as they walk. They have leather sandals on their feet, buttoned at the instep, the toes, and behind at the heel. Some wear a sword slung over the right shoulder, others a long dart, and others a bow and arrows; but all of them have a long knife by their left side. This is to be understood of persons of superior rank; for the poor generally go naked, and at least barefooted.

As to the women, their dress only consists of a piece of cotton tied round the waist, and falling down to the knee, much in the same manner as among the negroes of Guinea. The upper part of their bodies is naked; but, by way of ornament, they mark, stain, and paint it

with various figures and colours, so that at a distance they seem covered with a painted calicoe, or flowered stuff. Some have a loose piece of cotton cloth carelessly thrown over their shoulder: but this is an unusual piece of extravagance. Both sexes take a pride in having a large bunch of keys hanging at their girdles.

These negroes live upon a plain and simple diet, chiefly composed of rice, roots, and fruit, which they naturally eat with great appetite, as many of them make but one meal a-day, and that in the evening; for they carefully keep their cows, sheep, and goats, for milk. The ordinary drink of all the negroes is water, though people in good circumstances use palm-wine diluted with water, and a kind of beer called ballo. They are indeed extremely fond of brandy and other spirits; but as these are purchased from the Europeans, none but persons of superior rank are able to drink them to excess. Nothing can exceed the temperance and simplicity of diet and drink practised by the women, for they seldom or never taste any thing stronger than water, or at most a little wine or ballo, plentifully diluted.

According to some authors, the negroes make two meals a-day, one about noon, and the other in the evening. They sit at table without any of the furniture we esteem necessary, eating with their fingers, and always using the right hand, thinking it indecent to touch their food or lips with the left, which they employ in none but the meanest offices.

Every man has a right to marry the girl he loves, without regard to rank or fortune, or any other circumstance than being of a proper age; yet these contracts are seldom made without the consent of the parents, in whose hands he deposits the jointure intended, or at least a proper security for the payment of it. The preliminaries are no sooner adjusted than the bridegroom, accompanied by a number of young fellows, sets out by moon-light, or at least in the night, and surround the house of the bride, in order to carry her off by force, while she and her female attendants pretend to make all possible resistance, and alarm the whole village with their cries: but this coyness being only looked upon as a necessary part of the ceremony, no opposition is made to the ravisher, and the affair is always terminated by a wedding.

In some places this farce is said to be carried still farther; the lover haunts the house for several weeks before, and conceals himself in woods and groves round the residence of the object of his wishes, covering his face with a veil, to prevent a discovery, and giving the courtship an air of intrigue. This is thought necessary to heighten the joy, which would otherwise be thought flat and insipid.

In the countries near the Gambia, a father frequently betroths his daughter to some neighbouring infant on the day of her birth; an engagement so firm and binding; that the parents can never after break the match; but it is in the power of the man never to come and claim his wife, and yet without his consent she cannot marry another.

The women in general marry very young, and leave off bearing children at the time of life when others begin. The husband must give an entertainment, to which all the neighbours come without invitation; and this ceremony, the neglect of which inevitably incurs the contempt of the whole village, continues three or four days. The bride is carried from her father's house upon the shoulders of young men who are friends to the bridegroom; her face being covered with a veil, which she never lays aside till after consummation, her doing this being a testimony to the whole assembly that the nuptial rites are performed; for it is usual for the married pair to retire, while the company continue dancing, singing, and drinking till they return.

In the countries bordering on the Senegal, these ceremonies, according to Labat, are very different. The young lover applies to his mistress's parents, in order to obtain their influence, but without expecting that any constraint should be laid on her inclinations. If he is so fortunate to gain her affections, he makes some presents to her nearest relations, she is then conducted to his house, and he gives a feast to the village. On her approaching the house, the bridegroom offers her

his hand to conduct her to the best apartment, which she no sooner enters, than, to shew her subordination, he instantly employs her in fetching water, or in some other servile office, while she respectfully retires at the first motion to execute his commands. She sups after him, attends him in quality of a servant during supper, and patiently waits his time to be led to bed. All this is looked upon as a part of the marriage ceremony; but no good-natured husbands assume this authority after the first night.

If the bride knows herself a virgin, she always, from a motive of vanity, and compliment to her husband, spreads a white cotton cloth upon the bed, which, as a proof of her former chastity, and the abilities of the bridegroom, she exposes publicly to the company after consummation, who receive it with profound respect, and carry it in triumph round the village, attended by crowds of people, with variety of music, and great rejoicings.

It is said, that if the proper marks of virginity do not appear, the parents may be obliged to take her back, if the bridegroom insists upon it; but this seldom happens, for the husband chooses rather to take no notice of the affair, than to embroil two families, the inevitable consequence of sending back the bride. Indeed, in many parts of this coast, very little value is set upon virginity, the Africans being greatly divided about the worth of the female jewel, some esteeming it above, and others below all estimation.

Polygamy is permitted here, with the same latitude as in all other negroe countries, the husband being confined to no number, and taking as many women as he is able to support.

In general, the husband has the power of punishing the infidelity of his wife, by selling her to the highest bidder, or driving her out of his house with all her children, without any thing to support them. Yet notwithstanding the severity of these laws, the women look upon an intrigue with a white man as a great honour; and their husbands frequently compliment the factors with the use of their wives, sisters, or daughters.

Among both the Mahometan and Pagan negroes of this country, persons under certain degrees of consanguinity are prohibited by law from marrying. A man, for instance, cannot marry his daughter, his sister, his aunt, or his niece.

The women in general are incredibly fruitful, and in the pains of labour never utter either a groan or a sigh. None but those who are pregnant very young require the assistance of a midwife, and the women never keep their beds above a day or two, if at all; for in general the mother and infant are immediately washed, and the child being wrapped up in a cloth, is fastened to the shoulders of the mother, who goes about her work, as if nothing extraordinary had happened.

A new born child is dipped three or four times a-day over head and ears in cold water, and as soon as he is dry, they rub him over with palm-oil, particularly the neck, the back-bone, the small of the back, the hips, knees, and elbows. When first born they are of an olive colour, and sometimes do not turn black till they are a month or two old.

The women treat their children with extraordinary tenderness, sparing no fatigue or labour till they are able to walk, after which they carefully cherish and assiduously attend them till they are able to provide for themselves. As the boys are bred in a perpetual course of idleness, this becomes habitual. As to the girls, they are bred to labour from their infancy, and to a modest and reserved behaviour in company, especially before their superiors. Here, as well as in some other countries, the woman avoids the caresses of her husband for three years after child-bearing, a custom founded upon their extraordinary affection for their children, who they imagine would contract distempers from the mother's milk being injured by the nuptial embrace.

Upon the death of any person, the whole village is instantly informed of the loss, by the lamentations of the family: the marbut or priest carefully washes the body, and then covers it with the same cloaths the person usually wore. The relations, coming one after another,

ask the deceased the most ridiculous questions, as, Why he was unwilling to live with them? whether he was dissatisfied with the narrowness of his fortune? whether he had too few handsome women? or whether any of his relations had offended him, that he should take this cruel method of punishing them? On the other hand musicians play and sing the praises of the dead, and a ball is given to all the attendants, who perform a particular dance in memory of the deceased. Slaves are sold to purchase brandy, and after the entertainment, the cover is removed from the grave in which the body is to be deposited. Four of the nearest relations hold up a cloth which is spread over the corpse, while the priest whispers some inarticulate sounds in its ear. It is then covered with dust, the tomb-stone laid over it, and upon that a piece of cloth of any colour the relations choose. At the head is placed some plates of provisions, and a jar of water, and near them a pole, on which are suspended the sword, darts, bow and arrows of the deceased. In some countries they encompass the grave with a deep ditch, to prevent the corpse being scratched up by wild beasts; which is frequently the case where this precaution is omitted.

At the death of a king, a certain time is fixed for the public mourning, which consists of a full chorus of howling over the grave, and hundreds of negroes, who, when the king was living, detested him as a tyrant, now seem to tear their hair, to beat their breasts, and pour forth their unfeigned lamentations for his death. All the wealthy subjects from every part of his dominions send presents of sheep, rice, and millet, for the use of the mourners, and an open table is kept round the grave for several days. Some writers say, that their complaints begin with the rising of the sun, and continue till the evening, when all this tragic farce is succeeded by dancing, singing, jollity, and the most extravagant debauchery.

S E C T. XIII.

Of the Languages, Mechanic Arts, Buildings, Furniture, and Activity of the People in the interior Countries between the Gambia and the Senegal.

MOORE says, that the common language spoken on both sides the Gambia is the Mundingan, with which you may bargain and perform every branch of trade, from the mouth of the river to the country of the Jonkos, or merchants, who are so called from the vast number of slaves they annually sell, and are situated at least a voyage of six weeks from James's fort; but a corrupt kind of Portuguese is commonly spoken by the vulgar natives who trade with the Europeans. The other languages are the Jafossian and Pholian, which are all the languages spoken by the many nations in this division.

The negroes of these countries have made no great progress in arts and manufactures; for they have no mechanics but such as are absolutely necessary, and among these the smiths and cutlers are the principal, as they make all the implements of war, husbandry, and fishing, and in general work in all kinds of metals. The artist next in esteem is called sepatero, and is employed in making the grisgris, or cases for the charms which the marbuts dispose of to the people. This is a very profitable business, as the price of labour is regulated by superstition, and the people would think it the highest impiety to dispute the price of any thing belonging to a grisgris. The third mechanical employment is that of the mason, who is also a plaisterer and a potter; the building consisting of a kind of loam mixed with lime; and these are the people who make all their earthenware.

The women and girls are employed in spinning and weaving cotton cloths; but the artists in this way have made but small progress, being confined entirely to three colours, and giving their pieces of cotton only two yards in length and six inches in breadth, though they have the art of joining them together so neatly as to form a piece of any size, that appears to be of one entire web.

The negro houses and towns bear evident marks of the ignorance of the people; they have nothing like architecture, and scarce any attempts after beauty, order, or convenience: each generation follows the faults of the former, and all proceed in the same beaten track as their ancestors. The negro hut used by the common people is no more than a small conical cabin, with no other light than what enters by the door, which is so low, that they are forced to stoop down in entering it; after which a man of ordinary stature cannot walk round without hitting his head against the walls; and here the fathers, mothers, brothers, sisters, servants, and slaves lie together promiscuously. These huts are formed of a kind of wicker-work plastered over with earth, and are sometimes joined to each other by walls, by which means those of superior rank have distinct and separate apartments for the different parts of their families, and also a hut for the reception of strangers.

Their towns are always built of a circular form, with spiral streets; hence, in a village not half a mile in diameter, it is said that a person is frequently obliged to walk two or three miles to visit an acquaintance, when by a short cross street the distance might be reduced to an hundred paces.

The palace of the daim, or king, of Cayor, is mentioned as an exception to the general rule which the negroes seem to have established in building. This palace is encompassed by a wall, opposite to the first gate of which is a spacious court for exercising the king's horses, with stables all round it. At the farther end is another gate, on each side of which are the apartments of the different officers of the court; and from thence, through a fine vista of fruit-trees, forming a thick shade, you proceed to the royal apartments, on each side of which are the lodgings of the king's women, with proper officers for their servants and slaves. As his majesty has a private passage that leads to each apartment, it is never known with which of his women he spends the night; a method which, it is said, secures his person against all plots, and prevents jealousy and murmuring among the women.

The negroes of great wealth imitate in their buildings the magnificence of the royal palaces, and sometimes surpass them, especially those descended from the Portuguese, who build entirely in the European taste, but without the least notion of the principles of architecture.

According to a late French writer, some nations of the Mundings build in a more commodious manner than the rest, the walls being made of a fat binding clay, that seems smooth and hard like porcelain; these structures are thatched with straw, which projects beyond the building to a little wall breast-high, forming a small gallery round the hut, in which they are sheltered from the scorching rays of the sun. Mr. Adamson mentions a village burnt down before his arrival, when the walls that withstood the violence of the flames were partly of a beautiful red, and in a manner vitrified by the intense heat; at a distance the whole seemed covered with a bright enamel, and resembled the finest china.

The furniture of the common people consists of nothing more than a few necessities; as some earthen vessels, calabashes, wooden bowls, dishes, plates, and the like utensils; their mats supply the place of chairs, tables, and beds, except one bed for the master of the family, which consists of a kind of hurdle, laid upon cross pieces of wood, supported by wooden forks a foot above the ground; upon this they throw a mat, which serves them for a mattress, and generally for sheets and covering.

Deficient as these negroes are in the arts, they excel in agility. As they obtain great quantities of palm-wine, by making incisions on the top of the trunk, as already described, it is necessary that they should have a method of ascending these trees; and indeed it is very surprising to see how nimbly they run up them, though they are sometimes sixty, seventy, or even a hundred feet high, and the bark smooth. They have no other help in ascending than a piece of the bark like a long strap of leather, with the ends tied together, to inclose both themselves and the tree; then fixing it under their arms, they set their feet against the trunk of the tree, and their backs against the strap of bark, and thus go up very fast, moving the strap

up higher and higher with their hands: but sometimes they miss their footing, or the bark on which they rest breaks, or comes untied, when falling down, they are in danger of losing their lives.

Their activity and skill are also shewn in their horsemanship; for it is a common practice among the negroes to ride a full gallop standing on the horse's back; to vault into their seat; to raise themselves up again; to throw themselves with one hand on the ground, and again to recover the saddle, without the least fear or danger.

SECT. XIV.

Of the Religion of the Negroes bordering on the River Senegal; with a particular Account of the Griggris, the Mumbo Jumbo, the Marbuts, or Priests, and the Method of Education.

THE religion of the nations on both sides the river Senegal, and stretching east and south into the interior countries, is that of Mahomet, mixed with pagan superstitions, and entirely consists in the belief of the Unity of the Godhead, and the observance of the fast of Ramadan, the feast of Biram, circumcision, and a few other ceremonies. They believe in the mission of Mahomet, but never invoke or pray to him; and they observe their Friday-sabbath, without interrupting their ordinary work and the regular course of business. The grandees and people of fashion have an apartment in their houses set apart for public worship; but they have neither temples nor mosques, but assemble to perform their devotions in the open air, under the shade of a large tree.

These negro Mahometans content themselves with praying twice on every day in the week, except their Sabbath, when they pray three times. Every village has its marbut, who assembles them to their devotions; and after he has given them absolution from their Koran, they range themselves behind him, in order to imitate his gestures and grimaces, with their faces turned towards the east.

The negro Mahometans have their fast of Ramadan fixed to the month of September, though among the Moors it is a moveable fast; they observe it with the same strictness as the Turks, and neither eat nor drink till after sun-set, and the devotees will not even swallow their spittle: but when night comes, they solace themselves with a joy proportioned to the rigour of the abstinence of the day; and some of the wealthy pass the whole day in sleep, and the night in pleasure.

Circumcision is rigorously observed, and performed on the males at four or five years of age. When the children of the king, or of any man of quality, have arrived at the proper age, all their subjects and dependants bring their children; for the grandeur of the festival consists in the number of persons circumcised. Here one good consequence flows from this practice; for at the circumcision-feast the young people frequently contract alliances that continue for the remainder of their lives.

The people are extremely superstitious: the Mundings believe that the eclipses of the moon are occasioned by a large cat putting her paw between the moon and the earth; and upon these occasions they spend their time in dancing and singing in honour of Mahomet.

Whenever they intend to make an expedition, they sacrifice a pullet; and, by observing the entrails, resolve whether it is best to pursue or drop it. They pay a great regard to lucky and unlucky days, and nothing will prevail on them to undertake any important affair on the latter. The custom of making vows, and of wearing large bracelets to remind them of what they have sworn, is extremely frequent. Thus a person vows that he will make a present of such a slave; and, that he may not sell him through forgetfulness, he wears a bracelet on his arm, till it is convenient for him to fulfil his engagement; and their failing in this particular, they imagine, will be followed by some immediate judgment from heaven.

But the most general and remarkable of all their superstitions are their griggris, which, according to Le Maire, are certain Arabic characters, mixed with necromantic figures, drawn by the marbuts on paper; but

Labat

Labat affirms, that they are nothing more than scraps of the Koran written in Arabic. However, they lay such stress on these supposed charms, that the poorest negro never goes to war without his grisgris, as a charm against wounds; and if it prove ineffectual, the marbut lays the blame on the immorality of his conduct. These impostors invent charms against all kinds of danger, and in favour of all their desires; and, by virtue of them, the possessors imagine that they can obtain or avoid whatever they please. They are supposed to defend them from storms, enemies, diseases, pains, and misfortunes; and to preserve health, wealth, honour, and merit. These priests indeed reap great benefit from them, no clergy upon earth being more honoured and revered; and they are sold at so exorbitant a price, that they sometimes exact for them three slaves, and four or five cows. Those intended for the head are made in the form of a cross, reaching from the forehead to the back part of the neck, and from ear to ear; nor are the arms and shoulders neglected. Sometimes they are planted in their bonnets in the form of horns; at other times they are made like lizards, serpents, or some other animal, cut out of a kind of paste-board. In short, their forms are as various as the purposes for which they are intended.

To these charms they add a bug-bear, which they call a mumbo jumbo, and is intended by the Mundingoes to render their wives submissive and obedient. This is a kind of image eight or ten feet high, made of the bark of trees, dressed in a long coat, and crowned with a whisp of straw. Whenever the men have any dispute with the women, this is sent for to determine the contest, which is almost always done in favour of the men. One who is in the secret conceals himself within the image, and walking in it, is the oracle upon these occasions. None is allowed to come armed within his presence, and when the women hear him coming, they are so affrighted, that they run away and hide themselves; but if the person concealed in the mumbo jumbo is disposed to send for them, they are all obliged to come, and at his command either sit down, or sing and dance, as he pleases; and if any refuse to obey his summons, he has them brought by force, and then whips them.

When any man enters into this society, he is obliged to swear in the most solemn manner, never to divulge the secret to a woman, or to any person that is not entered into it; and that the secret may continue inviolable, no boys under sixteen years of age are ever admitted among them. The people also swear by the mumbo jumbo, and this oath is esteemed irrevocable. Indeed there are few towns of any note that have not one of these objects of terror to frighten the poor women into obedience.

We are told, that in the year 1727, the king of Jagra, having a very inquisitive woman to his wife, was so weak as to disclose to her the whole mystery of the mumbo jumbo, for which she had long solicited him; but she was scarcely in possession of this important secret, when, contrary to her most solemn promises, she hastened to reveal it to all the other women. This soon reaching the ears of the chief negro lords, who were before but ill affected to the king's person, and were now shocked at his weakness, and filled with dread, lest if the affair took vent, it should put a period to the subjection of their wives, they assembled to deliberate upon the measures necessary to be taken, and, putting a man into the mumbo jumbo, went to the palace, and with an air of authority, ordered the prince to appear before the idol; when he, not daring to disobey the summons, went, and after being severely censured by the object of female terror, was ordered to produce all his women, who had no sooner made their appearance, than they were instantly assassinated by order of the mumbo jumbo; and thus this discovery was suppressed, before it had proceeded farther than the king's family.

We shall now take notice of the marbuts, who are a numerous ecclesiastical body. Though they are in

most respects a distinct people from the laity, yet on common occasions their habit differs but little from that of the common people: they are said to be formal, affected, stiff, and designing; they have towns, and even whole provinces sequestered from the state for their maintenance, into which they admit no other negroes but their slaves, who are employed in tilling the lands, and cultivating their grain, fruits, roots, and all the other necessities of life. They marry entirely among themselves, never making any alliances with the laity. Their male children are born priests, and particular care is taken to instruct them in the principles of the Levitical law, on which many of their ceremonies are founded, and to which, next to the Koran, they pay the most profound respect. Polygamy is permitted among them, and in general every thing else that is allowed to the laity.

On the other hand, their conduct in many respects is worthy of praise; they strictly observe those laws of the Koran which relate to abstinence and temperance, carefully avoiding all excess in eating, and never touching wine and spirituous liquors. They carry on a considerable trade among themselves, and are honest and fair in their dealings with each other. They are extremely charitable to all who are of the same profession, and never permit any of their society to be sent into slavery: but if any one of them has offended against the laws, they punish him according to the institutions of their order.

These good qualities, though sometimes blended with the vices of ambition and avarice, are the cement which firmly binds the fabric of this institution, and procures the respect of kings as well as of the vulgar. If persons of the first distinction meet a marbut, they form a circle round him, fall upon their knees, and receive his benediction, a custom which is observed even in the palaces of kings.

The marbuts of Mundingoes spend great part of their time in the instruction of their children; and Jobson informs us, that he had seen seminaries for learning that contained some hundreds of youth, where they are taught to read, to write, to expound the Koran, the principles of the Levitical law, and the nature of the marbut society; but what they instil with their first milk is an inviolable attachment to the interest of the marbuts, a reserved conversation and conduct, with sobriety, temperance, and all the morals necessary to constitute the good order of the fraternity, and to command the respect of the laity.

They teach their children to read and write in a book formed of hard wood. They use a black ink made of the bark of a tree, and a pen resembling a pencil. Their laws are written in a language entirely different from that of the vulgar, and is supposed to be a corrupt Hebrew, or Arabic.

It is said that the great volume of the marbut laws, or institutions relating to the society, is a manuscript, of which they take copies for their private use. Jobson says, that they are far from confining their knowledge to their own schools, and to their own children, but communicate it to whole provinces, and to every youth they meet. According to him, they travel with their books and families from province to province, teaching wisdom and religion wherever they pass, enforcing their doctrine equally by precept and example. All towns are open to them, and the marbuts travel unmolested through whole kingdoms in the heat of the most bloody wars.

Some authors affirm, that in their travelling they live like mendicants upon the public; while others maintain, that they support themselves by trade, and particularly by the sale of grisgris, asking no other alms but pieces of paper, which they convert into food and raiment, by virtue of the mysterious characters they impress upon them. Indeed they carry on the richest commerce of the country, and some of them trade very largely, not only in grisgris, but in gold and slaves. Hence these people oppose by all possible means the endeavours of the Europeans to penetrate to the source of the river Gambia and the Senegal, from the apprehension that this might lessen their trade, and render them less necessary.



S E C T. XV.

*Of the Island of GOREE.**Its situation and extent.*

BEFORE we conclude this chapter, it is proper to take particular notice of Goree, the only European settlement between the rivers Gambia and Senegal, which we shall describe with all possible minuteness.

This island, which is situated in fourteen degrees thirty minutes north latitude, and in seventeen degrees twenty minutes west longitude from London, is called by the natives Barfaguiche; but the Dutch, who were the first Europeans that took possession of it, gave it the name of Goree, from an island and town of the same name in Holland. It is only about eight hundred and forty yards in length, and two hundred and forty-eight in breadth; its whole circumference, including a point at the eastern end of the island, being, according to a late mensuration, about two English miles. It stands to the south-west of Cape Verd, within cannon-shot of the shore, and consists of a long narrow piece of land, and a small but steep mountain. Notwithstanding its smallness, its situation renders it agreeable: for on the north part of the island the inhabitants have a view of Cape Verd and the neighbouring promontories. Though it is situated in the torrid zone, the people breathe a temperate air all the year round, owing to its being continually refreshed by alternate breezes from the land and sea. A multitude of surrounding rocks render it almost inaccessible, except at two particular bays. Upon the summit of a rocky hill is St. Michael's Fort, which the late director M. de St. Jean embellished with several new buildings, and added works which, in the opinion of the French, rendered the island impregnable: the land is also defended by other forts and batteries.

The soil was formerly composed of only a red sand, without either grass, trees, water, and scarce any thing besides reeds: but, by the diligence of the above gentleman, several springs of fresh water were discovered in the island; gardens were planted with excellent fruit-trees; pulse and all kinds of vegetables were made to grow in great abundance; and, in short, from a small, barren, and disagreeable island, it was rendered one of the pleasantest and most important settlements in Africa.

The island of Goree was ceded to the Dutch in the year 1617 by the king of Cape Verd, when they immediately built a fort on a rock to the north-west, to which they gave the name of Nassau-Fort; but finding that it could not command the harbour, they erected a fortification, called Orange Fort, nearer the shore. The Dutch kept the island till admiral Holmes taking it in 1663, placed an English garrison in it. Two years after it was retaken by De Ruyter, and the governor and garrison obliged to surrender prisoners of war. The Dutch then augmented the fortifications, and the island enjoyed perfect tranquillity, till in 1677 a French squadron, commanded by the count d'Estrees, attacked the place, and obliged the Dutch governor to surrender at discretion. D'Estrees found that the lower fort mounted forty pieces of heavy cannon, and that the works were kept in excellent repair; but having no instructions to garrison them, he dismantled this, and entirely demolished Nassau Fort. Soon after M. Du Cassé arriving at Goree with a forty-gun ship, solemnly took possession of the island, and concluded a treaty with the king and negroes on the same conditions the Dutch had enjoyed the island; and as this measure, which he had voluntarily taken, was approved by the court of France at his return, he was sent back the following year in quality of governor; and soon after this conquest was secured to the French company by the treaty of Niméguen.

The French instantly repaired and added new works to both the forts, calling the lower fort Vermandois, and the higher St. Michael. Afterwards several unsuccessful attempts were made by the Dutch to recover a place of such importance to trade, but all of them proved abortive.

The French continued in the possession of this island till the year 1759, when a squadron was fitted out under the command of commodore Keppel, consisting of the Torbay, Fougueux, Nassau, Prince Edward, and the Dunkirk, several frigates, two bomb-ketches, and some transports, with seven hundred regular troops on board, commanded by colonel Worge. On their arrival before the island, it was resolved to make the attack on the west side, not because it was the weakest, but from its being the weather side; and therefore should their cables be cut by a chain shot, or any other accident, the ships might, without danger, put to sea, and, beating to windward, renew the action; but if they had anchored on the east side, such an accident might have caused the ships to be driven on shore.

On the eleventh of November, at about nine in the morning, the Prince Edward and the Fire Drake bomb bore down towards the island, and in ten minutes after the action was begun by throwing a shell from a bomb. The enemy instantly returned the fire from the forts and batteries; and at the second shot carried away the Prince Edward's ensign-staff, and set fire to an arms-chest close by it, which, blowing up, killed one of the marines. Encouraged by this successful beginning, they levelled their ordnance at the Prince Edward, and began a terrible fire; and few in the squadron saw this vessel, in the midst of this shower of bombs and bullets, without sending up their most fervent wishes on the occasion.

The commodore observing that the Fire Drake overcharged her mortar, and that all her shells fell beyond the island to the south, sent his boat on board the Furnace bomb, with advice, that as they saw the error of the other in over-charging the mortar, they should avoid that extreme, and that as the enemy seemed bent upon sinking the Prince Edward and the Fire Drake, he desired they would begin their fire, and endeavour as much as possible to draw part of the enemy's attention from their suffering friends; and these orders were instantly obeyed. The fire from all the ships was soon discharged with prodigious fury on the enemy, and that of the Torbay alone, in which was the commodore, seemed sufficient to have razed the very foundations of the island. The commodore had brought up with such judgment a-breast of the angles of both the west-point battery and St. Francis fort, that the enemy could not bring a gun from thence to bear upon him. Five guns only could have touched him with advantage; two from St. Peter's, and three from a small lunette on the hill before St. Michael's; both which were so warmly attacked by the other ships, that they were soon deserted. Indeed the fire from the Torbay was so terrible, so near, and so well aimed, that none but madmen could have stood it. The ship seemed in a continual blaze, and that part of the island was darkened by a cloud of smoke. Several hundred negroes lined the opposite shore, to behold the engagement, and were astonished at seeing ships bear down with the utmost intrepidity against stone walls, and receiving the fire from the batteries with intrepid courage.

The governor was at length prevailed upon to strike his flag; but Mr. Keppel, in the midst of the noise and smoke, was some time before he perceived the silence of the enemy, and at last only suspected they had struck, from the silence of the rest of the squadron. He slackened his fire to look around him, when not a Frenchman was to be seen but those who were flying towards the castle on the hill. Upon this he sent a lieutenant, attended by his secretary, to wait upon the governor; but before they had left the boat they were met by M. St. Jean on the beach; who asked on what terms the honourable Mr. Keppel proposed he should surrender? Surprised at the question, they asked, If his flag was not struck? He answered No, he only meant it as a signal for a parley: and being told that the commodore would hear of no terms but his own, replied that he was sufficiently prepared, and knew how to defend himself; to which the others returned, that the commodore had brought up in a situation where no gun could hurt him, and did not care if they stood out for a month. Hence the engagement was renewed; but M. St. Jean, soon finding it impossible to keep his soldiers to their quarters, surrendered himself

and garrison prisoners at discretion, and the British flag was hoisted on Fort St. Michael.

This island was however restored to the French king by the treaty of peace signed at Paris in 1763; when

the French king, at the same time, ceded and guaranteed to Great Britain the forts and factories on the river Senegal.

C H A P. XIV.

Of the CAPE VERD ISLANDS, with BISSAO, and the small Islands called the BISSAGOES.

SECT. I.

Of the CAPE VERD ISLANDS.

Their Situation and Number, with a concise Description of the principal of these Islands, viz. Bravo, Fuego, St. Jago, Buena Vista, or Bona Vista, Mayo, Sal, St. Nicholas, St. Vincent, St. Antonio, and St. John's.

THE islands of Cape Verd are thus named from the largest of them, being situated opposite to that cape, which projects into the sea between the rivers Gambia and Senegal, though these islands lie a hundred and twenty leagues to the westward of it. They were discovered in the year 1460, by Anthony Noel, a Genoese in the Portuguese service, and are about twenty in number; but some of them, being only barren uninhabited rocks, are not worth notice. They are situated between the thirteenth and nineteenth degrees of north latitude, and the principal of them are ten in number, lying in a semicircle. These, beginning at the south, are Bravo, Fuego, St. Jago, Mayo, Buena Vista, the Isle of Sal, St. Nicholas, St. Vincent, St. Antonio, and St. John's.

The Isle of Bravo is situated in the fourteenth degree of north latitude, and consists of very high land, the mountains rising in the form of pyramids. It is remarkable for its excellent wines, and is inhabited by Portuguese. It abounds in salt-petre, and produces Indian corn, water-melons, gourds, potatoes, horses, asses, and hogs; and the coast supplies the natives with plenty of fish.

The island of Fuego, or Fogo, is situated in latitude fifteen degrees twenty minutes: it is much higher than any of the rest, and appears at sea like one continued mountain. In sailing by it no valleys are to be seen, these only resembling gutters, made by torrents of rain running down the mountain: but when a person is on shore near one of these seeming gutters, he finds that they are deep valleys bordered by lofty mountains.

On the top is a volcano, which may be seen at a great distance at sea. It sometimes casts forth rocks of an amazing size to a vast height, with a noise like that of the loudest thunder, and sometimes torrents of flaming brimstone pour from the peak, like a torrent of water down a steep mountain; after which the inhabitants can gather what quantities they please. It is not unlike common brimstone; but is of a much brighter colour, and on being burnt gives a clearer flame. At other times the volcano casts forth such an amazing quantity of ashes, that the adjacent parts are covered, and many goats smothered.

There are no brooks in the island, and in some places the inhabitants are obliged to go six or seven miles for fresh water: yet, notwithstanding this, it produces great quantities of pumpkins, water-melons, melons, and maize; but no bananas and plantains, and hardly any fruit-trees, except wild figs: however, in some of their gardens they have guava trees, oranges, lemons, and limes. They have also some good vineyards, of which a small quantity of wine is made; but it is generally all drunk before it has done fermenting.

The island was first inhabited by the Portuguese, to whom the king gave the land. These brought negro slaves with them, and stocked the country with cows, asses, horses, and hogs; the king sending goats, which

run wild on the mountains. Hence the profit of their skins is reserved to the crown; and he who has the management of this revenue is called captain of the mountains, none daring to kill any of them without his licence. It is customary here, and at all the other islands, for every person at his death to give freedom to his blacks. These are now the principal inhabitants, there being an hundred negroes on the island to one of the whites. They make cotton cloths for cloathing, and breed mules, which they sell to other nations.

All the inhabitants are Roman Catholics, but mingle with that religion some Pagan superstitions. Most of the whites live with the governor in the town of St. Philip, which is the capital of the island, and have at the same time country houses on that part of their estates which they keep in their own hands, and manage by their slaves. These supply them with food, and the rents of the plantations let to the blacks are paid them in cotton cloth.

The island of St. Jago, or St. James, is the largest of them all, and took its name from its being discovered on the first of May, the festival of that saint. It is situated in fifteen degrees north latitude, and in six degrees five minutes longitude from Cape Verd. It is of a triangular form, fifty or sixty leagues in circumference, and though rocky and mountainous, the valleys produce Indian corn, oranges, lemons, pine-apples, cocoa-nuts, guavas, custard-apples, bananas, tamarinds, plantains, pumpkins, water and musk-melons, sugar-canes, and grapes; but they are not allowed to make wine; they have also some cedar trees, and plenty of cotton. In short, it is the most fruitful of all these islands.

The animals are horses, asses, mules, cows, deer, goats, hogs, civet cats, and monkeys, and almost all sorts of fowls and birds. Their seas also abound with prodigious plenty of fish. Here our ships bound for the East-Indies usually resort for fresh water and provisions, and are supplied with hogs and poultry in great abundance.

Salmon mentions in a very entertaining manner, the alteration of the air on arriving at this island. "We sailed out of the Thames, says he, on the 30th of January, in an extreme cold winter, the Thames full of ice; and within the space of a month arrived at St. Jago, where we found it so warm, that the men all lay naked upon their chests, not being able to endure any cloaths on; and when we came ashore, we found groves, and gardens of ever-green and ripe fruits, a serene air, and almost every thing that could afford delight to a people just arrived from a frozen region. The sudden change from a cold to a warm country, from winter to summer, from naked trees destitute of leaves and fruits and a land covered with snow and ice, to a place where oranges, and all the fruits of the earth displayed their beauties, and were ready for gathering, was such an agreeable change in little more than the compass of three weeks, that it exceeded any metamorphosis that is to be met with in the most romantic relations. An unusual gaiety seemed to possess all the ship's company, and nothing but mirth and good humour reigned amongst us."

The capital of the island is Ribeira Grande, where the governor, ovidore, and bishop reside. Here also is a monastery, which is adorned with a large garden, and affords the finest prospect of any building about the city,

city, except the cathedral. Most of the priests among these islands, as also those sent to Guinea, are negroes. The inhabitants, who are about three whites to forty blacks, pay no tax to the crown.

The island has four other towns, which are St. Jago, St. Domingo, St. Domingo Abacen, and Braya, which last is the most noted port.

Buena Vista, or Bona Vista, thus named from its being the first of the Cape de Verd islands discovered by the Portuguese, is situated in the sixteenth degree of north latitude, two hundred miles west of the coast of Africa, and is twenty miles long, and twelve broad, mostly consisting of low land, with some sandy hills, and rocky mountains. It produces great quantities of indigo, and more cotton than all the other Cape de Verd islands; yet there is not one of them where there are fewer cotton cloths to be sold: for the natives will not even gather the cotton before a ship arrives to buy it; nor will the women spin till they want it. They have, in general, the same animals as in the other islands, with plenty of fish and turtle.

The English who frequently land there, to take in a lading of salt, hire men and asses to bring it down to the sea; for which they pay them in biscuits, flour, and old cloaths. This island had also formerly a pretty good trade for horses and asses, which are the best of all that are upon these islands. The people are very fond of silk, with which they work the boloms of their shirts, shifts, caps and women's waistcoats.

The men commonly wear the English dress; for most of them have suits of cloaths bought of the English, and have learned to make cotton cloths to imitate the European fashion. The women have one, two, or three cotton cloths wrapped about them like petticoats, tied on with a girdle about the hips, and sometimes without a girdle. Their shifts are made like a man's shirt, but so short, as scarcely to reach to the girdle; the collar, neck, and waistbands of the young people of some rank, are wrought in figures with silk in various colours in needlework; but the old and the poor have theirs worked with blue cotton thread. Over their shifts they wear a waistcoat, with sleeves to button at the arms, not above four inches deep in the back part, but long enough before to tie with strings under their breasts. Over all they have a cotton cloth in the manner of a mantle; those of the married women are generally blue, and the darker the colour, the richer it is reckoned; but the maidens, and gay young wives and widows, wear blue and white, some spotted, and some figured. They however rather chuse, if they can get them, linnen handkerchiefs wrought on the edges, and sometimes only on the corners, with red, green, and blue silk; the first being the colour they most admire. They wear neither shoes nor stockings, except on holidays; and, indeed, at other times the women have generally only a small cotton cloth wrapped round their waist, and the men a ragged pair of breeches; to which, if there be but a waistband, and a piece hanging to it before to hide what modesty teaches them to conceal, they think it sufficient. The people of Bona Vista are fond of the English, and most of them can speak a little of the English tongue.

Mayo, or May, obtained its name from its being discovered on the first of that month. It is situated in fifteen degrees five minutes north latitude, near three hundred miles from Cape Verd, and is about seventeen miles in circumference. The soil is in general very barren, and water scarce: however, they have plenty of cows, goats, and asses; and also some corn, yams, potatoes and plantains. What trees they have are situated on the sides of the hills, and they have some water-melons and figs. The sea likewise abounds with wild fowl, fish, and turtle. There grows on this island, as well as on most of the others, a kind of vegetable stone, extremely porous, and of a greyish colour, which shoots up in stems, and forms something like the head of a colliflower.

The inhabitants, who amount to about two hundred, are not so well affected to the English as those of Bona Vista; but they have more cows and oxen, which

are the fattest and best on the Cape de Verd islands. They have more cotton than they can use; but are so indolent, that half of it is lost for want of gathering. Their cloaths nearly resemble those worn at Bona Vista; but few of them have their shirts and waistcoats stitched in colours.

The isle of Salis is situated in the seventeenth degree of north latitude, three hundred miles west of the coast of Africa, and is about forty-two miles in circumference. It receives its name from the great quantity of salt naturally produced here from sea water, that from time to time overflows part of the land, which is mostly low, it having only five little hills. This island formerly abounded with cows, goats, and asses; but the want of rain caused it to be deserted. There are abundance of land crabs about the island, and the sea abounds with fish.

St. Nicholas is the longest and most considerable of all the Cape de Verd islands, except St. Jago, it extending about seventy five miles in length. It is situated in seventeen degrees north latitude, and is mostly high land. It is fruitful in maize, and produces the best feshoons in all these islands, and likewise oranges, lemons, plantains, bananas, pompions, musk and water-melons, some sugar canes; and the inhabitants have vineyards, from which they make a tartish sort of wine. They have likewise the dragon-tree, from which flows the drug called gum dragon.

The natives make the best cloths and cotton quilts of all the islands: these are too good for the Guinea trade; but fit for that of Brasil. They make them up into cloaths, as neatly as our common country taylors, and will make buttons to imitate almost any pattern you shew them; they knit cotton stockings, tan cow-hides and goat-skins, and make tolerable good shoes. The women are much more housewifely and ingenious with their needles than those of the other islands; and she who does not appear with a worked cap, like those worn at Bona Vista, is thought very idle.

The town of St. Nicholas is the most compact and populous of any on all the islands, though it is not so large as the city of St. Jago; but the houses, and even the church, are only covered with grass thatch. The inhabitants are the only people of the islands who build boats, with which they fish, and catch turtle. They have a number of horses, and there are few families that have not a stock of hogs and fowl. The people speak the best Portuguese, and are the exactest Roman catholics of any of the islands.

St. Vincent is uninhabited; but on the north-west side of the island is a good bay, called Porto Granda, where ships may wood and water, and also wild goats may be obtained for taking the pains to shoot them. Here are also many asses; it is said there are more turtle and fish caught at this island than in all the rest; and that it abounds with salt-petre.

The island of St. Antonio, or St. Anthony, is situated in seventeen degrees nineteen minutes north latitude, fifteen miles from St. Vincent. It is little inferior in height to Fuego, and considering the amazing loftiness of the mountains, one of which is thought to be as high as Teneriff, and the deepness of the vallies, is supposed to contain as much ground as St. Jago. It has many brooks of fresh water, which render the vallies through which they flow, extremely fertile in maize, and in a variety of trees, as oranges, lemons, limes, bananas, plantains, pompions, guavas, musk and water-melons. The inhabitants have great plenty of wine; but it is the worst and cheapest of any produced in these islands. They have also a large stock of cows, hogs and asses, and the mountains abound with goats. In this island are likewise produced great quantities of gum dragon, and a great deal of indigo is cultivated here, as are likewise large plantations of cotton.

The natives are said to be remarkable for their innocence and humanity. There are supposed to be two thousand five hundred persons in the island, four fifths of which number are said to be composed of slaves, who, like the free negroes, have wives, houses, and plantations, and cultivate some of the best cotton and indigo, which

are worked up by these slaves, who are governed by a steward placed there by a Portuguese marquis, who is proprietor of the island.

The last of the Cape Verd islands we shall mention is that of St. John's, which is situated in fifteen degrees twenty-five minutes north latitude, and seven degrees two minutes west of Cape Verd, and is very high and rocky. It has more salt-petre than any of these islands: this is found in several caves covering the sides like a hoar frost, and in some hollow rocks, like icicles as thick as a man's thumb. This island abounds with pom-pions, bananas, water-melons, and other fruit, and also with fowls and goats.

The natives, who are a simple, harmless, and friendly people, wear in common only a little slip of cotton fastened to a string before, which passing between the thighs, is tied to the same string behind; but when full dressed they also wear a piece of cotton cloth, which the men hang over their shoulders, and wrap round their waists, while the women put it over their heads, and then wrap it about their bodies; and on both of them it extends to the calf of the leg, or lower. This cloth they spin and weave themselves.

Their fishing utensils are long canes for rods, cotton lines, and bent nails for hooks. As to their hunting, the governor having the sole privilege of killing the wild goats, none dare hunt without his consent. This was a law made by the Portuguese when they peopled these islands from the coast of Africa, in order to prevent the breed being entirely destroyed.

When the governor chooses to make a general hunt, all the inhabitants are assembled, who scarcely exceed two hundred; and the dogs which are between a beagle and a greyhound, are called. At night, or when the governor thinks proper to put an end to the sport, they all meet together, and he parts the goats flesh between them as he pleases, sending what he thinks proper to his own house with all the skins; and after he comes home, he sends pieces to those who are old, or were not out a hunting; and the skins he distributes among them as he thinks their necessities require, reserving the remainder of them for the lord of the soil.

This is one of the principal privileges enjoyed by the governor; who is also the only magistrate, and decides the little differences that sometimes happen among the people. Upon their not submitting to his decision, he confines them till they do, in an open place, walled round like a pound: but, instead of a gate, they generally lay only a stick across the entrance, and those innocent people will stay there without attempting to escape, except when overcome by passion, and then they rush out in a rage; but these are soon caught again, tied hand and foot, and a sentinel set to watch them, till they agree with their antagonist, ask the governor's pardon for breaking out of his prison, and have remained there as long as he thinks they have deserved. Nay, if one kills another, which hardly happens in an age, the governor can only confine him till he has pacified the relations of the deceased, by the mediation of his friends, who are bound for the criminals appearance, in case a judge should be ever sent from Portugal to execute justice: but imprisonment is here reckoned such a scandal, that Mr. Roberts says, it is as much dreaded as Tyburn is by the criminals in England.

SECT. II.

Of the Island of BISSAO.

Its Situation and Extent; the Face of the Country; its Produce; and the Dress, Manners, Religion, and Government of the Inhabitants; with the Manner in which they make War.

WE shall now give a description of the island of Bissao, and of a cluster of islands called the Bissagoes. These islands stand close to the continent, a few leagues to the south-east of the river Gambia, in the latitude of eleven degrees north.

Bissao, which is about thirty-five or forty miles in circumference, affords a very agreeable prospect from the

sea, rising on every side by a gentle ascent to an eminence in the center of the island; yet there are a number of hills inferior in height to that in the middle, separated by beautiful and fertile valleys, divided by small rivulets, which at the same time augment the richness and elegance of the scene. There are little groves of palms, and the rest of the ground is cultivated, and produces a harvest equal to the most sanguine wishes of the inhabitants. Wheat and maize spring up to a great height, so as to resemble a field covered with reeds or bamboos. They have likewise another grain that is a species of maize, which they make into cakes. They have also oranges, bananas, mangoes, and every kind of fruit to be found in the warm climates, and perhaps in greater perfection than in any other place. The cattle of Bissao are of an uncommon size, and seem to keep pace with the most extravagant growth of the corn: milk and wine are in the greatest abundance; but the island affords neither swine nor horses, the natives forbidding the importation of the former, and something either in the climate or soil preventing the increase of the latter.

The populousness of Bissao is equal to its fertility, notwithstanding the perpetual state of war in which the natives are engaged with the neighbouring islands, and the kingdoms on the continent: yet, though very numerous, they live in cottages dispersed up and down the country, without the least vestige of a town, except where the French and Portuguese have established themselves. Even the palace of the king only consists of a number of irregular huts, that have a communication with each other. In the Portuguese town are about six hundred persons, all of whom speak Portuguese, and pretend that they are descended from that people, though their complexion is jet-black, and they have a fixed and inveterate dislike to that nation.

The dress of the women consists of a cotton girdle, which falls down before; and bracelets of glass, coral, and copper; but the virgins go entirely naked, and those of high quality have their bodies marked or painted with a variety of hideous pictures of snakes and other reptiles, that give their skins some resemblance to flowered satin. Even the eldest daughter of the king is distinguished from the other ladies only by the elegance of these paintings, and the richness of the bracelets.

The men of all ranks have no other cloathing but a skin fixed to their girdle, and drawn up between their legs. One of the most extraordinary ornaments is a large iron ring, with a flat round surface on the outside instead of a stone, upon which they ring changes with a bit of iron, in such a manner as to converse with the same facility with their castanets, as by means of the most polished language. There is, however, something in this that appears highly improbable, for it is difficult to conceive, how ideas can be conveyed by striking together two pieces of iron; it is nevertheless acknowledged, that besides this artificial language, they have another that is vocal, and used upon all common occasions.

The Bissaoans are all idolators; but their ideas of religion appear so confused, that it is difficult to enter perfectly into their system. Their chief idol is a small image which they call Shina; but we are unacquainted with the sentiments they form of this object of their worship: besides this, it is said, that every man creates a divinity according to his own fancy. Trees are held sacred, and worshipped as the residence of some deity or spirit superior to man.

With respect to their government, it is entirely despotic, the will of the prince being a law to his people; he has nothing to lose, and yet every thing within his dominions may be said to be his, as his power extends over his people and their effects. Authors give the following instance of the policy of one of these princes. Two slaves, who had been sold to an European merchant, made their escape, and were taken by the king's troops. Equity seemed to require their being restored to their masters; but the king gave a different verdict, saying, they had obtained their freedom by having escaped, and by being retaken by his troops were again reduced to slavery; and consequently were the property of the conqueror.

At the death of the king all the women and slaves, for whom he had a peculiar regard, are sacrificed and buried near

near their master, in order to attend him in the next world. It is likewise customary for the nobility to have some of their living friends buried with them. Labat mentions an instance, where a father desired that his three sons, of whom he was very fond, might accompany him into the other world.

The natives are warlike, and fight with extreme fury, though with little discipline. As treaties of peace are unknown among these nations, they have no kind of intercourse except in war, and hence no scheme of politics is carried on among them. The Europeans are far from offering their mediation; for they find it their interest to ferment their quarrels, as war is their harvest, by its augmenting the number of slaves.

When the king of Bissao resolves to carry war into the neighbouring territories, he orders an instrument, called the bonbalon, to be sounded; this is the general signal to arms, in which all in the government's pay assemble at certain head-quarters, that are always fixed; where they find the royal fleet, which usually consists of thirty canoes, each carrying thirty men, with their arms and provisions, under the command of an admiral; for the king seldom puts himself at the head of his fleets and armies. Before the fleet sets sail, a number of sacrifices are offered to the gods, and the flesh of the victims divided between the court, the priests, and the soldiers. In this consultation of the gods the king always receives a favourable answer; for the deities being of wood, it is easy for the priest to direct what they should say: and hence the army always begins a campaign with the fullest assurance of success. They make a descent with all possible privacy, surround the enemy's towns and villages, carry off the inhabitants with every thing of value, and then embark before their troops have time to assemble in order to oppose them. One half of the booty belongs to the king, and the remainder is divided among those who obtained it. The slaves are sold to the Europeans, except where any of them happen to be of quality or fortune; in which case he is restored to his friends, on condition of their sending a certain number of slaves in his room.

The heroes, upon their return, assume an air of great importance, and go round the country, shewing their wounds, and relating the wonders they have done and seen, with a long train of prisoners behind them, whom they oblige to sing the praises of the conquerors; for which they make them presents of pieces of cloth and other things, which they immediately exchange for palm wine.

But when the expedition is attended with less honour and profit than was expected, the prisoners are in danger of being sacrificed, especially if the Bissaoons have lost an officer of distinction. Those who fall upon these occasions receive public honours by dances performed to the music of tabors. The women express their grief in a manner extremely affecting, pulling their hair, and beating their breasts; after which they are served with palm wine, in order to support their spirits. When thus recruited they begin their mourning with redoubled vigour, and shed tears most plentifully, till the corpse is laid in the grave; when their countenances suddenly brighten, and they seem to have lost all ideas of their affliction.

The king's palace is about a league distant from the point of Bissao. He never stirs out without being surrounded by some thousands of his nobility, women, and guards, all of them richly dressed and armed, as far as the skins of beasts and the brightness of their scymetars and lances can make them so.

The Portuguese had formerly a fort in Bissao, which they mounted with eight pieces of cannon in order to awe the natives, and prevent their trading with any other foreigner but themselves: the Bissaoons, however, soon threw off this restraint, and now maintain the full liberty of receiving all strangers into their ports, where they enjoy perfect security under the king's protection; but, before they are suffered to land, his majesty consults the gods, by sacrifices, whether admitting those strangers be for the good of the island, and the interest of himself and people.

SECT. III.

A concise Account of the Bissago Islands; and more particularly of the Island of Bulam.

THE Bissago islands are situated near the mouth of the river Sierra Leona, and consist of the islands of Bulam, La Gallina, Cainabac, Cazegut, Calacha, and some others. The island of Bulam is about ten leagues in length from east to west, and five in breadth from north to south; the whole coast is bordered with woods, beyond which the country is fertile, rich, and beautiful, covered with rice, Indian corn, millet, roots, and fruit: yet the Island is said to be uninhabited, and cultivated only by the natives of the other islands, who come hither in seed-time and harvest, continuing at home the rest of the year.

The ground rises gently from the shore for the space of two leagues, which presents mariners with a most delightful prospect, while it excites their admiration at seeing so beautiful a spot uninhabited. This ascent serves as a base to higher mountains, which rise in the center of the island, and are covered with fine woods, and divided by beautiful valleys, so that nature seems to have been improved by art.

This island produces a tree which might be employed to great advantage in ship-building; it is called michery: it grows to a great height, is easily worked, and at the same time is hard, solid, and proof against worms; all its pores being filled with a bitter oil, which is said to deter them from harbouring in it.

La Gallina was thus named from the great number of hens the Portuguese found there. This and the island of Cainabac are very populous and fruitful, and have plenty of good water. Cazegut, one of the most considerable of these islands, is about six leagues long, and two broad. Its soil is very good, and produces millet, rice, and all kinds of pulse, besides orange and palm trees.

We have no particular account of these islands, none of them being inhabited by the Europeans; we shall therefore only add, that each of the Bissago islands, except Bulam, is governed by a chief, who assumes the authority of a king. All these monarchs are perfectly independent, and frequently at war with each other. They have canoes that carry from twenty-five to forty men, with their provisions and arms, which are sabres, bows and arrows. The negroes of these islands are tall, strong, and healthy, though it is said they live only on fish, nuts, and palm oil; and sell their rice, millet, and other produce of the earth to the Europeans for the ornaments they wear. They are in general idolaters, and are said to be of a savage and cruel disposition, not only to strangers, but to one another; for authors say, that they frequently quarrel about trifles, and if disappointed of their revenge, will drown or stab themselves.

C H A P. XIV.

OF ZAARA, TOMBUTO, and BILEDULGERID.

S E C T. I.

*Of ZAARA, ZAHARA, or the DESART.**Its Situation, Extent, Divisions, Produce, and Animals, with a Description of its several Provinces.*

WE now come to the countries north of the Senegal, and shall begin with describing the desert of Zaara, or Zahara, a vast inhospitable region, extending from the Atlantic ocean on the west, to the kingdom and deserts of Barca and Nubia on the east, and from the river Senegal on the south, to Biledulgerid on the north; that is, from the eighth degree west, to the twenty-sixth of east longitude, and from the fifteenth degree of east latitude to the tropic of Cancer, comprehending a space of at least fifteen hundred miles in length from east to west, and about five hundred in breadth from north to south.

This immense tract of land is divided by the Arabians into three general divisions. Cahel, Zahara, and Asgar, that is, the sandy, stony, and marshy deserts, according to the nature of the soil; but later geographers divide this country into seven provinces, which are Zanaga, Zuenziga, Targa or Hayr, Lempta or Igudi, Bardoa, Bornou, and Gaoga.

In a country covered with burning sands, the soil cannot be supposed to be fertile, though that situated on the northern banks of the Senegal being watered, peopled, and cultivated, produces corn, rice, millet, and a variety of fruits, but, except dates, little more perhaps is reaped than is sufficient for the use of the inhabitants.

Besides camels and common cattle, this country is remarkable for a species of domestic animal called adimnaim, of which there is great plenty. This is a kind of sheep, about the size of an ass, with long hanging ears: the females have horns, but not the males, and the wool is short, but soft and fine. This animal is so strong that it can easily carry a man for several miles, and so gentle, that it never refuses a burthen. The miseries to which the inhabitants of this parched, sandy, and barren desert are exposed, are increased by incredible multitudes of lions, tygers, wolves, and other savage animals.

To afford the reader as distinct an account of this great tract of country as possible, we shall describe the different provinces and deserts into which it is divided. Beginning at the south, the province of Zanaga extends from the Senegal on the south, to the province of Suz on the north; it is bounded by the Atlantic ocean on the west, and by the territories of Seram, Sunda, and Zuenziga on the east. It contains the two deserts Azvo and Tagguzza or Taggost. The last of these produces a prodigious quantity of rock salt, which is conveyed hence into all the adjacent countries, and is used in the desert chiefly to moisten the mouth parched with the sultry heat, and to preserve the gums against a scorbutic disorder to which the natives are subject.

Travelling is here extremely fatiguing and dangerous, especially in the summer proves dry; scarce a drop of water being to be seen for thirty leagues together; and when any is found it is so brackish, as to be equally unwholesome and unpalatable. Nor do the cattle fare better, the barren earth not yielding so much as a blade of grass, or any thing for their sustenance, which obliges the passengers to carry not only provisions for themselves, but for their beasts of burthen. Besides the country being flat and sandy, without mountains, woods, rivers, lakes, or any objects to direct their course, it would be impossible to avoid losing their way, were it not for the flight of certain birds, who are observed

to go and return at certain stated periods. They are also guided by the course of the sun by day, and by the stars by night; which last is probably the usual time of travelling here, as well as in the deserts of Arabia.

Yet it is certain, that every part of these deserts is not equally inhospitable, as they are allowed to be inhabited by several different nations, particularly by the Berviches, Ludayers, Duleyns, and Zenequi, some of which are so numerous as to raise fifteen or twenty thousand men; there are also a variety of Arab tribes no less numerous, potent, and warlike, and consequently they find lauds capable of supporting them and their cattle.

The province, or desert, of Zuenziga is still, if possible, more dry and barren than Zanaga; and we are told, that of large caravans that pass through this country, seldom half the number, either of men or beasts, ever return; most of them dying of thirst, hunger, fatigue, or under the whirlwinds of sand with which they are overwhelmed: but this is doubtless greatly exaggerated.

The inhabitants of this district breed many beautiful horses, and are such expert horsemen and warriors, that they are become formidable to the princes of Barbary, who study to keep on good terms with them; nor are they less dreaded by the negroes, whom they seize on all occasions, and sell to the people of Fez and Morocco; and, in return, when the negroes get any of them in their power, they cut them in pieces.

The province of Targa is said to be less barren, dry, and sultry than either of the former, it having a variety of good wells of fresh water dug deep in the ground, and the sand produces grass and several vegetables fit for food; the climate is healthful, and great quantities of manna are gathered here, which they sell to the neighbouring kingdoms.

To the east of Targa is the province of Lempta, which travellers find no less dangerous than any of the former, on account of the excessive heat of the sun reflected from the sand, the scarcity of water, the whirlwinds of sand, and the barbarity of the people, who endeavour to rob and plunder all that come in their way. Through this inhospitable region caravans pass from Constantina, and other towns of Algiers and Tunis, to Nigritia, though equally in danger of perishing by thirst, hunger and the sword; but their attachment to commerce, and the advantages they reap from it, make them encounter these hazards with the utmost intrepidity.

Bardoa stretches from the sixteenth to the twenty-second degree of east longitude. De Lisle says, the inhabitants, who are named Bardoaits, have towns, but live in tents on the plunder of merchants and passengers. But near the mountains, which form the northern barriers between this province and Tripoly, stands the town of Kala, where are kept some considerable fairs, to which merchants resort from every part of Zahara, and the nations bordering upon the Mediterranean sea, with the wealth of their several countries. The soil is in general dry, barren, and produces no commodities that merits a particular description.

The province or kingdom of Bornou extends from the twelfth to the twenty-second degree of east longitude, and from the seventeenth to the twenty-first degree of north latitude. The northern part resembles in barrenness the other provinces of Zahara; but all the rest, which is the greater part, is well watered by springs and rivers, that fall with a dreadful noise from the mountains, and render the country fertile in corn, grass, and fruits. Both the eastern and western frontiers are inhabited by people of a roving disposition, who live in tents, and are said to enjoy every thing in common, no such thing as property being known among them. The eastern and western frontiers

frontiers are divided into mountains and valleys, covered with flocks of cattle, fields of rice and millet, and many of the mountains with timber, fruit-trees, and cotton.

In hot weather the natives, who are chiefly shepherds and husbandmen, go naked, except wearing a short apron before, which they put on out of regard to modesty; but during the winter they are warmly clothed with the softest sheep-skins, of which they also form their bed-cloaths; and indeed this is scarce a sufficient defence against the inclemency of the weather at certain seasons of the year, when a cold piercing wind blows from the northern mountains, that chills the blood in proportion as the pores have been opened by the late scorching heats.

Towards the south there are towns and regular formed societies, where the people are tractable, polite, and hospitable; and great part of them artificers and merchants, of various nations, and of all complexions.

It is said that the government is in general monarchical; and that the king has all his household-furniture, and even his stirrups and spurs, with the bit and ornaments of his bridles of solid gold; whence it may be inferred, that either a great traffic in that valuable metal is carried on here with the distant countries, or that Bornou, or some of the neighbouring kingdoms, produces gold. The capital of this kingdom is a considerable city of the same name; besides which there are said to be the towns of Amozen, Sagra, and Semegonda, all of them to the northward of the metropolis, and to the eastward those of Sama and Nebrina. However, very little is known of any of these towns, and some writers question their existence.

We now come to the last and most eastern province of the desert of Zahara, called by the natives Gaoga, which on the east is contiguous to Nubia, and on the north to Egypt. This province is computed to be a hundred and eighty leagues in length from north to south, and about a hundred and sixty from east to west where broadest, extending from the nineteenth to the twenty-ninth degree of east longitude, and from the twelfth to the twenty-second of north latitude.

The only city in the whole kingdom is Gaoga, which stands on the north side of a lake of the same name, in fifteen degrees forty minutes north latitude, and twenty-five degrees thirty minutes east longitude, which is all we know of either, as no traveller gives any particular account of them.

The kingdom of Gaoga is mostly mountainous, and the natives rude and illiterate: they dwell in poor slight hovels, of materials so combustible, that they are frequently set on fire: and feed large herds both of small and great cattle, which are their principal wealth as well as sustenance.

SECTION II.

The Complexion and Manners of the Inhabitants of Zahara, different from those of the People on the other Side the Senegal. Their Dress, Villages, Camps, Furniture, Manner of eating, Freedom from Diseases, Marriages, and Funerals.

HAVING described the various provinces of this barren and sultry desert, we shall now give some account of the general customs and manners of the inhabitants.

It is remarkable that though the river Senegal only divides this desert from Nigritia, and tho' the pastoral lives of the inhabitants exposes them to the vertical rays of the sun, under a climate as hot at least as that of Nigritia, their complexion is very different, they being for the most part no more than tawny, while the others are of a jet-black; and few or none of them on this side that river approach either in complexion or features to the negroes, who seem to be a people entirely distinct from those: nor do the inhabitants of Zahara differ less from those of the southern countries in their manners, customs, and religious rites, than in their external appearance. The former are all professors of the Mahometan religion, a few only excepted, who are worshippers of fire. Hence

the various tribes of Arabs, Barabars, &c. found in this country are probably descended from those Saracens and Arabians, who breaking out of Asia in the seventh century, over-ran the greatest part of northern Africa, and were here stopped by the river Senegal. Hence we may account for that inbred and inveterate hatred that still reigns between them and the native Africans on the other side the river.

The women never appear without a long veil that covers their face and arms; nor can the Europeans ever see them uncovered, except by accident. Both the men and women are of a middling stature, and, in general, well proportioned, with a beautiful symmetry of features. Their complexion is tawny, but delicate; and, as the women are less exposed to the sun, they are probably more fair and beautiful. Labat assures us, that they are remarkable for their prudence, oeconomy, and strict fidelity to their nuptial engagements. They not only live alone, but a man turns away his head when he chanceth to meet a woman, even his own wife, except at the time appointed for marriage freedoms. One who is too poor to have separate tents for the women, transacts all business and receives visits at the door in the open air, his nearest friends not being permitted to converse with his wives in the tent. This is a privilege, says a modern author, reserved for their horses, or rather mares, which are preferred on account of their beauty, for the advantages of breeding, their tameness, and docility. They lie down in their tents promiscuously with the women and children, their little ones being the play-fellows of infants.

The dress both of the Moors and the Arabs of this country chiefly consists of a robe or caftan of serge, some woollen stuffs, or blue and white cotton, and sometimes, but very seldom, of silk. They are clothed in a large shirt tied round the neck; this is so wide as to fold two or three times about the body, and is bound round the waist by a sash, in which is stuck a long knife like a bayonet, and sometimes two. According to Mr. Adamson, the dress of both the men and women consists in a large shirt, generally of black linen, and a cloth with which the women cover their head and shoulders; the men sometimes rolling it about their heads, in imitation of a turban, and sometimes round their middle. Some of the women wear their hair tied up in a knot, and others let it hang down; but the men are in general very negligent of it. They wear sandals, or rather socks, of Morocco leather, which rise to the small of the leg, and their heads are covered with a red bonnet, or cap, bordered with white cotton. They frequently wear above their other cloaths a long loose robe of white or striped cotton, or a woollen stuff, which they call haik, and is extremely becoming. This robe has a long pointed hood that falls down behind, to the extremity of which hangs a tassel by a long string. However, the poor are clothed after the manner of the negroes, and wear only a piece of cloth hanging down from the waist.

The women wear a long cotton shift, with long and wide sleeves, large drawers, and a piece of calicoe, or linen, that covers them from head to foot, and flows in an easy manner behind. They are all adorned with ear-rings and pendants, which are valuable in proportion to their station and quality: their fingers are also covered with rings, their arms with bracelets, and their legs with chains of brass or copper.

When a considerable number of tents or cabbins are placed together, and form a kind of town or village, they call it adouar. These villages are usually of a circular form, the tents standing very thick, and in the center is an empty space in which they keep their cattle. They have centinels on every side of this encampment to guard against surprizes from robbers, and from wild beasts. On the least appearance of danger, the alarm is given by the centinels, and soon spread over the camp, by the barking of dogs, and the noise of different animals; upon which every man able to bear arms stands on his defence, each before his own tent. As these people never encumber themselves with much household furniture, these villages are easily transported from place to place. Indeed all the domestic implements belonging to a family are contained in a leathern bag, or sack, which is easily transported, tent and all, on the back of a camel to any distance.

Their

Their usual drink is milk or whey, and their only bread cakes made of millet; indeed wheat and barley grow to great perfection in several parts of the country near the Senegal; but they are continually moving from one place to another, and their dislike to a fixed residence destroys all taste for agriculture. If they were to sow their corn, it might be reaped by other nations, for no inducements can engage them to continue a whole season in one place; for however useless and unnecessary their excursions might be, they would consider such an instance of inactivity as highly culpable.

When they happen to have a stock of wheat or barley, they lay it up in deep pits hewn out of the rock; these they contrive with abundance of art, in order to cause a constant draught of fresh air though the whole cavern, which is narrow at the entrance, and gradually enlarges itself in proportion to its length, which is sometimes above thirty feet. It is certain, that the grain will keep sound for many years in these subterraneous store-houses, the mouths of which, after the corn is sufficiently dry, are closed up with wood and sand.

In some parts of the country the people have portable mills, with which they grind their corn as they want it, and these they always carry with them wherever they go; but authors do not describe their form. Their manner of eating resembles that of the Asiatics. At their meals they sit cross-legged round a covering of Morocco leather, or a mat of palm leaves, spread upon the ground, upon which their dishes or plates of copper or ivory are laid; and they never drink till they rise in order to wash, a ceremony that cannot be omitted without the greatest indecency. They never allow themselves more than two meals a day, one in the morning and the other at night, and the women are never allowed to eat with the men. Their repasts are short and silent, not a syllable being uttered till they have washed and returned to their pipe and coffee, and then conversation begins.

From this temperance in their meals arises that strong health and freedom from diseases that renders them strangers to medicine, which was so much cultivated by their predecessors. The only distempers to which they are subject are dysenteries and pleurisies, both which they are said to cure by the internal and external application of simples; but as for the gravel, stone, gout, and a number of other acute and chronical diseases, they are absolute strangers to them. The inhabitants are said to live to a great age, without knowing what sickness is, they seldom dying before the course of life is consumed by years, and the vital heat extinguished by the rigidity of the solids, and diminution of the circulating fluids. With them a man at sixty is said to be in the prime of life, and to marry and beget children with all the vigour of an European at thirty. It has been found by experience, that the less they are connected with foreigners, and the more strictly they adhere to their primitive manners, the fewer are their maladies and diseases; and that while they maintain their original simplicity and frugality, no people upon earth are blessed with such an uninterrupted flow of health and spirits.

The mothers have a passionate fondness for their children, and take the utmost care to prevent their being injured by any accident. They are so weak as to imagine, that they can be greatly hurt by an evil eye, which they suppose capable of bringing diseases and death upon them; but this opinion is not peculiar to the Moors and Arabs, since it prevails among the vulgar in Spain and Portugal, and even among the papists of Ireland. The boys are circumcised at fourteen years of age, and are at liberty to marry as soon as they can purchase a wife; for the fathers here make an estate by having a great number of daughters; for those who address them make presents to the parents of camels, horses, and horned cattle. They form a judgment of the affection of the husband from his liberality, and the young lady is never delivered to him till by his presents he has made her parents sensible of his merits. If upon her being brought home he is disappointed in his expectations of her beauty and chastity, he may send her back; but in this case he forfeits the presents he had made.

A man has no sooner breathed his last, than one of his women, or some relation, puts her head in at the door of

the tent, and bursts into a terrible cry; upon which all the women within the village set up a lamentable shriek and dismal screams, which alarm the whole camp or village. All the people then assemble round the tent of the deceased, some deploring his own loss in mournful strains, and others singing the praises of the deceased in melancholy accents suited to the occasion. From their lively and natural representation of grief, from their assumed melancholy, feigned sighs and tears, they seem to be all the friends and kindred of the deceased; yet all this is mere form, and is bestowed on every man without the least regard to his merit. The body is afterwards washed, dressed, and placed on a rising ground, to be viewed by every one till the grave is dug; after which it is interred with the head elevated a little, the face turned to the east, and the grave covered with large stones.

SECT. III.

Of the Learning, Poetry, and Music of the Natives of the Deserts of Zahara; their Method of making War; and their Skill in Horsemanship. They sometimes ride upon the Back of an Ostrich; and are fond of making long Journeys.

WITH respect to the learning of the Moors and Arabs of the deserts, it is so extremely limited, that few of them are able to read Arabic or any other language; yet some of them have a tolerable notion of astronomy, and talk with the precision of an European scholar upon the stars, their number, situation, and division into constellations. The clear and serene sky in which they live has greatly assisted their observations, an advantage they have improved by a warm imagination and a happy memory: their system of astronomy is, however, so replete with fable and absurdity, that it is in general difficult to comprehend their meaning: yet, with all their ignorance, they seem formed by nature for liberal sentiments, and with a taste for the polite arts, as their essays in poetry and music, which are far from being contemptible, seem to indicate. Those who are acquainted with the genius of the oriental tongues, from which theirs is derived, have been highly delighted with their songs sung in recitative, accompanied by a kind of guitar, in which they take the greatest pleasure.

From the softness and effeminacy of their musick it might be imagined, that these people cannot be very warlike; but if we may judge from some of their maxims, they are far from being pusillanimous. "Can any thing," say they, be more dastardly, than to kill a man before "you approach him near enough to be distinguished." Hence they never attack an enemy till they come within the length of their lances, and then retiring to a proper distance, throw them or shoot their arrows with surprising dexterity. They fight chiefly on horseback with short stirrups, and by raising themselves high in the saddle, strike with greater force. They never draw up their cavalry in long lines and extended wings, but in small detached squadrons, by which means they are less liable to be broke or thrown into confusion; and when such an accident happens, are more easily rallied. The agility of their horses, and their own skill in riding, give them great advantages by attacking in all quarters, wheeling off, and returning to the charge with amazing dexterity.

It may be proper here to observe, that they sometimes mount the ostrich. Mr. Adamson says, that some of those he had seen among the burning sands on the north side of the Senegal, are incredibly large, swift, and strong. Two boys were mounted upon the back of one of these gigantic fowls not full grown, with which weight it ran several miles with a velocity exceeding belief, and the swiftness of the fleetest courser. To try the strength of an exceeding large ostrich, Mr. Adamson had two stout men mounted upon his back, when their weight appeared by no means disproportioned to his ability, as it was far from retarding its progress. At first the bird went a pretty high trot; but when he was heated he extended his wings, as it were to catch the wind, to which his swiftness seemed indeed equal. "Every body," says he, "must have seen a partridge run, and consequently must

"know

“ know there is no man whatever able to keep up with it; and it is easy to imagine, that if its steps were longer its speed would be greatly augmented. The ostrich moves like the partridge, but with the advantages of a long step, and great assistance from its wings; and I am satisfied, those I am speaking of would have distanced the fleetest race-horses in England.” Whence, say the authors of the Modern Part of the Universal History, we many judge of their utility, could they be tamed and broke in the same manner as a horse.

These people are in general fond of long journies and excursions into remote countries on affairs of trade and commerce, in which respect they are so indefatigable, that no hazard is too great where profit is the motive. These expeditions being undertaken in large caravans, in which their goods and necessities are carried on camels, they are able to make head against any opposition they may meet with on the road, and seldom return without rich ladings of gold, ivory, gum, ostrich-feathers, camel's-hair, slaves, and other commodities, which they sell to the Europeans, or to the merchants of Fez and Morocco. It has been already intimated, that as no road or path can be preserved in these sandy deserts, they are directed in their course by the flight of certain birds. These the devout and zealous Mahometans consider as guides sent by their prophet to direct them in their journey; and, it is said, that without their direction they never presume to undertake an expedition of any considerable length.

S E C T. IV.

Of the Kingdom of Tombuto.

Its Situation; a Description of its Capital; the Wealth and State of the King; and a concise Account of the City of Cabra.

BEFORE we take leave of this country, it may be proper to take some notice of the kingdom of Tombuto, which is situated to the south-east on both sides the Niger; and, though little known, is said to be of great extent. It took its name from Tombuto its capital, which stands in the latitude of fourteen degrees thirty-two minutes, and in the longitude of two degrees twenty-five minutes east from London. This kingdom borders on the province of Zuenziga, already described.

In this town, and the surrounding country, the houses are built of a bell form, and only composed of hurdles plaistered over with loam: but it has a handsome mosque built with stone and lime. The royal palace is likewise built with the same durable materials, after a design drawn and executed by an excellent artist of Granada, who was driven hither when the Moors were expelled from Spain. Besides these there are some other tolerable structures.

The city of Tombuto has many weavers of cotton; and mechanics are more encouraged than in any other part of Africa. Hither European cloths are brought from Barbary, and the coast of Guinea. Of these markets and public fairs are held, to which the women resort with their faces veiled. Some of the native inhabitants and strangers who reside in the city are so rich, that the king thinks it not beneath the dignity of his rank to enter into an alliance with them. Leo Africanus mentions two princesses in his time, who were married to wealthy merchants, one a native of the place, and the other a foreigner.

This kingdom is well watered by natural springs, canals drawn from the Niger, and wells, that render it fertile in all kinds of grain, grass, cattle, milk, butter, and all the necessities of life, except salt, which they procure by land carriage from Tagaza, which is about five hundred miles distant, and is so highly valued, that a camel-load is said to sell for eighty ducats.

The king of Tombuto has in his possession a prodigious quantity of gold plate, and the whole court is said to eat out of gold vessels; silver, or any other metal, being seldom used. When he travels he rides upon the back of a camel, richly caparisoned; all the furniture

shining with burnished gold, while one of his great officers leads his horse after him. He likewise rides upon a camel in war; but all his soldiers are mounted upon horses. His general retinue and guards consist of three thousand horsemen well armed with poisoned arrows and darts, besides a number of foot, who have shields and swords. He often levies in person the tribute he receives from those princes who do him homage, and frequent skirmishes pass between the guards and the troops of those vassals, who unwillingly give this testimony of their servitude. As no good horses are bred in the country, the cavalry are usually mounted upon Arabian horses and barbs, which the king purchases at a great expence. The court and merchants, however, ride upon little horses bred in the country, which are hardy, and in every respect, except in beauty, equal to the former. When the king is informed of a merchant's arrival in town with a drove of horses, he instantly orders a number of the finest of them to be brought him; for which he pays a high price, scrupling no expence to have his troops handsomely mounted.

The most profound homage and respect is paid by those who address him; for all who approach the throne must prostrate themselves on the ground, take up the dust, and sprinkle it over their head and shoulders: a ceremony that is particularly observed by all who never had this honour before, and also by foreign ambassadors.

This monarch is such an enemy to the Jews, that he has strictly prohibited their entering the city, and laid a heavy penalty on all the merchants who trade with them. His taste for literature is said to appear from the great number of doctors, judges, and priests, whom he maintains at a great expence in the capital, furnishing them with all the conveniencies of study. Manuscripts from Barbary are brought hither, and sold as the most valuable merchandize; and, we are told, that some traders have amassed immense wealth by confining themselves to this literary traffic, which the monarch encourages with the spirit, taste, and generosity of a prince. Learning has, however, made but little progress, except about the court, it having produced no visible alteration in the manners of the people. These are mild and gentle in their disposition, frugal in their œconomy, industrious in the discharge of their several employments, and chearful in the hours of relaxation, which they devote to singing, dancing, and festivity.

The Tombuton gentry place the highest mark of pomp and pageantry in keeping a great number of slaves, but their carelessness frequently produces the most dreadful calamities: thus the whole town is often in flames, occasioned by their means; for the houses, being built of combustible materials, catch fire upon the most trivial accident. Without the suburbs the Tombutons have neither gardens nor orchards.

The currency used in commerce consists of small bits of gold, and certain shells, which they use in purchasing things of little value, four hundred of these being only worth a ducat.

About twelve miles from the city of Tombuto, to the south, stands Cabra, a large town built in the same manner as the former, but without walls. Here is a judge appointed by the king to decide all disputes; but the people have the liberty of appealing from his decision to the throne. The inhabitants of Cabra are said to be subject to several diseases, which are supposed to be owing to the heterogeneous qualities of their food, which is usually composed of flesh, fish, milk, butter, oil, and wine.

S E C T. V.

Of BILEDULGERID.

Its Situation, Extent, and Produce; with an Account of the Persons, Dress, Manners, and Customs of the Inhabitants; and a Description of the City of Teufera.

BILEDULGERID is almost of a square form, and extends above eighty leagues every way, or from
S Y
twenty-

twenty-eight degrees thirty minutes to thirty-two degrees fifty minutes north latitude, and from five degrees thirty minutes to eleven degrees fifty minutes east longitude; and is bounded on the east by a ridge of lofty mountains which divide it from the kingdom of Tripoly and part of Gudamis, on the west by the countries of Zeb and Mezzeb, and on the south by the province of Verghela: this is all that can with propriety be comprehended within the just limits of Biledulgerid, though it is usual to include under that name all the countries here mentioned as its frontiers.

The whole country of Biledulgerid is mountainous, sandy, and barren, producing little besides dates, which grow here in such plenty, that the face of half the country is covered with trees bearing that fruit. The climate is hot and unhealthy, the people lean, swarthy, with shrivelled complexions, and their eyes inflamed, owing to the reflexion of the sun-beams from the white hard soil; and the showers of dust and sand driven by the high winds that blow here at certain seasons with such violence, as sometimes to bury men and cattle under heaps of it.

To their eating dates is attributed an inveterate scurvy in the gums of the inhabitants, which frequently makes all their teeth drop out, and sometimes spreads over their whole bodies, by which means they are rendered unhappy and extremely loathsome. In other respects the natives are sound, vigorous, and healthy; and many of them live without sickness to a good old age, though they discover a furrowed countenance, shrivelled skin, and hoary locks very early in life, and before infirmity, decrepitude, or any decay of their faculties begin to appear. The plague, which makes such havock in Barbary, is in a manner unknown at Biledulgerid; though the countries are contiguous, and there is a constant intercourse between the inhabitants at all seasons. This is also the case with the small-pox, which in other hot countries is no less contagious and fatal than the plague itself.

The natives are represented as a savage, treacherous, and thievish people, consisting of a mixture of old Africans and Arabs. The former live with greater regularity in villages, composed of a number of small huts, and the latter in tents, ranging from place to place in quest of food and plunder. There is not a town in the whole country besides Teusera and Tonsera worthy of notice: nor is it less destitute of rivers, there being in all this large territory scarce a single stream worth mentioning, or that is not dried up during half the year.

The Arabs, who value themselves on their being superior in birth and talents to the primitive inhabitants, are perfectly free and independant, and frequently enter into the service of the neighbouring princes who are at war. They are fond of hunting, particularly the ostrich, of which they make great advantage, for they eat the flesh, exchange their feathers for corn, pulse, and other things they want, use the talons as pendants for their ears and other ornaments; their fat is esteemed a medicine of singular virtue, and they convert their skins into pouches and knapsacks; so that no part of the animal is left unemployed in some useful purpose. The Arabs likewise live

upon the flesh of camels and goats, and drink either the broth in which it is boiled, or camels milk, for they seldom taste water, that which is good being generally more scarce than milk itself.

They have some horses which they use in the chace, where people of rank are attended by negro slaves; and those of inferior fortune by their women, who are no less obsequious than the slaves themselves, looking after the horses, and performing the most servile and laborious offices.

Though learning is here at a very low ebb, they have schools to which all the boys of distinction are sent in order to be instructed in that kind of knowledge which is most in repute, and are raised from thence to the dignities of judges or priests, in proportion to their genius and the proficiency they have made in their studies. Some addict themselves to poetry, for which many of the natives of this country shew a very early genius; and it is not uncommon to see a person merit the highest distinctions by means of this talent, which, considering the rude ignorance of the people in general, they sometimes carry to an amazing pitch of sweetness and sublimity. Their invention is surprisingly fertile, and they particularly excel in fables and parables. A few of them pursue the mechanic arts: but the people in general despise them as mean and servile, and where any of them engage in the employments of husbandry, they leave all the labour to their wives and slaves.

The city of Teusera, which de Lisle has placed within the limits of Biledulgerid, stands on the confines of Tunis, in thirty-two degrees twenty-eight minutes north latitude, and in ten degrees twenty-six minutes east longitude from London. Of this city Marmol has given us the following account: that it was built by the Romans, and fortified with high walls, the ruins of which are still to be seen. The Mahometans on their entering this country plundered and destroyed the city on account of the resistance made by the inhabitants, and thus all its noble structures were demolished, the present buildings consisting only of low and mean huts. Here they have fairs at certain seasons, to which the merchants of the surrounding countries resort. Through the center of the town runs a river, by which the Arabs and Africans are separated, each possessing a certain quarter, the one to the south, and the other to the north, enjoying different privileges, though all are equally the inhabitants of the same city. They are even continually at war with each other, and make incursions across the river with all the rancour and animosity of declared enemies; but both frequently unite to repel all endeavours to bring them under a foreign government.

It might now be expected that we should come to Morocco; but as that kingdom is only a part of a very extensive region, distinguished by the name of Barbary, and resembles the other countries in that great division in its climate, and in the religion and manners of the inhabitants, it will be proper to place them all in one view; and therefore before we take leave of the western coast of Africa, we shall describe the Canary Islands and the Madeiras, which lie opposite to it.

C H A P. XVI.

Of the CANARY and MADEIRA ISLANDS.

S E C T. I.

Of the Situation and Extent of the Canary Islands in general; with a Description of Lancerota and Fuertaventura.

THE Canaries, antiently called the Fortunate Islands, lie in the Atlantic Ocean opposite to the coast of Africa, between the twenty-seventh degree thirty minutes, and the twenty-ninth degree thirty minutes north latitude, and between the twelfth and seventeenth degree fifty minutes west longitude from London. Mr. Glas observes, that on sailing four hundred and fifty miles to the south-west from the mouth of the Straights of Gibraltar, along by the coast of Fez and Morocco on the Atlantic Ocean, we arrive at the south-west extremity of Mount Atlas; then leaving the land, and sailing into the ocean, directly west, one hundred and sixty miles, we come to the island of Lancerota, the first of the Canary Islands in that course; the rest of these islands lie all to the west and south of Lancerota. The Canaries are seven in number; these are Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro, or Ferro, and Palma: these lie from east to west in the order in which they are here placed; and the last is about sixty-five leagues distant from the first.

The first of these islands, named Lancerota, is very high, and may be discovered at a great distance. On approaching it appears black, rocky, and barren. It is about fifteen miles long and ten broad, and the center of the island is in latitude twenty-nine degrees eight minutes north.

The principal port is on the south-east side of the island, it is called Porto de Naos, and any vessel that does not draw above eighteen feet may enter at high water, and lie secure from all winds and weather; yet in sailing along the coasts the ships appear as if at anchor in an open road; for the harbour is formed by a ridge of rocks, which at a small distance cannot be perceived, as most of them lie under water: these breaking off the swell of the sea, the inside is as smooth as a mill-pond. As this is the only convenient place among the Canary Islands for cleaning and repairing large vessels, it is much frequented for that purpose by the ships that trade to these islands. At the west end of the harbour is a square castle built of stone, and mounted with some cannon, but is of no great strength, as ships of war may approach it within musket-shot. There is no town or village at this port, though there are some magazines in which corn is deposited for exportation.

At the north end of Lancerota is a spacious harbour called El Rio, which is a channel dividing the island of Lancerota from the uninhabited island of Graciosa, and through this channel ships of any burthen may pass. That part of Lancerota which faces this harbour, is an exceeding high and steep cliff, from the bottom of which the shore is about two musket shot distance. The ground here is low, and in it is a salt-work, which is a square piece of land levelled and divided by shallow trenches about two inches deep; into these they let the sea-water, which, by the heat of the sun, and the nature of the soil, is soon turned into salt.

There is no other way of access into Lancerota from the shore of this harbour, than by climbing up a narrow, steep, and intricate path, that leads to the top of the cliff; and it is scarce possible for a stranger to ascend it without a guide; for should he chance to wander from the path, it would be difficult to regain it, and he would be in great danger of falling to the bottom.

There are only two towns in the island: one called Cayas, or Rubicon, is situated about two leagues to the north-west of Porto De Naos, and may be termed the capital of the island, since it was formerly a bishop's see;

but it contains only about two hundred houses, an old castle mounted with some guns, a church, and a convent of friars; but most of the dwelling-houses have a mean appearance.

About two leagues within land, to the southward of the narrow path of the cliff at El Rio, is the town of Haria, the next in size to Cayas. It contains about three hundred inhabitants; but all the buildings, except the church and three or four private houses, are very mean structures.

The island of Graciosa lies on the north side of Lancerota, and is barren, uninhabited, and destitute of water; though it is about three miles in length, and two in breadth; besides this, there are several other rocky, barren, and uninhabited islands.

We shall now give a description of Fuertaventura, and then give an account of the produce and inhabitants of both these islands.

The north end of Fuertaventura lies about seven miles south-and-by-west from the south-west point of Lancerota, and in the channel between them is the little uninhabited island of Lobos, or Seals, which is about a league in circumference.

Fuertaventura is about eighty miles in length, and in general about fifteen in breadth; but in the middle it is narrow and low, being almost cut in two by the sea. That part of the island on the south side of the isthmus is mountainous, sandy, barren, and almost uninhabited; but though the northern part is also mountainous, yet within land it is fertile and well peopled.

This island has several bays and harbours; and there are three small towns, one of which, called Oliva, is situated somewhat less than two leagues within land from the road of Lobos, in the midst of a plain that abounds with corn-fields. Here is a church, and about fifty good houses. The next to this is La Villa, the chief town in the island, which is situated in the center of that part which lies north of the isthmus, and has a church, a convent of Franciscan friars, and near an hundred houses. There is also a town called Tunche, which contains about one hundred houses; but they are very mean when compared with those of La Villa and Oliva. Besides these there are many small villages scattered up and down in the northern and inland part of the island, which stand so thick, that we no sooner lose sight of one than we come in view of another.

It is remarkable, that when there is a great westerly swell the sea breaks on the rocks, at the north-west end of Lobos with such violence, as to strike the beholder with terror. "I may without exaggeration affirm, says Mr. Glas, that I have seen breakers there near sixty feet high: were one of these to strike the strongest ship, she would be staved to pieces in a moment. When I saw those mighty breakers, our ship had just passed through the channel between Fuertaventura and Lobos: we had a fine brisk trade-wind at north-north east, and though we had no less than ten fathoms water, when we came into the westerly swell, ye we trembled for fear the waves would have broken, and thought ourselves happy when we got out of soundings. We heard the noise of these breakers like distant thunder, after we were passed them six or seven leagues."

S E C T. II.

The Climate, Soil, Vegetables, and Animals of Lancerota and Fuertaventura; with an Account of a Volcano in the former of these Islands.

BOTH these islands have the advantage of a wholesome climate, which perhaps is owing to the dry-
ness

nests of the foil, and the strong northerly winds that almost continually blow; whence the inhabitants in general live to a great age. From the middle or end of April, to the beginning or middle of October, the wind blows violently, and almost without intermission from the north and north-east. From the middle of October, to the end of April, it most commonly blows in the same direction; but sometimes intermits, and gives place to other winds. The south-west wind always brings rain, and therefore is most welcome. Other winds, particularly the north-west, bring showers; but these are partial, and of short duration; but the rain which comes from the south-west frequently lasts two or three days. When these rains begin to fall, the natives sow their grain, and about fourteen or twenty days after the latter rains, that is towards the end of April, it is ready for reaping. The north, and north-north-east winds blow so hard and constantly, as to prevent the growth of all sorts of trees, especially in Lancerota, which is most exposed to their violence: yet we find there a few shrubs called tubaybas, which never grow to a great height any where; but here spread along the ground, except when sheltered from the wind by rocks and walls. In the gardens are fig trees, and some low trees or shrubs which seldom shoot up higher than the garden walls.

Fuertaventura, being less exposed to the wind than Lancerota, is not quite so bare of trees and shrubs, and produces the palm, the wild olive, and a sort of wild pine; the cotton and euphorbium shrubs, fig-trees, and the shrub which bears the prickly pear.

Though these islands are so destitute of trees, they abound in excellent herbage, and several kinds of odoriferous flowers. The great plenty and variety of these induced the inhabitants to bring bees from the other islands in order to propagate here; but they were disappointed; for none of those insects would remain with them, they not being able to bear the violent winds.

Corn of various kinds grow in both these islands, as wheat, barley, and maize, which are produced in such abundance, as not only to serve the inhabitants, but also those of Tenerife and Palma, who depend greatly on these islands for their sustenance. No vines were produced at Lancerota till within thirty years past, when a volcano breaking out, covered many fields with ashes, which have so improved the soil, that vines are now planted and yield grapes; but the wine made from them is thin, poor, and so sharp as to resemble vinegar, yet is very wholesome. Fuertaventura produces a greater quantity of wine, of a quality something superior to that of Lancerota.

Upon the rocks on the sea coast grows a great quantity of orchilla-weed, an ingredient used in dying. It grows out of the pores of the rocks, to about three inches, and sometimes eight or ten inches. It is of a round form, and of the thickness of common sewing twine; it is of a grey colour, inclining to white, and on the stalk are white spots. Many stalks proceed from one root, at a distance from which they divide into branches. This weed dyes a beautiful purple, and is also much used for brightening and enlivening other colours. The best sort is that of the darkest colour, and of a form exactly round: the more it abounds with white spots or scabs, the more valuable it is. This weed also grows in the Madeira and Cape de Verd Islands, and on the coast of Barbary; but the best sort and the greatest quantity is found in the Canary islands. There is some reason to believe, that the orchilla was the Getulian purple of the ancients; and in support of this opinion, it is observed, that the coast of Africa adjacent to the Canary Islands was called by the ancients Getulia, and abounds with orchilla.

In Lancerota are few springs or wells. The inhabitants use for themselves and cattle rain water, which they preserve in pits and cisterns. This is also practised at Fuertaventura, though they have more springs and wells; but the water is generally brackish. At El Rio, to the northward of the salt works mentioned in the last section, is a well of medicinal water, esteemed a sovereign cure for the itch. It is also good for common drinking, and will keep sweet at sea.

The cattle of these islands are camels, horses, asses, bullocks, sheep, goats, and hogs, all of which, except the sheep and goats, were brought from Barbary and Spain, since the conquest of these islands by the Spaniards. The horses are of the Barbary breed, and are much esteemed in Canaria and Tenerife, for their spirit and swiftness; but the natives of these two islands we are now describing have little or no use for them, on account of their having no great distance to travel, and therefore little care is taken to increase the breed; whence their number is at present very small. The natives use for travelling asses of a larger size than those of the other islands, which serve well enough for their short journeys, and are maintained with little or no expence.

In the spring their cattle, being fat and good, appear plump, sleek, and glisten as if rubbed with oil; but in the beginning of autumn, when all the grass is either withered or eaten up, they have a very different appearance, and are unfit for food.

The people here generally plow with a camel, or a couple of asses, for the soil is light, and they do not plow deep.

The want of wood or bushes occasions a scarcity of birds and wild fowl; yet there are some canary birds, and a bird called tubayba, about the size of a starling, speckled black and white. Here are likewise partridges and ravens, with plenty of dunghill fowls; but neither turkies, geese, nor ducks: the want of the two last species may probably be owing to the scarcity of water in these islands.

Here are no other venomous animals but the black spider, the bite of which the natives say occasions a swelling, attended with a burning pain. Their cure for it is to eat a small quantity of human excrement.

The sea coast of Lancerota and Fuertaventura afford the inhabitants great plenty of fish of various kinds, particularly a kind of cod, much better tasted than that of Newfoundland, or of the north sea. Another fish of a still more excellent taste is caught here, called mero: it is as long as a cod; but much thicker, and has long straps or whiskers hanging at his mouth. There are many other sorts of fish for which we have no name; one of them however ought not to be omitted: this is the picudo or sea pike, the bite of which is as poisonous as that of a viper; yet when this fish is killed and dressed, it is good and innocent food. On the rocks by the sea-shore are many shell fish, and particularly limpets.

In Lancerota and Fuertaventura are many hills that were formerly volcanoes, the tops of which are of a small circumference, and are hollow for a little way downwards; the edges of the tops being usually narrow and sharp, and on the outside is generally seen a great deal of black dust and burnt stone like pumice-stone, only darker and more ponderous. No eruptions have been known to happen for several ages, except that already mentioned at Lancerota, which about thirty years ago broke out on the south-west part of the island, throwing out such an immense quantity of ashes and huge stones, and with so dreadful a noise, that many of the natives leaving their houses, fled to Fuertaventura; but some time after, finding that those who had ventured to stay had received no hurt, they took courage and returned. This volcano was near the sea, in a place remote from any habitation. At a small distance from the volcano a pillar of smoke issued from the sea, and afterwards a small pyramidal rock arose, and still continues. This rock was joined to the island by the matter thrown out of the volcano. The noise of this eruption was so loud, that it was heard at Tenerife, which stands at the distance of forty leagues; which was probably occasioned by the winds generally blowing from Lancerota towards that island.

SECT. III.

Of the Manners and Customs of the ancient Inhabitants of Lancerota and Fuertaventura.

THE ancient inhabitants of these two islands were of a larger size and better made than those of the others, and so they are to this day. The habit of the natives of Lancerota

cerota was made of goat-skins sewed together, reaching down to the knees, and was formed like a cloak with a hood. The seams of this habit were neatly sewed with slender thongs of leather, which were as fine as common thread. Those thongs they prepared with sharp flints or stones, instead of knives or scissars. They wore bonnets made of goat-skins, with three large feathers stuck in the front. The women wore the same, with a fillet of leather tied red with the bark of some shrubs. They had long hair, and wore their beards plaited. The king of the island wore a diadem like a bishop's mitre, made of goats-leather, and adorned with sea-shells. Their shoes were also of goat-skin, with the hairy side outwards.

When they were sick, which seldom happened, they cured themselves with the herbs that grew in the country; and when they had acute pains they scarified the part affected with sharp stones, or burned it with fire, and then anointed it with goats butter. When any one died, they laid him in a cave, stretching out the body, and laying goats-skins under and above it.

Their food was barley-meal roasted, which they called goffio, and goats flesh boiled and roasted; also milk and butter. They ate their victuals out of vessels made of clay, hardened by the heat of the sun.

Their method of lighting a fire was by taking a stick of dry, hard, thorny wood, which they caused to turn rapidly round on the point, within a soft, dry, spongy thistle, and so set it on fire: and this method has been used to this day. When they sowed their land with barley, which was their only grain, they turned it up with goats horns, they threshed their barley with sticks, winnowed it with their hands, and ground it in a hand-mill made of two stones.

These two islands, as well as the others, were divided into portions, each governed by its own lord, or captain, and separated from the rest by a wall of loose stones, that crossed the island from sea to sea. The inhabitants of these quarters had a great esteem for their respective chiefs.

The people of both islands were of a humane, social, and cheerful disposition, extremely fond of singing and dancing. Their music was vocal, accompanied with a noise made by clapping their hands, and beating with their feet. They were remarkably nimble, and took great delight in leaping and jumping, which were their principal diversions: two men took a staff, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground; and he who could leap over it, was esteemed very dexterous. Some of them had such agility, that they could, at three leaps, bound over three poles placed in that manner behind each other.

They frequently quarrelled, and then fought with sticks a yard and a half long. It was a custom among them, that if a man entered the door of his enemy's house, and wounded or killed him, he was not punished; but if he came upon him unawares, by leaping over the wall, and killed him, the captain, or chief, by whom the cause was tried, ordered him to be slain. Their manner of executing criminals was as follows: they carried them to the sea-shore, and placing their heads on a flat stone, took another of a round form, and with it dashed out their brains; after which their children were held infamous.

They were excellent swimmers, and used to kill the fish on their coasts with sticks. Their houses were built of stone, without cement, yet were strong; and the entry was made so narrow, that only one person could pass through at a time. They had also houses for worship and devotion; these were round, and composed of two walls, one within the other, with a space between; and, like their dwelling-houses, were built of loose stones, with a narrow entry. They worshipped only one God, and in these temples offered to him milk and butter. To him they also made offerings on the mountains, pouring out goats milk from earthen vessels, at the same time adoring him by lifting up their hands towards heaven.

The inhabitants of Fuertaventura wore jackets made of sheep-skins, with short sleeves that reached no farther than their elbows. They had short breeches that left the

knees bare, and short stockings that reached but just above the calf of the leg. They wore the same sort of shoes as the natives of Lancerota, and had high caps on their heads made of goat-skins. They dressed the hair of their heads and beards like the natives of Lancerota.

S E C T. IV.

Of the present Inhabitants of Lancerota and Fuertaventura; their Persons, Dress, Buildings, Food, Manners, Customs, Government, and Trade.

THE natives of these islands, though they pass for Spaniards, are sprung from a mixture of the ancient inhabitants, the Normans, and other Europeans, by whom they were subdued, and from some Moorish captives whom the Spaniards brought to these islands from the coast of Barbary.

They are generally tall, robust, strong, and of a very dark complexion; but the natives of the other Canary Islands account them rude and unpolished in their manners.

They dress coarsely, and after the Spanish modern fashion; for the short cloak and golilla, formerly used by the Spaniards, are here unknown. They neither speak nor understand any other language but the Castilian, which they pronounce most barbarously.

Their houses are built of stone and lime; those of the gentry are covered with pantiles; but the meaner sort are thatched with straw. Few even of the better kind have either ceilings or lofts, but are built in the form of large barns, and divided into apartments by boarded partitions that rise no higher than the walls; so that all the rooms are open above, and have no other covering than the roof. They generally pave the floors with flag-stones.

The usual food of the peasants is what is called goffio, which is the flour of wheat, or barley, well heated by the fire: this they make into dough with water, and then eat it; a simple diet, that requires neither knives, forks, nor spoons. This they sometimes make up with their hands in balls or lumps, which they dip in honey or molasses; and during the winter, when grass is in perfection, and they have plenty of excellent milk, they put the goffio into it, using sea-shells instead of spoons. They also prepare goffio by putting it into boiling milk, and stirring it about till it is sufficiently boiled and thickened. On particular occasions, as at festivals and weddings, the poor eat flesh and fish: but bread is rarely used by any but the gentry, and there are some people in these islands who do not even know the taste of it. They seldom drink wine, or any thing but water.

The peasants are employed in plowing the ground, sowing corn, reaping, and other parts of husbandry. Few of the men in Lancerota and Fuertaventura are artificers; for almost all their cloaths are made by the women, and their household-furniture is brought from the other islands.

The gentry are so averse to leaving their country, and have so little curiosity, that few of them visit Spain, or even Canaria, except when obliged to attend their law-suits in that island. A gentleman possessing a few acres of land, a camel, a couple of asses, and a dozen sheep, would choose rather to live all his days on goffio, than venture to the Spanish West Indies, in order to mend his fortune by trade, which, in his opinion, would disgrace him and his family for ever: yet he will, without shame, oppress the poor peasants, and deceive strangers, in order to support his imaginary rank, which, among the poor gentry, wholly consists in not working, and riding a little way on an ass, attended by a ragged servant, instead of walking on foot.

There are but few monks, and no nuns in these islands; they are, however, in no want of priests, for there are several parish-churches, and an inferior court of inquisition in each of these islands, in order to prevent heresy: so that the religion of the church of Rome is alone professed among them.

Though all the Canary islands are subject to Spain, yet the natives of the two of which we are now treating, with those

those of Gomera and Hierro, do not hold their lands of the crown, but of the family of Don Diego de Herrera, who conquered the island of Canaria.

The chief part of the power originally possessed by the proprietors of these islands has been, however, taken from them, and annexed to the crown, probably on account of their making an ill use of such an extensive authority. The government is now vested in an alcalde major and a fargento major, also called governador de las armas. The first is the head of the civil, and the other of the military government. There is an appeal from the decision of the alcalde major to the royal audience in the island of Canaria; and the fargento major receives his orders from the governor-general of the Canary Islands, who usually resides in Tenerife. No standing forces are kept here; but there is a militia properly regulated and divided into companies, to each of which is a captain, lieutenant, and ensign. The fargento major is colonel, and takes care that their arms are kept in order, and that the companies may be raised at a short warning.

Though these islands are but little esteemed by the Spanish government, they are really of great value; for were they once subdued by any other nation, Palma and Tenerife would fall of course, on account of their depending on Lancerota and Fuertaventura for their corn. Besides, the forts in Lancerota would afford convenient retreats, where the cruising ships of an enemy might careen, and be supplied with provisions.

The exports from hence are entirely confined to the other islands, and consist of wheat, barley, maize, cattle, fowls, cheese, orchilla-weed, goats-skins, and salt-fish; but the two last are only exported from Lancerota. The wheat is small-grained, but hard, clean, and so good, that it always sells at Tenerife at a higher price, by one fifth, than either English or other European wheat. About ten years ago a number of camels were exported from Fuertaventura to Jamaica, and other parts of the English West Indies; but this trade was soon prohibited, for fear of losing the breed, or at least raising the price of those animals.

The asses brought by the Spaniards to Fuertaventura increased so fast, that they ran wild among the mountains, and were so prejudicial to the natives by eating their corn and other grain, that in the year 1591 they assembled all the inhabitants and dogs in the island, in order to destroy them; and accordingly killed no less than fifteen hundred. Since that time there have been no more in the island than is sufficient to supply the inhabitants.

They have impolitically prohibited the exportation of corn to any place except the other islands; whence in a year of great plenty it becomes of so little value, as scarcely to pay the expence of cutting it down. Hence they are very indifferent about raising more than what they can consume themselves, or sell in the other islands; so that in a bad year the people starve for want, especially the inhabitants of Tenerife, unless they are so happy as to be supplied from Europe.

Almost all the imports are from the other islands, especially from Tenerife, which is the center of trade for all the Canary Islands. These consist in English woollen goods and German linens, both of the coarsest kinds, wine, brandy, oil, fruit, planks and other timber, barks and fishing-boats, household furniture, tobacco, snuff, bees-wax, soap, candles, and a considerable quantity of cash, which they receive in the balance of trade, part of which is paid to the proprietors of the lands, and the rest sent to Gran Canaria, to support the expence of their law-suits; the natives of all the Canary Islands being generally extremely litigious.

SECT. V.

Of GRAN CANARIA.

Its Situation and Extent; with a particular Account of the Calms on the South-east Side of these, and some of the other Mountains; with a concise Description of the Ports, and of the City of Palmas, the Capital of the Island.

THE two islands we have just described are almost deserts, if compared with the fertile and pleasant

island of Canaria, which, on account of the delightful temperature of the air, and the plenty of good water, trees, herbs, and delicious fruits found upon it, justly merits the name of the Fortunate Island.

The north-east point of Canaria lies at the distance of eighteen leagues from the south-west end of Fuertaventura, and in clear weather either of those islands may be seen from the other. Canaria is about forty-two miles in length, twenty-seven in breadth, and a hundred and five in circumference, reckoning the length from the north-east point southward to the point Arganeguín, and the breadth from the port of Agaete, on the west side of the island, to that of Gando on the east.

The inland part, towards the center of the island, is filled with lofty mountains, which rise so far above the clouds, as to stop the current of the north-east wind that generally blows here; so that when this wind blows hard on the north side of the mountains, it is either quite calm on the other, or a gentle breeze blows from the south-west. The calms and eddy winds caused by the height of the mountains above the atmosphere, extend twenty or twenty-five leagues beyond them to the south-west. There are also calms beyond some of the rest of the islands; for those of Tenerife extend fifteen leagues into the ocean, the calms of Palma thirty, and those of Gomera ten. Upon first coming to the calms the waves appear foaming and boiling like a pot, breaking in all directions; and when a vessel enters the verge of them, she is shaken and beaten by the waves on all sides in such a manner, that one would imagine it impossible to withstand them. This confusion, however, does not last long; for after a ship is once fairly entered into the calms, she will either find a dead calm, and smooth water, or a pleasant and constant breeze at south or south-west, according as the wind blows without; for this eddy wind, as it may be called, constantly blows in an opposite direction to it.

At the north-east end of Canaria is a peninsula, about two leagues in circumference, connected with the main land by an isthmus about two miles in length, and a quarter of a mile in breadth at the narrowest part. On each side of the isthmus is a bay, which on the north side is exposed to the swell of the sea. That on the other side is called by some Porto de Luz, and by others Porto de Isletes, from some steep rocks or islands at the entrance of the bay, towards the north-east. This is a good road for ships of any burthen, with all winds, except the south-east; but that wind is not common, and rarely blows so hard as to endanger ships.

The landing-place is at the bottom of the bay, where stands a hermitage, or chapel, dedicated to St. Catharine, and a castle of no strength mounted with a few guns. At three miles distance is the city of Palmas, the capital of the island, between which and the above castle are two other forts, mounted with guns; but they have no garisons, except a few invalids. At the other end of the city is another castle, called St. Pedro; but neither of them are capable of standing against a regular attack.

Though the city of Palmas is of no strength, it is pretty large, and contains several fine buildings, particularly the cathedral of St. Anne, with many churches, convents of friars of all orders, and nunneries. The private houses are in general good, and built with stone. The city is divided into two parts, which have a communication by a bridge thrown over a small stream of water, and the number of inhabitants is supposed to amount to six thousand.

There is also the port of Gando, situated on the south-east part of the island, and the port of Gaete, or Agaete, on the north-west part of the island, which has a castle for its defence. The whole coast, except these ports, is generally inaccessible to boats and vessels, on account of the breaking of the sea upon it. This indeed is the case of the shores of all the Canary Islands, particularly at the full and change of the moon, except those of Lancerota and Fuertaventura. There are no inland cities or large towns in Canaria, though there are many villages, the chief of which are Galdar and Telde.

S E C T. VI.

Of the Climate, Trees, Fruits, Plants, and Animals of Canaria; with a particular Description of the Face of the Country.

WE shall now treat of the temperature of the air, which is no where more delightful than in this island; for the heat in summer seldom exceeds what is generally felt in England in the months of July and August, and the coldest part of the winter is not sharper than with us about the end of May in a backward season. The same winds blow here at the same periods as at Lancerota and Fuertaventura; but the northerly wind is less furious, and, compared with that, is only a gentle breeze that cools the air, so as to render it agreeably temperate; and the sky is almost continually serene and free from storms and thunder. The only disagreeable weather is when the south east winds blow from the desert of Zahara, which we have lately described; but this seldom happens. These winds being very hot, dry, and stifling, are of great prejudice to the fruits of the earth, by their pernicious quality, and by their bringing clouds of locusts, that wherever they alight devour every green thing. The weather is indeed very different in the mountains, where the air is not only cold in winter, but their summits are uninhabitable, from the great quantities of snow that fall upon them in that season. Besides, the air is so exceeding wholesome, that the natives are said to enjoy health and longevity beyond any people upon earth.

Canaria is well watered, and abounds with wood of various kinds; for almost every thing planted here thrives. The pine, palm, wild olive, laurel, poplar, dragon-tree, lena nueña, or lignum rhodium, the aloe shrub, Indian fig, or prickly pear, and the tubayba, a shrub whose branches have no leaves except at the extremities, grow spontaneously, and without cultivation. The euphorbium shrub grows here in great plenty, and to an extraordinary size. All the large trees natural to the island, except the palm, grow on the mountains near the clouds, which descending upon them near the evening, furnish them with moisture.

Among the fruits are the orange, lemon, citron, lime, pomegranate, walnut, chestnut, apple, pear, peach, apricot, cherry, plum, mulberry, fig, banana, date, and, in short, all the American and European fruits, except the anana. They have wheat, barley, and maize; but peas and beans are scarce and dear. They have potatoes, yams, the best onions in the world, and many kinds of roots; nor are cabbages and fallads wanting.

Though there is more level and arable land in Canaria than in any of the islands to the westward of it, yet it bears no proportion to the stony, rocky, and barren ground. The most fertile part of this island is the mountain of Doramas, situated about two leagues from the city of Palmas, and shaded by groves of fragrant trees of different kinds, whose lofty boughs are so interwoven as to exclude the rays of the sun. The rills that water these shady groves, the whispering of the breezes among the trees, and the singing of the Canary birds, form a most delightful concert; and a person in one of these enchanting solitudes cannot help calling to mind the fine things written by the ancients of the Fortunate Islands.

The upper part of the island is, on the contrary, entirely barren and desolate; for it projects far above the clouds, and therefore receives neither dew nor rain; but is exposed to a dry, parching wind, in a direct opposition to the trade-wind below, which generally blows from the west. In the night this westerly wind blows hard, but lulls in the day. The amazing quantity of calcined stones, ashes, and lava, that cover the greatest part of all the Canary Islands, greatly disfigure them. The volcanoes from whence these proceeded may be discerned in all quarters of this and the other islands, as also the channels made by the fiery streams that flowed from them; but it does not appear that any volcano has burnt in Canaria since that island was conquered by the Spaniards.

Though the wine of Canaria is good, it has not such a body as that of Tenerife, and is therefore less fit for exportation, yet many pipes of it are annually sent to the Spanish West Indies. Olives have been planted in this island; but no oil is made of the fruit, which does not come to such perfection as in Spain, Barbary, and other countries. Formerly much sugar was made here; but the great demand for the wines and brandies of this island in the Spanish West Indies stopped the culture of the sugarcane, and the natives find it more for their advantage to receive the produce of their wines at the Havana in sugar, than to raise it in their own country. Canaria also abounds in honey, which is good, though of a black colour.

The animals of this island are camels, horses, asses, a few mules, bullocks, sheep, goats, hogs, rabbits, dunghill fowls, turkies, geese, ducks, partridges, crows, and Canary birds, with some others.

Lizards abound in this and all the other islands; but there do not appear to be any snakes, scorpions, or other venomous creatures, except the spider of Lancerota, and a very innocent kind of snake peculiar to the island of Gomera.

S E C T. VII.

Of the ancient Inhabitants of Canaria, their Persons, Drefs, Manners, and Customs. Their Nobility, Combats, Buildings, Furniture, and Employment. The Butchers ignominious. The Education of their Children; their Government, and the Manner in which it was changed to a Monarchy; with a concise Account of their Funerals.

ON the first arrival of the Europeans at Gran Canaria, that island was supposed to contain no less than fourteen thousand fighting men; but a pestilence breaking out some time after, swept away two thirds of the inhabitants. These were of a dark complexion like the natives of Lancerota and Fuertaventura, of a good stature, and well proportioned, active, warlike, cheerful, good-natured, and faithful to their promises; for they considered a lye as one of the greatest crimes. They were very fond of hazardous enterprizes, such as climbing to the top of steep precipices, and there fixing poles of so great a weight, that one of them was a sufficient burthen for a man of common strength to carry on level ground.

The Canarians were dressed in a tight coat, with a hood to it, like that of a Capuchin friar; it reached to the knees, and was fastened to the waist by a leathern girdle. This garment was made of a kind of rush, which they beat till it became soft like flax, and then they spun and wove it. Over this they had a goat-skin cloak, with the hairy side inward in winter, and outward in summer. They had likewise caps made of the skins of the heads of goats, taken off almost entire, which they formed in such a manner, that a goat's beard hung under each ear, and these they sometimes tied under the chin. Some had bonnets of skins, adorned with feathers. These garments were all neatly sewed and painted, and were in every respect much more curious than those of the natives of the other islands. Their shoes, like those of Lancerota and Fuertaventura, were made of raw hides.

The Canarians had an order of nobility distinguished from the vulgar by the cut of their hair and beards; but a man could not be intitled to this honour merely from his being the offspring of noble or rich parents; but was to be declared noble by the faycag, a person whose business was to decide differences among the natives, and regulate the ceremonies of their religion; in short, he was a priest, and acted also as judge in civil affairs. The manner by which nobility was conferred was very singular: at a particular time of life the son of a nobleman let his hair grow long, and when he had obtained sufficient strength to endure the fatigues of war, went to the faycag, and said, "I am the son of such a nobleman, and desire also to be ennobled." Upon this the faycag went to the town or village where the young man

was brought up, and there assembled all the nobles, and other persons of the place, whom he caused to swear solemnly by their god Acoran, to declare the truth. He then asked them, If they had ever seen the youth so far demean himself as to dress victuals, or to go into the folds to look after the sheep or goats, and whether he was ever seen to milk or kill them? If he was ever known to steal cattle, or forcibly take them in time of peace from their owners? Whether he was discourteous, of a slanderous disposition, or guilty of any indecent behaviour, especially to women? If they all answered these questions in the negative, the faycag cut the youth's hair in a round form, so short as not to hang below his ears, and giving him a staff, declared him noble. But if any of the standers-by could charge him with any of the offences mentioned by the faycag, and bring sufficient proof of them, instead of being declared noble, the faycag shaved his head, and sent him away in disgrace, by which means he was rendered incapable of nobility, and obliged to remain a plebeian during the rest of his life.

In their wars they esteemed it base and mean to molest or injure the women and children of the enemy, whom they considered as weak and helpless, and therefore improper objects of their resentment; nor did they offer the least damage to the temples of the enemy.

The offensive weapons used by the Canarians were clubs and sharp pointed poles hardened by fire; but after the Europeans began to invade their island, they formed shields, in imitation of theirs, and swords of pitch-pine, the edges of which were hardened by fire, and sharpened in such a manner, that it is said they cut like steel; but their chief strength lay in their wooden spears, and their throwing stones with great force and dexterity.

Public places were appointed for fighting, in which a kind of stages were raised for the combatants, that they might be more easily seen by the spectators. On a challenge being given and accepted, the parties went to the council of the island, which consisted of twelve members, for a licence to fight, which was easily obtained, and then they went to the faycag, to have this licence confirmed. Afterwards they assembled all their relations and friends, that they might be spectators of their bravery and skill, and with them repaired to the public place, or theatre, where the combatants mounting upon two stones flat at the top, and placed at the opposite sides, threw stones at each other, which, though good marksmen, they generally avoided, merely by their agility in writhing their bodies, without moving their feet. When each had thrown three stones at his antagonist, they armed themselves with a cudgel in their right hand, and a sharp flint in their left; then drawing near, they beat and cut each other till they were tired, and then retired with their friends to take some refreshment; but soon returning, fought till the twelve members of the council called out, Gama, Gama, or Enough, Enough, when they instantly desisted, and ever after remained good friends. If during the combat one of the parties happened to break his cudgel, the other instantly desisted from striking, and the dispute was ended in an amicable manner, though neither of the parties was declared victor.

These combats were usually fought on public festivals, rejoicings, or the like occasions; and if either of the combatants was deeply wounded, they beat a rush till it became like tow, and dipping it in melted goats butter, applied it to the wound as hot as the patient could bear it; and the older the butter was, the sooner, they say, it effected a cure.

They had also public houses or rooms, in which they assembled to dance and sing. The Canarian dance is still in use in these islands; it has a quick and short step, and is called Canario. Their songs were either dirges, or amorous sonnets set to grave and plaintive tunes.

The houses in Canaria were built of stone without cement, and yet were so neat and regular, that they made a handsome appearance. The walls were very low, and the floors sunk beneath the level of the ground on which they stood, being so contrived for the advantage of warmth in the winter season. At the top they laid wooden beams, or rafters close to each other, and covered them with

earth. Their beds and bedding were the skins of goats dressed in their hair. Their other furniture consisted of baskets and mats of palm-leaves and rushes very neatly made; for they had people among them whose sole employment was building houses and making of mats.

The women were generally employed in painting and dying; and in the proper season they carefully gathered the flowers and shrubs from which they extracted their several colours. The thread they used in sewing was made of the nerves and tendons of the loins of sheep, goats, or swine, with which they were supplied by the butchers. These they first anointed with butter, and then prepared by fire in such a manner, that they could split them into fine threads at their pleasure. Their needles were of bone, and their fish-hooks of horn. The vessels they used in cookery were made of clay, hardened in the sun.

None of the Canarians would follow the trade of a butcher, except the very dregs of the people; for their employment was thought so ignominious, that they would not allow one of that profession to enter any of their houses, or to touch any thing belonging to them. It was even unlawful for the butchers to keep company with any that were not of their profession; and when they wanted any thing of another person, they were obliged to carry a staff, and standing at a considerable distance, point at what they wanted; but, to compensate for this abject state, the natives were obliged to supply the butchers with every thing they wanted. It was unlawful for any Canarian, except the butchers, to kill cattle; and when any person wanted his beast to be slain, he was forced to lead it to the public shambles, but was not permitted to enter himself; and this prohibition was extended even to the women and children.

The wealth of the inhabitants chiefly consisted in their sheep, goats, and hogs. Their common food was barley-meal roasted, which they ate with milk or goats flesh; and when they made a feast, they dressed the latter with hog's lard or butter. They ground their barley with a hand-mill. When they went to plough their lands, about twenty people assembled together, each had a wooden instrument resembling a hoe, with a spur at the end of it, on which they fixed a goat's horn: with this they broke the ground, and if the rain did not fall in its proper season, they moistened the earth with water, which they brought by canals from the rivulets. The corn was gathered in by the women, who reaped only the ears; these they threshed with sticks, or beat out the corn with their feet, and winnowed it with their hands.

The poor lived by the sea-coast, chiefly on fish, which they usually caught in the night, by making a great light with torches of pitch-pine. In the day-time, whenever they perceived a shoal of sardinas, a small fish that has some resemblance to a pilchard, a multitude of men, women, and children, went at a small distance into the sea, and swimming beyond the shoal, chased the fish towards the shore, and with a net, made of a tough kind of rush, inclosed and drew them to land, where they equally divided their prize: but in doing this every woman who had a young child received a share for each; or if she happened to be pregnant, she received an additional share for the child in her womb.

The Canarians had never more than one wife. When the parents were disposed to marry their daughter, they fed her thirty days with large quantities of milk and gossio, in order to fatten her; for they thought that lean women were less capable of conceiving children than those who were fat.

They were very careful in the education of their children, and never failed to chastise them when they did amiss. It was usual to propose two of the youth as examples to the rest, the one of virtue, the other of vice; and when a child did any thing that was praise-worthy, he was commended, and told that such behaviour was amiable, and resembled that of the good boy. On the other hand, when a child displeased its parents, they observed that such an action resembled those of the person set up as a bad example. By this means they raised a spirit of emulation for excelling in virtuous actions.

Among

Among the Canarians were religious women, called *magadas*, a number of whom lived together in one house, or convent, of which there were many in Canaria; and these were held so sacred, that criminals, who fled to any of them, were protected from the officers of justice. The *magadas* were distinguished from other women by their long white garments, which swept the ground as they walked. They maintained that *Acoran*, their god, dwelt on high, and governed every thing on earth; and when they addressed him, lifted up their joined hands towards heaven.

There are two rocks in the island, to which the inhabitants, in times of public calamity, went in procession, accompanied by the religious women, carrying in their hands palm-branches, and vessels filled with milk and butter, which they poured on the rocks, dancing round them, and singing mournful songs: from thence they went to the sea shore, and all at once, with one accord, struck the water with their rods, all shouting together as loud as possible.

The Canarians were remarkable for their good government, and strict administration of justice. At the time of the conquest of the island it was governed by two princes, each of whom had his separate district; but before they were ruled by captains, or heads of tribes, who presided over small circles. The people of each tribe was confined to their own district, and not allowed to graze their flocks on the ground belonging to another tribe. Such crimes as deserved death were punished in the manner already related, by dashing out their brains with a stone; but for those of a less criminal nature they used the law of retaliation, and took an eye for an eye, or a tooth for a tooth.

As the manner in which Canaria changed its government from the heads of tribes to its being under the jurisdiction of two princes, appears singular and entertaining, we shall give it our readers from the account given of that revolution by Mr. Glas. In the division of *Galdar*, the most fertile part of the island, lived a virgin lady of great merit, named *Antidamana*, who was so highly esteemed by the natives for her prudence and judgment, that they frequently applied to her to determine their differences, and never appealed from her decisions; for she hardly ever suffered the party against whom she had given the cause to depart, till she had first convinced him of the justice of her sentence; which she seldom failed to do by the force of her eloquence, and the high character she bore for equity. After some years the nobles, vexed at observing the deference paid to this woman while she acted as a judge, or arbitrator, which they thought more properly belonged to them, persuaded the people no longer to regard her sentences, or to refer their causes to her decision. This lady now perceiving herself disregarded and despised, was stung to the quick; for she had in a manner spent the prime of her life in the service of the public, who had now most ungratefully deserted her; but, instead of venting her resentment in vain complaints, she went to one *Gumidase*, a captain of one of the districts, who was esteemed the most brave and prudent of all the nobles of Canaria, and had great influence over the people. To him she related all her grievances, and proposed a match between them, to which *Gumidase* readily consented, and accordingly they were soon after married. *Gumidase* now, under various pretences, made war upon the other captains, and proved victorious over them all; so that at length he became king of the whole island. He had by his wife *Antidamana* a son, named *Artemis*, who succeeded him in the government of the kingdom, and at his death left two sons, who shared the island between them, and were both upon the throne when it was conquered by the Spaniards.

But to return: when any of the nobles died they brought out the corpse, and placing it in the sun, took out the entrails, and buried them in the earth; then drying the body, they swathed it round with bandages of goats-skins, and fixed it upright in a cave, cloathed with the same garments which the deceased wore when alive; but if no proper cave was at hand, the body was carried to one of the stony places now called *Mal Paices*, where levelling the ground, and fixing the loose stones, they made a sort of artificial cave of large stones placed so as

not to touch the body, and then taking another large stone two yards in length, wrought into a round form, with this closed the entrance, and afterwards filled up the outside between the top of the round stone and the outward part of the other large ones with small stones in a very neat manner. Some of their dead bodies were put into chests, and afterwards deposited in stone sepulchres.

People of the lower class were interred in the *Mal Paices* in holes covered with stones, and all the bodies, except those placed upright in the caves, were laid with their heads towards the north.

S E C T. VIII.

Of the Island and Pike of TENERIFE.

Its Situation and Appearance at Sea. A Description of the Port and Town of Santa Cruz; of the Chapel of Our Lady of Candelaria; of the Haven and Town of Garrachica, and of a dreadful Earthquake there. Of the Towns of Port Orotava, La Villa De Orotava, and St. Christobal de la Laguna. The Face of the Country, and the Number of its Inhabitants.

THIS island was named *Tenerife*, or the White Mountain, by the natives of *Palma*; in their language *Thener* signifying a mountain, and *Ife* white, the summit or pike of *Tenerife* being always covered with snow. This name has been continued ever since by the Spaniards and other European nations; but the natives called it *Chineche*, and the present inhabitants *Vincheni*.

The north-east point of *Tenerife*, called *Point Nago*, or *Anaga*, bears north-west about sixteen leagues distant from the north-west part of *Canaria*; but from that part of *Canaria* to the nearest part of *Tenerife*, the distance does not exceed twelve leagues. This island is nearly triangular, the three sides being almost equal, and each about twelve leagues long. In the center is the famous pike of *Tenerife*, called by the ancient inhabitants *Teyde*, and this name it still retains among the present inhabitants.

The accurate Mr. Glas observes, that in coming in with this island, in clear weather, the pike may be easily discerned at a hundred and twenty miles distance; and in sailing from it, at the distance of a hundred and fifty miles, it then resembles a thin blue vapour, or smoke, very little darker than the sky; and at a farther distance, the shade disappearing, is not distinguishable from the azure of the firmament. Before we lose sight of this towering mountain, it seems a considerable height above the horizon, though from its distance, and the spherical figure of the earth, the rest of the island, notwithstanding its being exceeding high, is sunk beneath the horizon.

Near *Punto de Nago* are high perpendicular rocks, and five or six leagues distant from them, on the south-east side of the island, is the harbour of *Santa Cruz*, the most frequented port in the *Canary Islands*. The best road for ships is between the middle of the town and a fort, or castle, about a mile to the northward. Ships may here lie secure in all winds, though the bay is exposed to those which blow from the north-east, east, and south-east; yet these winds do not blow so hard as to cause any considerable damage above once in the space of four or five years. However, some years ago most of the shipping in the road were driven on shore by one of these gales. Some English ships were then in the harbour; but the crews prudently cutting away their masts, rode out the storm. On that occasion some Spanish seamen publicly declared, that in the height of the tempest they saw the devil very busy in assisting the heretics.

In the midst of the town is a mole, built at a vast expence, for the convenience of landing. It runs up to the northward, and the outermost part turns towards the shore. However, in mild weather, goods are landed at a creek among the rocks, near the Custom-house, at the distance of a stone's cast to the southward of the mole.

On proceeding from the mole into the town, you come to a square fort on the left hand, named *St. Philip's*; this is the principal one in the bay. To the northward of it are some forts and batteries mounted with guns, the most considerable

considerable of which is named Passo Alto. Near it is a steep rocky valley, which begins at the sea-shore, and runs a great way within land. There are several batteries at the south end of the town, and beyond them, close to the shore, is a fort called St. Juan. All these forts are mounted with cannon, and joined to each other by a thick stone-wall, which begins near the above rocky valley, and continues, with little interruption, to Fort St. Juan. This wall is within only breast-high, but it is higher on the outside facing the sea; and from thence to the southward the shore is generally inaccessible, from its being naturally fenced with rocks.

The town of Santa Cruz is large, and contains several churches, three convents of friars, an hospital, and the best constructed private buildings of any to be found in the Canary Islands. It is indeed the capital of them all; for though the episcopal see and courts of judicature are in the city of Palmas, in Canaria, the governor-general of the islands always resides in Santa Cruz, where a great concourse of foreigners continually resort, on account of its being the center of the trade between the Canary Islands with Europe and America. The number of inhabitants are supposed to amount to about five or six thousand. The water drank by them is conveyed into the town in open wooden troughs from a spring beyond the above-mentioned valley, and in many houses are pits of water which serve for other purposes.

About twelve miles to the southward of Santa Cruz, close to the sea, is a cave, with a church, or chapel, called Our Lady of Candelaria, in which is a little image of the virgin Mary, about three feet high, holding a green candle in one hand, and in the other an infant Jesus, who has a gilt bird in each hand. This chapel received its name of Candelaria from its being pretended, that on the eve of the Purification of the Holy Virgin a great number of lights are constantly seen going in procession round the cave in which the image is placed; and they assert, that in the morning drops of wax are scattered about the sea-shore. This image is held in the highest veneration, on account of the many miracles it is said to have performed, and her chapel is adorned with so many ornaments, that it is the richest place in all the seven islands. At a certain season of the year most of the inhabitants of the island go thither in pilgrimage; when troops of young girls march singing in an agreeable manner the praises of the Virgin, and the miraculous deeds of the image.

On the north-west side of the island is the bay of Adexe, or, as it is pronounced, Adehe, where large ships may anchor. On the north-west side is a haven called Garrachica, once the best port in the island; but it was destroyed in 1704, which the natives call the year of the earthquakes, and filled up by the rivers of burning lava that flowed into it from a volcano; so that houses are now built where ships formerly lay at anchor; yet vessels come there in summer.

The above earthquake began on the twenty-fourth of December; and, in the space of three hours, twenty-nine shocks were felt. After this they became so violent as to rock all the houses, and oblige the inhabitants to abandon them. The consternation became universal, and the people, with the bishop at their head, made processions and publick prayers in the open fields. On the thirty-first a great light was observed on Manja, towards the White Mountains, where the earth opening, two volcanoes were formed, that threw up such heaps of stones, as to raise two considerable mountains; and the combustible matter continually thrown up kindled in the neighbourhood above fifty fires. Things remained in this situation till the fifth of January, and then the sun was totally obscured with clouds of smoke and flame, which continually increasing, augmented the consternation and terror of the inhabitants. Before night the whole country, for nine miles round, was in flames by the flowing of the liquid fire, with the rapidity of a torrent, into all quarters from another volcano, which had opened by at least thirty different vents within the compass of half a mile. The horror of this scene was greatly increased by the violence of the shocks, which never once remitted, but by their force entirely overthrew several houses, and shook others to their very foundations; while the wretched inhabitants

were again driven defenceless and dismayed into the open fields, where they every moment expected to be swallowed up by some new gulph. The noise of the volcano was heard at sea at twenty leagues distance, where the sea shook with such violence as alarmed the mariners, who at first thought the ship had struck upon a rock. Mean while a torrent of sulphur and melted ores of different kinds rushed from this last volcano towards Guimar, where the houses and publick buildings were thrown down by the violence of the accompanying shocks. On the second of February another volcano broke out even in the town of Guimar, which swallowed up a large church. Thus, from the twenty-fourth of December to the twenty-third of February, the people were constantly alarmed by continual shocks of earthquakes, and the terrible volcanoes that burst forth in different parts of the island.

Garrachica is still a pretty large town, and contains several churches and convents of both sexes. It has a small trade for brandy and wine, which are usually sent from thence in barks, or large open boats, to Santa Cruz, or Port Orotava. Strong and durable vessels are also built there, some of which are of three hundred tons burthen, and upwards.

Six miles to the eastward of Garrachica is the town of Port Orotava, which is a good harbour in the summer season; but in the winter ships are often obliged to slip their cables and put to sea, for fear of being surprized by a north-west wind, which throws in a heavy sea upon this coast. This is a place of considerable trade, it having flourished greatly since the destruction of the harbour of Garrachica. It contains two churches, two convents of friars, two of nuns, and some good private buildings. At each end of the town is a black sandy bay; along the northernmost is a low stone-wall, built to prevent the landing of an enemy: at the other bay is a small castle, or fort, for the same purpose, and at the landing-place between them is a battery of a few cannon; but the best defence of this port is the surf that continually breaks upon the shore.

La Villa de Orotava, which is about three miles within land from Port Orotava, is a large place, and contains several churches, convents of friars and nuns, with a number of stately stone buildings belonging to private persons. A rivulet, which runs through the midst of the town, supplies the inhabitants with water, and refreshes their gardens and orchards.

About four miles within land from Santa Cruz is the city of St. Christobal de la Laguna, that is, St. Christopher of the Lake. The road to it from Santa Cruz is a pretty steep ascent, till within a small distance of the town, which is seated in the corner of a plain, about four miles in length, and a mile in breadth. This city is the capital of the island, and contains two parish-churches, three convents of friars, two of nuns, and three hospitals; two of which are for the venereal disease, and the other for foundlings. The jesuits have also a house here, and, besides these publick structures, there are many handsome private buildings. The water drank by the inhabitants is conveyed in troughs to the city from the mountains situated to the southward of the plain. In this city there is not the least show of business, it being chiefly inhabited by the gentry of the island, particularly the officers of justice, such as the corregidor, and his tiniente, or lieutenant, the regidores, or cavildo, with the judge of the Indies, who presides in the India-house, where all affairs relating to the West India commerce are conducted. Here is likewise an office of inquisition, with its proper officers, subject to the tribunal of the Holy office at Gran Canaria: yet the city appears to a stranger as if desolate and uninhabited; for hardly any body can be seen in the streets, and grass grows in the most frequented of them.

Behind the city is a laguna, or lake, about half a mile in circumference, from which the city takes its name. It is dry in summer, but in winter is full of stagnant water. As this city is situated on a plain, elevated a considerable height above the sea, it is extremely cold in winter, and exposed to the winds in all seasons.

From the western extremity of this plain the road descends to La Montanza de Centejo, a large village in the mid-way between Santa Cruz and Port Orotava, chiefly inhabited by peasants:

All these places are populous, and situated at no great distance from the sea, from whence most of them may be seen; and indeed there are no habitations at a greater distance from it than three leagues. The whole island continues rising on all sides from the sea till it terminates in the pike, which, as hath been already observed, is in the center. The north side is the most fertile, and ascends more gradually than the others, particularly a space along the shore about three leagues broad, bounded on the sides by high mountains, or rather cliffs; but upwards from the sea it rises like a hanging garden all the way, without any considerable interruption of hills or vallies, till you come within a league of the clouds.

In the western border of this space is situated a large town, called Realejo, and on the eastern La Rambla. Between them stand the towns of Orotava and Port Orotava, with a number of detached inhabitants scattered about from the sea-shore upwards to the clouds, in or beyond which there are no houses; yet the clouds are not higher than the middle distance between the sea and the summit of the pike. All the fertil ground within a league of the sea is covered with vines; that of the next league produces corn; and the third some corn, woods of chefnut-trees, and many other trees of different kinds. Above these woods are the clouds, which, in fine weather, generally descend gradually towards the evening, and rest upon these woods till the morning, when they re-ascend about a league, and there remain till the succeeding evening.

Besides the towns already mentioned, there are several others, and many small villages. Indeed the island is so populous, that when the last account was taken, it contained no less than ninety-six thousand persons, and is supposed to have as many inhabitants as all the rest of the seven islands together.

S E C T. IX.

A Journey up the Pike of Tenerife; with a concise Account of the Weather and Produce of the Island.

OUR readers will not be displeased at seeing here a journey up the pike of Tenerife, undertaken by Mr. Glas, from whose History of the Canary Islands we have taken this and many other curious and interesting particulars, which, we hope, will serve to recommend his work to the notice of the public.

In the beginning of the month of September, 1761, at about four in the afternoon, our author set out on horseback, in company with the master of a ship, to visit the pike. They had with them a servant, a muleteer, and a guide; and, after ascending about six miles, arrived towards sun-set at the most distant habitation from the sea, which is in a hollow: here finding an aqueduct of open troughs that convey water down from the head of the hollow, their servants watered the cattle, and filled some small barrels to serve them in their expedition. The gentlemen here alighted, and walking into the hollow, found it very pleasant, it abounding with many trees that sent forth an odoriferous smell; and near the houses are some fields of maize, or Indian corn.

On their mounting again they travelled for some time up a steep road, and reached the woods and clouds just as it grew dark. They could not miss their way, the road being bounded on both sides with trees or bushes, which were chiefly laurel, favine, and brushwood. Having travelled about a mile, they came to the upper edge of the wood, above the clouds, where alighting, they made a fire and supped; soon after which they laid down to sleep under the bushes.

About half an hour after ten, the moon shining bright, they mounted again, travelling slowly two hours through an exceeding bad road, resembling the ruins of stone buildings scattered over the fields. After they had got out of this road they came upon small light pumice-stone, like shingle; upon which they rode at a pretty good pace for near an hour. The air now began to be very sharp, cold, and piercing, and the wind blew strong from the south-westward. Their guide advised them to alight here, as the place was convenient, and rest till four or

five in the morning. To this they agreed, and entered a cave, the mouth of which was built up to about a man's height to exclude the cold. Near this place was some dry withered retamas, the only shrub or vegetable near the cave, and with these they made a great fire to warm themselves, and then fell asleep; but were soon awaked by an itching occasioned by the cold thin air, want of rest, and sleeping in their cloaths. They here passed away their time as well as they could; but while they crept so near the fire, that one side was almost scorched, the other was benumbed with cold.

At about five in the morning they mounted again, and travelled slowly about a mile; for the road was rather too steep for travelling quick on horseback, and their beasts were now fatigued. At last they came among some great loose rocks, where was a kind of cortage built of loose stones, called the English Pitching-place, probably from some of the English resting here on their way to visit the pike; for none take that journey but foreigners, and some poor people who earn their bread by gathering brimstone. Here they again alighted, the remainder of their way being too steep for riding, and left one of the servants to look after the horses, while they proceeded on their journey. They walked hard to get themselves a heat; but were soon fatigued by the steepness of the road, which was loose and sandy. On their reaching the top of this hill, they came to a prodigious number of large and loose rocks, or stones, whose surfaces were flat, and each of them on a medium about ten feet every way. This road was less steep than the other; but they were obliged to travel a considerable way round, to leap over the rocks, which were not close to each other. Among these is a cavern, in which is a well or natural reservoir, into which they descended by a ladder placed there by the poor people for that purpose. This cavern is very spacious, it being almost ten yards wide, and twenty in height; but all the bottom, except just at the foot of the ladder, is covered with water, which is about two fathoms deep, and was then frozen towards the inner edges of the cave; but when they attempted to drink of it, its excessive coldness prevented them. After travelling about a quarter or half a mile upon the great stones, they reached the bottom of the real pike, or sugar-loaf, which is exceeding steep, and the difficulty of ascending increased and rendered more fatiguing by the ground being loose and giving way under their feet; for though this eminence is not above half a mile in height, they were obliged to stop and take breath near thirty times; and when they at last reached the top, being quite spent with fatigue, they lay about a quarter of an hour to rest themselves and recover their breath.

When they left the English Pitching-place in the morning, the sun was just emerging from the clouds, which were spread under them at a great distance below, and appeared like the ocean. Above the clouds, at a vast distance to the north, they perceived something black, which they imagined to be the top of the island of Madeira, and taking the bearings of it by a pocket compass, found it to be exactly in the direction of that island from Tenerife; but before they reached the tops of the pike it disappeared. They saw from hence the top of the islands of Gran Canaria, Hiero, Palma, and Gomera, which seemed to be quite near; but could neither perceive Lancerota nor Fuertaventura, they being not high enough to pierce the clouds.

Having rested for some time, they began to observe the top of the pike, which is about an hundred and forty yards in length, and an hundred and ten in breadth. It is hollow, and shaped like a bell with the mouth upwards. From the edges of this bell or cauldron, as it is called by the natives, it is about forty yards to the bottom, and in many parts of this hollow, they observed smoke and steams of sulphur issuing forth in puffs; and in particular places the heat of the ground was so great, as to penetrate through the soles of their shoes to their feet. On observing some spots of earth, or soft clay, they tried the heat with their fingers; but could not thrust them in farther than half an inch; for the deeper they went, the hotter it was. They then took their guide's staff, and thrust it about three inches deep into a hole or porous place, where the smoke seem-

ed thickest; and having held it there about a minute, drew it out, and found it burnt to charcoal. They gathered here many pieces of most curious and beautiful brimstone of all colours, particularly an azure blue, violet, green, yellow, and scarlet.

From hence the clouds beneath them, which were at a great distance, made a very extraordinary appearance: they seemed like the ocean, only the surface was not quite so blue and smooth, but had the resemblance of white wool; and where this cloudy ocean, as it may be called, touched the mountain, it seemed to foam like billows breaking on the shore. When they ascended through the clouds, it was dark; but when they afterwards mounted again, between ten and eleven o'clock, and the moon shone bright, the clouds were then below them, and about a mile distant. They then mistook them for the ocean, and wondered at their seeing them so near; nor did they discover their mistake till the sun arose. When they passed through the clouds, in descending from the pike, they appeared as a thick fog or mist, resembling those frequently seen in England; all the trees of the wood and their cloaths were wet with them.

On the top of the pike the air was thin, cold, and piercing, like the south-easterly winds felt in the great desert of Africa. In ascending the sugar-loaf, which is very steep, their hearts panted and beat violently, and, as hath been already observed, they were obliged to rest above thirty times to take breath; and this was probably as much owing to the thinness of the air causing a difficulty of respiration, as to the uncommon fatigue they suffered in climbing the hill. Their guide, who was a thin, active old man, was far from being affected in the same manner; but climbed up with ease like a goat; for he was one of the poor men who earn their living by gathering brimstone in the cauldron and other volcanoes, the pike itself being no other, though it has not burned for some years; for the sugar-loaf is entirely composed of earth mixed with ashes and calcined stones, thrown out of the bowels of the earth, and the great square stones before described, were probably thrown, in some eruption, out of the cauldron, or hollow of the pike, when it was a volcano.

Having surveyed every thing worthy of notice, they descended to the place where they had left their horses, which took them up only half an hour, though they were about two hours and a half in ascending. It was then about ten in the morning, and the sun shone so exceeding hot, as to oblige them to take shelter in the cottage, and being extremely fatigued, they laid down in order to sleep; but were prevented by the cold, which was so intense in the shade, that they were obliged to kindle a fire to keep themselves warm.

After they had taken some repose, they mounted their horses about noon, and descending by the same way they went up, came to some pines situated about two miles above the clouds. Between these pines and the pike, no herb, shrub, tree, or grass can grow, except the before-mentioned retamas. At about five in the evening they arrived at Orotava, not having alighted by the way to stop, only sometimes to walk, where the road was too steep for riding.

The whole distance they rode in the five hours spent in coming down from the English Pitching-place to Orotava, they computed to be about fifteen English miles, travelling at the rate of three miles an hour. Mr. Glas supposes, that the perpendicular height of the English Pitching-place to be about four English miles, and adding to that a mile of perpendicular height from thence to the pike, observes, that the whole will be about five English miles, and that he is very certain he cannot be mistaken in this calculation above a mile either way. But we beg leave to observe, that Mr. Glas is here probably mistaken, owing perhaps to his not using any instruments proper for ascertaining the exact altitude of this mountain, which, according to this calculation, is much higher than either the Alps, or the highest part of the Andes.

The weather in Tenerife is the same as in Gran Canaria; but the sea-breeze generally sets in at about ten o'clock in the morning on the east and north-east sides

of the island, and blows till about five or six in the evening, when it falls calm till midnight. The land-wind then begins, and continues till seven or eight in the morning, when it is followed by a calm, which lasts till the sea-breeze returns.

In the bay of Santa Cruz, and on all the east side of the island, the sea-breeze commonly blows at east, and the land-wind at west. On the north side, the sea-breeze blows at north-east by east, or north-east, and the land-wind directly opposite to it; but at Point Nago, where the land stretches towards the north-east far into the sea, there is no land-wind.

It is remarkable, that at the brow of the hill above Santa Cruz, and at the city of Laguna, a fresh gale blows from the north-west all the time of the sea-breeze, which is occasioned by the mountains almost encompassing the plain. These being so exceeding high on the south side of it, as to beat back the sea-breeze, and throw it against the mountains that bound the north side of the plain, where finding no passage, it veers to the south-east, and there meeting with no resistance, forces its way with great vehemence through the plain; till coming to the brow of the above-mentioned hill, part of the current of air pours down it towards Santa Cruz, advancing within a mile and half of the sea, where it is checked by the true sea-breeze.

Yet there is no regular sea or land-breeze on the south-west coast, which is sheltered from the trade or north-easterly wind by the immense height of the pike, which towers above the region of the wind: hence on that side of the island, either an eddy wind at south-west, or a calm prevails.

The produce of this island is nearly the same as that of Canaria, only there are more vineyards and less corn land. The wines are strong, good, and very fit for exportation, especially into hot climates, by which they are greatly improved. Formerly a great quantity of Canary sack was made here; but of late years they do not make above fifty pipes in a season; for they now usually gather the grapes when green, and make a dry hard wine of them, which, when about two or three years old, can hardly be distinguished from Madeira; but after four years of age it becomes so sweet and mellow, as to resemble the wine of Malaga in Spain. This, like all the other Canary islands, abounds with orchilla weed.

SECT. X.

Of the ancient Inhabitants of Tenerife, their Dresses, Customs, and Manners.

THE ancient natives of Tenerife were generally of a middle stature; but those who dwelt on the north side of the island were not only much fairer, but had hair of a lighter colour than those in the south. Both sexes frequently anointed their bodies with sheep's fat. The men wore cloaks of goats skins dressed, and rendered soft with butter: those of the women were longer, and reached down to their feet, and underneath they had petticoats of the same skins. Their language was entirely different from that used in the other islands, and was very guttural. They had no iron, nor any other metal; and instead of instruments made of these, used a black hard stone sharpened and made fit for killing sheep and cutting timber. Of these also they made lancets, and when they were troubled with acute pains, drew blood with them from the part affected.

Among them were artificers, who dressed the skins of goats, and made garments; carpenters, who wrought in wood; and potters, who made earthen-vessels: all of whom were paid for their labour in flesh, barley, or roots.

The inhabitants of Tenerife were very neat and cleanly; they washed their hands and faces whenever they arose from sleep, when they sat down to eat, and after they had eaten. Their food was the flesh of sheep and goats roasted, or boiled, which they ate alone; and not, like the Europeans with bread or roots. They also fed upon barley-meal, roasted and dressed with milk and butter.

After

After eating they refrained from drink for about half an hour, from the opinion that drinking cold water immediately after eating warm victuals, spoiled their teeth. They had no other cattle but sheep and goats; nor grain but wheat and barley, beans and pease.

The men prepared the ground for seed, by breaking it up with a kind of wooden hoes; and the women sowed the seed. When they were in great distress for want of grain, or the like, they assembled with their children and flocks in certain places set apart for that purpose, where they sat on the ground in a circle, weeping and making a mournful noise, their flocks at the same time bleating for want of food; for on these occasions both the men and beasts were debarred all kind of sustenance.

They married without any regard to kindred, except that of a mother or sister; but no man had more than one wife. They had a custom, that in the house, or cave, where the husband and wife slept, no other person was allowed to sleep; yet they did not lie together, but in separate beds, which were made of herbs or grass covered with goat skins, neatly dressed and sewed together, with coverings of the same skins. They could put away their wives when they pleased; but the children of those women who were divorced were esteemed illegitimate, and could not inherit their fathers effects. When their children were born they were washed all over with water by virgins, who were set apart for that office, and never allowed to marry. They had a custom among them, that when a man accidentally met a woman alone, or in a solitary place, he was not to look at or to speak to her, unless she spoke first, but to turn out of the way; and if he made use of any indecent expression, or behaved in an unbecoming manner, he was severely punished.

It was customary, when one person went to the house of another, instead of entering in, to sit on a stone at the door, and either to whistle or sing till somebody came out and desired him to walk in. Whoever neglected this ceremony, and entered another person's house without being invited, was liable to punishment; this being esteemed a very extraordinary affront.

It is said, they had a surprising facility in counting the number of their sheep and goats, when issuing tumultuously out of a fold, without even pointing to them with their fingers, or moving their lips.

The natives acknowledged a God, whom they called by the names Achguarergenán, Achorán, and Achaman, which signify the Sustainer of the heavens and the earth. They also gave him the titles of the Great, the Sublime, and the Sustainer of all: but they did not worship idols, nor had any images of the Deity. They believed that God created them of earth and water, and made as many women as men, giving them cattle, and every thing necessary for their subsistence; but that afterwards, they appearing to him too few, he created more; but to these last gave nothing; and when they prayed to him for flocks of sheep, and herds of goats, he bid them go and serve the others, who, in return, would give them food. From these, they said, were descended their servants.

The king was obliged to marry a person who was his equal; but if such a one could not be found, he took his own sister to wife, for he was not permitted to debase his family by a mixture of plebeian blood. In the summer season the king resided in the mountains; but in winter near the sea-shore. When he travelled, or went to change his place of residence, the elders of his tribe assembled, and carried before him a staff and a lance, with a kind of flag upon it, to give notice of the king's approach, that all who were travelling upon the same road might pay him the customary homage, by prostrating themselves before him on the ground, wiping the dust from his feet with the corners of their garments, and kissing them.

A few years before the conquest of Tenerife was a prince, called Betzenuria, who governed the whole island, and had nine sons, who, upon his death, divided the government equally between them; by which means the island became separated into nine kingdoms, eight of which paid homage to Tinobat, the elder brother, who was the most powerful, from his possessing the richest and most fertile part of the island, which is the tract

that extends between Orotava and the brow of the hill above the port of Santa Cruz, in which he could raise seven thousand fighting men.

The natives had frequent disputes among themselves about their flocks and pastures, which often ended in war. Their offensive weapons were darts made of pitch-pine sharpened and hardened in the fire, like those used in Gran Canaria: they had also a weapon like a spear, very sharp, and were so dexterous at throwing these, that they scarce ever missed their mark. At the approach of an enemy they alarmed the country, by making a smoke, or by whistling, which they repeated from one to another. This last method is still in use, and may be heard at an almost incredible distance.

In their wars they were attended by their women, who brought provisions, carried off the dead, and interred them in caves.

They held their courts of judicature on a large plain, in the midst of which they placed a high square stone, and on each side several others of inferior size and height. On the day appointed for holding the court the king, who was always present, was seated on the high stone, and the principal elders of the district on the smaller ones, according to their seniority; and in this manner they heard and decided causes. When any one was sentenced to suffer corporal punishment, he was laid flat on the ground, and the king delivering the scepter or staff, which he always carried with him, into the hand of some person present, ordered him to give the offender a number of blows proportioned to his crime, and then take him from his presence. In case of murder the king took away the criminal's cattle and effects, gave them to the relations of the deceased, and banished the murderer from that district; but, at the same time, took him under his own protection, that he might be safe from the attempts of the friends and relations of the deceased. They never punished any person with death; for it was a maxim with them, that it belonged to God alone to take away that life he gave.

When any person died, they carried the body to a cave, and stretching it on a flat stone, opened it and took out the bowels, then twice a day washed the porous parts, that is, the neck, the arm-pits, behind the ears, the groin, and between the fingers, with cold water: after washing it sufficiently, they anointed those parts with sheep's butter, and sprinkled them with a powder made of the dust of decayed pine-trees, and a kind of brush-wood, called by the Spaniards *bressos*, and with the powder of pumice-stone. They then dried the body, by extracting from it all its moisture, after which the relations of the deceased came and swaddled it in dressed sheep or goats skins, and girding all tight with long leather thongs, they put it in the cave which had been set apart by the deceased for his burying-place. The king could only be buried in the cave of his ancestors, in which the bodies were so disposed as to be known again. Particular persons were set apart for the office of embalming; and there were men to embalm the bodies of the men, and women to perform that office for those of their own sex. During the process, the bodies were watched by the embalmers with the greatest care to prevent their being devoured by the ravens; the husband, or wife, of the deceased bringing them provisions, and waiting on them during the time of their watching. It is said that not many years ago, two of these embalmed bodies were taken out of a cave; they were entire, and as light as cork; but quite fresh, and without any disagreeable smell. Their teeth and garments were also fresh and sound.

SECT. XI.

Of the Island of GOMERA.

Its Situation; a Description of the principal Port and Town; - the Produce of the Island; and the Persons, Dress, and Manners of the original Inhabitants.

THE middle of this island lies six leagues to the south-west of Point Teno, in Tenerife. The principal town is seated close to the sea-shore, in the bottom

of a bay, where ships lie land-locked from all winds, except the south-east. On the north side of this bay is a cove, where ships of any burden may haul close to the shore, which is a high perpendicular cliff, and there with safety heave down, clean, and repair. From this cove is a path-way along the face of the cliff to the town; but it is so narrow that two persons cannot walk a-breast. Near the end of this path-way is a gate, which is always shut when it grows dark. About a stone's cast from the beach the principal street of the town begins, and from thence runs straight within land.

This town is called La Villa de Palmas, or the town of Palms, from the number of palm-trees growing there. There are here a church and convent of friars, with about a hundred and fifty private houses, most of which are small and mean. It is, however, well supplied with good water, which the inhabitants draw from wells in every part of the town. During the winter season a large rivulet, which then flows from the mountains, discharges its waters into the fort; and on the south side of its mouth stands an old round tower: also on the top of the perpendicular cliff on the north side is a chapel and a battery of a few pieces of cannon, for the defence of the fort.

Gomera, though small, is a plentiful island, many rivulets flowing from the craggy mountains refresh and give fertility to the narrow valleys, and indeed water may be found in every part of the island, by digging to the depth of about five or six feet.

The produce of Gomera is much the same with that of Tenerife and Canaria. The inhabitants have generally just corn enough for their own use, and seldom import or export any. In this particular it resembles Canaria; for it has almost every necessary within itself, and therefore has little need of any thing from abroad; for cattle, fowls, corn, wine, roots, fruit, and honey are here in great plenty; and if there was sufficient encouragement for the exertion of their industry, the natives could easily manufacture a sufficient quantity of wool and raw silk to clothe themselves: here is also stone, lime, timber, and all the other materials for building, except iron.

The wine of this island is in general weak, poor, and sharp; it is therefore unfit for exportation; yet some of it, when two years old, excels the very best wine made in Madeira, both in taste and flavour, though it is as clear as water and as weak as small beer.

Here are the animals common in the rest of the islands, and also plenty of deer, originally brought from Barbary. There are likewise more mules bred in Gomera than in any of the other Canary Islands, and some snakes; but it does not appear that any of them do the least harm.

The original natives of the island of Gomera were of a lively disposition; they were of the middle stature, extremely active and dexterous in attacking and defending, and excellent slingers of stones and darts, to which they were trained from their infancy, it being the common amusement of the young people to cast small stones and darts at each other; to avoid which they seldom moved their feet, but only waved their bodies to and fro; and so expert were they at this sport, that they used to catch in their hands the stone and darts as they flew in the air.

The Gomerans used to dress themselves in a sort of cloak made of goat-skins, which reached to the calf of the leg; but the women were clothed with a petticoat, and a head-dress that hung down to their shoulders, both of which were made of goat-skin dyed and curiously painted. The blue dye they extracted from an herb which they called *pastil*, and the red from the root of a tree which they called *taginalte*: all between the head-dress and petticoat were left bare. When the men had any quarrel which was to be decided by a combat, they laid aside their cloaks, tied a sort of bandage round their waist, and bound their foreheads with a kind of painted turban. The Gomerans wore shoes made of hogs-skins.

In their combats they used the same weapons as the natives of the other islands, which were sticks or poles of hard wood, with the ends sharpened. They have had amongst them several men distinguished by their bravery, whose fame they still celebrate in their songs.

SECT. XII.

Of the Island of PALMA.

Its Situation and Extent. A Description of a high Mountain, called La Caldera, or the Cauldron. Its Springs and Rivers. Its Volcanoes, Climate, Produce, Ports, and Towns.

THE island of Palma is situated seventeen leagues to the west-north-west of Teno, the west end of Tenerife, in twenty-eight degrees thirty minutes north latitude, and is only twenty-four miles in length from north to south, and the extreme breadth about eighteen miles.

The summit of Palma is, according to Mr. Glas, higher than that of Tenerife; for he reckoned the pike or sugar-loaf only as a hill placed on the top of the island: and he observes, that when any one who has never seen land of an uncommon height, approaches in clear weather within twelve leagues of the islands of Tenerife and Palma, and comes all at once to behold them, his surprize will be very great, resembling that which strikes a person who has never seen the ocean, till he has all at once a full view of it from the top of an adjacent mountain.

Within land, on the north-east part of the island, is a high and spacious mountain, steep on all sides. This is called La Caldera, or the Cauldron, from a hollow like that on the pike of Tenerife. The summit is about two leagues in circumference, and on the inside the Cauldron descends gradually from thence to the bottom, which is a space of about thirty acres. On the declivity of the inside springs several rivulets, which joining together at the bottom, issue in one stream through a passage to the outside of the mountain from which this brook descends; and having run some distance from thence, turns two sugar-mills. The water of this stream is unwholesome, on account of its being mixed with some water of a pernicious quality in the Cauldron; all the inside of which abounds with herbage, and is covered with palms, pitch-pine, laurel, *lignum-rhodium*, and *retamas*; which last have in this island a yellow bark, and grow to the size of large trees; but in the others they are only shrubs. The people here take great care not to let the he-goats feed on the leaves of the *retama*, on account of their breeding a stone in the bladder, which kills them.

There are two rivulets which spring on the outside of the Cauldron; one of these runs northward to the village of St. Andreas, and turns two sugar-mills, and the other runs to the town of Santa Cruz, which lies to the eastward. These are the only rivulets or streams of any consequence in the island: on which account the natives build tanks, or square reservoirs with plants of pitch pine, which they make tight with caulking. These they fill with the torrents of rain-water that in the winter season rush down from the mountains, and preserve it for themselves and cattle: but the sheep, goats, and hogs, in places at a distance from the rivulets, feed almost all the year round on the roots of fern and *asphodil*, and therefore have little or no need of water, there being moisture enough in those roots to supply the want of that element.

The south quarter of the island is most destitute of water, yet there is a medicinal well of hot water so close to the sea-shore, that the tide flows into it at full sea. And at Uguer is a cave, that has a long narrow entrance, so straight that people pass through it backwards, with the face to the mouth of the cave; but after they have got through this passage, they enter a spacious grotto, where water distils from between the large flakes of slate-stones that hang from the roof; the least blow given to these resound through the cave with a noise like thunder.

There is a mountain in the district of Tifuya, which appears to have been removed by an earthquake from its original situation. The natives have a tradition that the spot on which it now stands was a plain, and the most fertile spot in the whole island, till it was destroyed by the burning lava, and the fall of the mountain.

Indeed, the effects of volcanoes are to be seen in almost every part of the island; for the channels where the

the burning matter, melted ores, and calcined stones and ashes ran, are easily distinguished.

On the thirteenth of November 1677, a little after sun-set, the earth shook for thirteen leagues, with a dreadful noise that lasted five days, during which the earth opened in several places; but the greatest opening was at Mount aux Chevres, a mile and a half from the sea, from whence proceeded a great fire which cast up stones and pieces of rock; and in less than a quarter of an hour were twenty-eight gaps about the foot of the mountain, which cast forth flames and abundance of burning stones. There was another eruption in 1750, when one of these rivers of fire ran down from the mountains towards the town of Santa Cruz, and discharged itself into the sea about a mile to the northward of the town: but we do not know that any considerable volcano or earthquake has happened since, though they have sometimes some slight shocks.

On viewing Palma at the distance of three leagues off at sea, the mountains seem full of gutters or beds formed by torrents of rain water; but these only appear little from their height and distance; for on approaching near, we find them large vallies, abounding with wood.

The black shining sand used to throw upon writing to prevent its blotting, is found in many places on the shore of this and the other islands. It appears to have been thrown out of volcanoes, and is certainly the most perfect iron; for the load-stone, on being held near it, will draw up every grain.

The air, weather, and winds are nearly the same here as at Tenerife and Canaria, only the westerly winds and rain are more frequent in Palma, on account of its lying more to the westward and northward, and consequently being not so far within the verge of the north-east trade-winds as those islands, whence it is more exposed to variable winds, particularly the south-west, which most prevails in the latitudes adjacent to those of the north-east trade-winds.

With respect to the climate both here, and in Tenerife, Canaria, and Gomera, a person will find great difference according as he lives in the mountains, or near the sea-shore. In the months of July, August, and September, the heat seems almost intolerable near the shore, while there is a calm; but, at the same time, the air is quite fresh and pleasant on the mountains. In the middle of winter the houses far up the mountains, near the clouds, are extremely cold, and the natives keep fires burning in their habitations all day long; but this is far from being the case near the sea; for there they use fires only in their kitchens. For eight months in the year the summits of all the Canary islands, except Lancerota and Fuerteventura, are generally covered with snow.

Formerly the summit of Palma abounded with trees; but a great drought, which prevailed in 1545, destroyed them all, and though others began to spring up some time after, they were destroyed by the rabbits and other animals, which finding no pasture below, went up there, and devoured all the young trees and herbs; so that the upper part of the island is at present quite bare and desolate. The rabbits were first brought to Palma by Don Pedro Fernandes de Lago, the second lieutenant-general of Tenerife, and have since increased in a surprising manner. Before the trees and shrubs were destroyed on the summit of the island, a great deal of manna fell there, which the natives gathered and sent to Spain.

The produce of this island is nearly the same with that of Canaria; but a great quantity of sugar is made in Palma, particularly on the west side of the island. On the east side are produced good wines, which have a different taste and flavour from those of Tenerife: the dry wine is small bodied, and of a yellow colour. The malvasia, or sack, is not so luscious or so strong as that of Tenerife; but on its being about three years old, it obtains the rich flavour of a ripe pine-apple. These wines are however very difficult to preserve, especially when exported to cold climates, where they frequently turn sour.

All the kinds of fruit that grow in Tenerife and Canaria are found here in greater abundance, so that the natives cannot consume them; but as they have great

plenty of sugar, they make vast quantities of sweet-meats and conserves, which they export to the rest of the islands, and also to some parts of the Indies.

The bees produce a great deal of good honey, especially in the hives that are at a great distance from vines, and the mocanes, a fruit that resembles an elder-berry; both these having a bad effect on its colour. In Palma is also much gum-dragon, and the natives extract great quantities of pitch from the pitch-pine. In time of scarcity they make good bread of the roots of fern, which is said to be not inferior to that made of wheat flour; but the fern of Palma is not esteemed so good as that of Gomera.

Though the woods that formerly grew on the summit of Palma are all destroyed, yet there are many trees in the region of the clouds, and beneath it; so that at about two leagues distance, the island appears like one entire wood. Fine trees grow here to such a size, as to be fit for masts of the larger ships; but they are exceeding heavy, and from the ruggedness of the roads, the expence of bringing them to the shore would be very great.

The chief port in Palma is that of Santa Cruz, on the south-east side of the island. The road is within a musket shot of the shore, where vessels generally ride in fifteen or twenty fathoms water, and are exposed to easterly winds; yet with good anchors and cables they may ride with great safety, in all the winds that blow in this part of the world; for the ground is clean and good, and the great height of the island, with the perpendicular rocks that face the road, repel the wind that blows upon it; though ever so strong. Santa Cruz is a large town, containing two parish churches, several convents of friars and nuns, with many neat and private buildings, though they are neither so good, nor so large as those of the city of Palmas in Canaria, or of the towns of Tenerife. Near the mole is a castle or battery mounted with some pieces of ordnance for the defence of the ships in the bay, and to prevent the landing of an enemy. In the midst of the town, near the great church, is a fountain filled by a rivulet, which supplies the inhabitants with plenty of good water.

The next port, named Taslacorta, lies on the south-west of this; but being exposed to westerly winds, is little frequented by any other vessels than boats. It has a village of the same name. There are no other towns of any note in the island; but many villages, one of the chief of which is St. Andres.

S E C T. XIII.

Of the Island of HIERRO or FERRO.

The French formerly reckoned the Longitude from thence. The Situation and Extent of that Island, with a particular Account of a Tree that is continually dropping Water.

THE island of Ferro, called by the Spaniards Hierro, and by the French l'Isle de Fer, is the most westerly island of the Canaries. Here the French navigators formerly placed the first meridian for reckoning the longitude, as the Dutch did theirs from the Pike of Tenerife: most geographers however at present reckon the first meridian from the capital of their own country; it conveying a more distinct idea to an Englishman to say, that such a place is so many degrees east or west from London, than to reckon the longitude from a distant island; and hence the English geographers now usually reckon the longitude of places from London, and the French from Paris.

The island of Hierro, or Ferro, is about five leagues in breadth and fifteen in circumference. It is situated in twenty-seven degrees forty-eight minutes north latitude, and in seventeen degrees twenty-six minutes west longitude from London. On all sides it rises steep and craggy from the sea for above a league, so as to render the ascent extremely difficult and fatiguing; but after travelling this league, the rest of the island will be found to be tolerably level and fruitful, it abounding in many kinds of trees and shrubs, and producing better grass, herbs,

herbs, and flowers than any of the other islands, whence bees thrive and multiply here in a very extraordinary manner, and also make excellent honey.

There are only three springs in the whole island. On account of the scarcity of water, it is said that the sheep, goats, and swine of this island, do not drink in the summer; but digging up the roots of fern, they chew them to quench their thirst. The great cattle are watered at the above fountains, and at a place where water distils from the leaves of a tree. Of this tree many authors have made mention, some of whom represent it as miraculous; while others deny its very existence; but the author of the History of the Discovery and Conquest of the Canary islands gives a particular account of it.

In the cliff or steep rocky ascent by which the whole island is surrounded, is a narrow gutter which commences at the sea, and is continued to the summit of the cliff, where it joins, or coincides, with a valley terminated by the steep front of a rock, on the top of which grows a tree called in the language of the ancient inhabitants *garfe*, or *sacred*, which for many years has been preserved entire, sound, and fresh. Its leaves constantly distil so great a quantity of water, that it is sufficient to furnish drink to every living creature in Hierro, nature having provided this remedy for the drought of the island.

It is distinct from other trees, and stands by itself: its trunk is about twelve spans in circumference; its height from the ground to the top of the highest branch is forty spans, and the circumference of all the branches together is one hundred and twenty feet. The branches are thick and extended, and the lowest begin about the height of an ell from the ground. Its fruit resembles an acorn, but tastes like the kernel of a pine-apple, only it is softer and more aromatic; and the leaves resemble those of the laurel, but are larger, wider, and more curved. These come forth in a perpetual succession, whence the tree always remains green. Near it grows a thorn which fastens on many of its branches, with which it is interwoven, and at a small distance are some beach trees, *bresos*, and thorns.

On the north side of the trunk are two large tanks or cisterns of rough stone, or rather one cistern divided; each half being twenty feet square, and sixteen spans deep. One of these contains water for the drinking of the inhabitants, and the other that which they use for their cattle, washing, and the like purposes.

Every morning a cloud or mist rises from the sea, which the south and easterly winds force against the above-mentioned steep cliff; when the cloud having no vent, but by the gutter, gradually ascends it, and advances slowly from thence to the extremity of the valley, and then rests upon the wide spreading branches of the tree, from whence it distils in drops during the remainder of the day, in the same manner as water drips from the leaves of trees after a heavy shower.

This distillation is not peculiar to the tree, for the *bresos* which grow near it also drop water; but their leaves being only few and narrow, the quantity is so trifling, that though the natives save some of it, yet they make but little account of any but what distils from the tree; which, together with the water of some springs, is sufficient to serve the natives and their flocks.

This tree yields most water in those years when the easterly winds have most prevailed; for by them alone the clouds or mists are drawn hither from the sea. A person lives near the spot on which the tree grows, who is appointed by the council to take care of it and its water, and is allowed a certain salary, with a house to live in. He daily distributes to each family of the district seven vessels filled with water, besides what he gives to the principal persons of the island.

Whether the tree which yields water at present be the same here described, Mr. Glas says he is unable to determine, but justly observes, that it is probable there have been a succession of them. He himself did not see this tree, for this is the only island of all the Canaries which he did not visit; but he observes, that he has sailed with the natives of Hierro, who, when questioned about the

existence of this tree, answered in the affirmative; and takes notice, that trees yielding water are not peculiar to this island, since travellers mention one of the same kind in the island of St. Thomas, in the gulph of Guinea.

There is said to be no considerable town, and only one parish church in the whole island of Ferro.

S E C T. XIV.

Of the original Natives of the Island of Hierro, or Ferro; their Dress, Manners, and Customs.

THE natives of Ferro, before that island was rendered subject to Spain, were of a middle stature, and cloathed with the skins of beasts. The men wore a cloak made of three sheep-skins sewed together with the woolly side outwards in summer, and next their bodies in winter.

The women also wore the same kind of cloak, besides which they had a petticoat, which reached down to the middle of their legs. They sewed these skins with thongs cut as fine as thread, and for needles used small bones sharpened. They wore nothing on their heads, and their long hair was made up into a number of small plaits. They had shoes made of the raw skins of sheep or goats, and some of them were made of those of hogs.

They had a grave turn of mind, for all their songs were on serious subjects, and set to slow plaintive tunes, to which they danced in a ring, joining hands, and sometimes jumping up in pairs, so regularly, that they seemed to be united; a manner of dancing still practised in Ferro.

They lived in circular enclosures formed by a stone-wall without cement, each having one narrow entrance. On the inside they placed poles or spars against the wall, one end resting on the top, and the other extending a considerable distance to the ground; and these they covered with fern, or branches of trees. Each of these inclosures contained about twenty families. A bundle of fern, with goat-skins spread over it, served them for a bed, and for bed-cloaths and coverings they used dressed goats-skins to keep them from the cold.

When a child was born, before they offered it the breast, they gave it fern roots roasted, bruised, and mixed with butter; and at present they give them flour and barley meal roasted, and mixed with bruised cheese.

The usual food of the natives was the flesh of sheep, goats, and hogs; and as they had no kind of grain, their bread was made of fern roots, which, with milk and butter, was the principal part of their diet.

They all lived under one king, and having never any occasion to go to war, had no warlike weapons: they indeed used to carry long staves; but these were only to assist them in travelling; for the country being so rocky, as to make it necessary frequently to leap from one stone to another, this they performed by means of these staves.

Each man had only one wife, and they had no restrictions with respect to their marriages, except a man's not being allowed to marry his mother or sister; for every man might take the woman he liked best, and whose consent he could obtain, without the least regard to rank or nobility. Indeed all, except the king, were in this respect upon an equality: the only distinction among them consisted in the number of their flocks. It was usual for the man, when he chose a wife, to make a present of cattle to her father, according to his ability, in return for the favour of letting him have his daughter. Even the king received no particular tribute from his subjects; but every one made him a present of cattle, according to his wealth and pleasure; for they were not obliged to give him any thing.

When they made a feast they killed one or two fat lambs, according to the number of their guests: these they placed in a vessel on the ground, sitting round it in a circle, and never rising till they had eaten the whole. These feasts are still continued among their descendants.

When a person fell sick, they rubbed his body all over with butter and sheeps marrow, covering him well up,

to keep him warm; but when a man happened to be wounded, they burned the part affected, and afterwards anointed it with butter. They buried their dead in caves; and if the deceased was a man of wealth, they interred him in his cloaths, and put a board at his feet, with the pole with which he used to travel at his side, and then closed the mouth of the cave with stones, to prevent his being devoured by the ravens.

They punished no other crimes but those of murder and theft; the murderer was put to death in the same manner as he had killed the deceased; and the thief, for the first offence, was punished with the loss of one of his eyes, and for the second of the other. This was done that he might not see to steal any more. A particular person was on these occasions set apart to perform the office of executioner.

They paid their adorations to two deities, one of whom was male, and the other female. The male was named Eraoranzan, and was worshipped by the men; the other was called Moneyba, and was worshipped by the women. They had no images or visible representations of these deities; nor did they ever sacrifice to them, but only prayed to them in their necessities, as when they wanted rain to bring up the grass for the subsistence of their cattle. The natives pretended, that when their gods were disposed to do them good, they came to the island and took their stations on two great rock, which are in a place to which they gave the name of Ventayca, and which is now called Los Antillos de los Antiguos, where they received the petitions of the people, and afterwards returned to heaven.

S E C T. XV.

Of the present Natives of Canaria, Tenerife, Palma, Gomera, and Ferro; their Persons, Dress, Food, Buildings, Manners, and Customs.

WE have already given a description of these islands, and of the manners of their antient inhabitants, with whom the Spaniards and other Europeans have been so long intermixed, that they are become one people. The descendants of this mixed nation are at present denominated Spaniards, whose language is that of the Castilian, which the gentry speak in perfection; but the peasants in the remote parts of the islands in an almost unintelligible manner; so that strangers can scarcely understand them.

The present natives are slender, and of the middle size; they are pretty well shaped, and have good features; but they are more swarthy than the inhabitants of the southern parts of Spain: they have, however, fine, large, sparkling eyes, which give great vivacity to the countenance; but the old people make a very shocking appearance.

The men of rank, instead of their own hair, wear white perukes, which form a very odd contrast to their dusky complexions; but they neither put on these, their upper coats, or swords, but when they walk in procession, pay formal visits, or go to church on high festivals: at all other times they wear a linen night-cap, bordered or ruffled with lace or cambric, and above it a broad brimmed slouched hat; and, instead of a coat, a long wide camblet cloak, of a raisin colour, or black. They generally walk with their hat under their arm, and never wear an upper coat without a sword.

The dress of the peasants is after the modern fashion of the Spaniards, which is not unlike the habit of the common people in England, only here the natives, when dressed, wear long cloaks instead of upper coats; but the peasants of Canaria, instead of the cloak, use an upper garment fastened about the middle by a girdle, or sash. This garment is white, long, and narrow: it has a neck like an English riding-coat, and is made of the wool of their own sheep. All the people of low rank in these islands wear their own black hair, which is generally bushy: they let it grow to a great length, and tuck the hair of the right side of the head behind the right ear.

The women of inferior rank wear on their heads a coarse linen gauze, which falls down upon their shoulders; and, as they pin it together under their chin, the

lower part answers the purpose of an handkerchief, by covering the neck and breast. When they go abroad, they likewise wear a broad brimmed slouched hat to shade their faces from the sun; and on their shoulders a mantle of flannel, baize, or saye. Instead of stays they wear a short close jacket laced before, and have many petticoats, which make them appear very bulky: but the poor who live in towns wear veils, when they walk the streets, made of black saye, in the form of two petticoats; and when they go abroad take the upper, and putting it over the head, wrap it so close about the face, that no part of it is seen, except one eye. Thus they have the privilege of beholding all they meet, without being known; for all their veils are of the same stuff and colour, only those of the ladies are of silk.

Some of the most fashionable ladies in the city of Palmas, in Canaria, and in Santa Cruz, in the island of Tenerife, go abroad in their chariots dressed after the French and English mode; but none walk in the streets without veils; yet they wear them so open, that any one may see the whole face, the neck, and even a part of the breast. The young ladies wear no caps, but have their fine long black hair plaited, tucked up behind, and fastened on the crown of the head by a gold comb. Instead of stays, they wear short jackets, like the common people, only they are made of finer stuff: they have also mantles of scarlet cloth, or fine white flannel, laced with gold or silver; but the most expensive part of their dress is their ear-rings, necklaces, and bracelets.

Scarce any are to be seen, even among people of the first rank of either sex, who walk with an easy and graceful air: this is entirely owing to their going abroad, either covered with long cloaks, or almost constantly veiled: the men's motion being hid by their cloaks, and the women, not being known, do not care how they walk; and when the men lay their cloaks aside, and dress in upper coats, with their swords, canes, and perukes, and their hats under their arm, they make the most stiff, ridiculous, and awkward appearance imaginable.

Here the inferior people are remarkably lousy, without being even ashamed of it; for the poor sit at their doors picking the lice out of one another's heads. The itch too is common among people of all ranks, and they do not even take any pains to cure it. The same may be said of the venereal disease, though this is not quite so general as the other.

Gentlemen rise here by break of day, and usually go to church soon after to hear mass; at eight or nine in the morning they breakfast on chocolate. The ladies seldom go to mass before ten in the forenoon; but the women-servants commonly attend it about sun-rising. At the elevation of the host, which is generally a little before noon, the bells toll, when all the men, who happen to be within hearing, pull off their hats, and say, "I adore" and praise thee, body and blood of our Lord Jesus "Christ, shed on the tree of the cross to wash away the "sins of the world."

At noon all the natives go home to dinner, and the street-doors are shut till three o'clock. The first dish set upon the table in gentlemen's houses consists of soup made of beef, mutton, pork, bacon, potatoes, turneps, carrots, onions, and saffron, stewed together, with thin slices of bread put into the dish. The second course consists of roasted meat, fowls, &c. The third is the olio, or ingredients of which the soup was made. After which comes the desert, consisting of fruit and sweet-meats. The company drink freely of wine, or wine and water, while at dinner; but have no wine after the cloth is removed. On drinking to each other, they say, "Your "health, Sir;" or, "Madam, your health:" and the other answers by saying, "May you live a thousand "years;" and sometimes, "Much good may it do you"

Dinner being over, a large shallow silver dish, filled with water, is set upon the table; when the whole company, all at once, wash in it; and then a servant, who stands at the lower end of the table, cries, "Blessed and "praised be the most holy sacrament of the altar, and "the clear and pure conception of the most holy virgin, "conceived in grace from the first instant of her natural "existence. Ladies, and gentlemen, much good may "it do you." Then making a low bow to the com-

pany, he retires. They then rise, and each goes to his apartment, to take a nap for about an hour. This, which is termed the *siesta*, is very beneficial in a warm climate; for after a person awakes from it, he finds himself greatly refreshed, and fit to engage in business with spirit.

People of rank seldom make an entertainment without having a friar for one of their guests; who is usually confessor to some of the family, and frequently behaves with great ill manners; yet neither the master of the house, nor any of the company, choose to take much notice of it. Our author was once invited to dine with a gentleman, where a Franciscan friar was one of the guests; but they had scarce begun to eat, when the friar asked him if he was a Christian? He answered, that he hoped so. He was then desired to repeat the Apostle's Creed; but answering, that he knew nothing about it, the friar stared full in his face, and cried, "O thou black ass!" Offended at this rudeness, he asked, What he meant by treating him in that manner? when the friar only answered by repeating the abuse; the master of the house endeavoured, in vain, to persuade him to give over. But as our author did not at that time understand Spanish so well as to express himself fluently, he rose, and telling the gentleman, that he saw he was unable to protect him from insults at his own table, instantly left the house.

In the morning and evening visits they treat with chocolate and sweet-meats; but in the summer evenings with snow-water. People sup between eight and nine, and soon after retire to rest.

The usual food of the common people is *goffio*, fruit, and wine, with salt-fish brought from the coast of Barbary. Some think their being subject to the itch, is owing to their eating so much of this last food. In the summer season fresh fish is pretty plentiful; but at other times more scarce and dear.

The houses of people of rank are two stories high, and are handsome square buildings, built of stone and mortar, with an open court in the middle like our public inns in England, and like them have balconies running round, which are on a level with the floor of the second story. The street-door is placed in the middle of the front of the house, and within that door is a second, the space between them being the breadth of the rooms of the house. The court-yard, which is on the inside, is large or small according to the size of the building, and is usually paved with flags, pebbles, or other stones. In the centre of the court is a square or circular stone-wall about four feet high, filled with earth, in which are commonly planted orange, banana, or other trees.

All the lower story of each quarter of the house consists of store-rooms, or cellars. The stairs leading to the second story usually begin at the right or left hand corner of the entrance of the court, and consist of two flights of steps, which lead into the gallery, from which one may enter any room on the second story. The principal apartments are generally in that quarter of the house facing the street, which contains a hall with an apartment at each end. These rooms are the whole breadth of the quarter, and the hall is twice the length of any of the apartments at its extremities. The windows of these rooms are formed of wooden lattices, curiously wrought, and are all in the outside wall, none of them looking inwards to the court.

In the middle of the front of some great houses is a balcony on the outside above the gate, equal with the floor of the second story; and some have a gallery which runs from one end of the front to the other, but this is unusual on the outside of the house.

The apartments are all white-washed, and those at the extremities of the great halls, with some of the rest, are lined with fine mats about five feet high, and the floor is sometimes covered with the same. The sides of the windows of all the rooms are lined with boards to prevent people's cloaths being whitened; for they commonly sit in the window, there being benches on each side of it for that purpose; and when the master of the house intends to show a stranger respect, he always conducts him to the window.

The walls of the great hall, and those of some of the other apartments, are hung with paintings, representing

the virgin, the twelve apostles, saints, and martyrs, usually drawn as large as life, and distinguished by some circumstance of their history. Thus St. Peter is usually represented looking at a cock and weeping, and a great bunch of keys always hangs at his girdle. One of their favorite paintings is Anthony preaching to the fishes.

They seldom use curtains to their beds, for these they consider as receptacles for fleas and bugs, which abound here extremely. They chiefly use mattresses spread on the floor upon fine mats: besides the sheets, there is a blanket and above that a silk quilt. The sheets, pillows, and quilt, are frequently fringed or pinked, like the shrouds used for the dead in Europe.

In a particular apartment is a place raised a step higher than the floor, covered with mats or carpets; and there the women generally sit together upon cushions, both to receive visits from their own sex, and perform their domestic offices.

Though the houses of the peasants and lower sort of people are only one story high, they are built of stone and lime, and the roofs either thatched or tiled. These are generally neat, clean, and commodious. Indeed there is but little dirt or dust in these islands to make them uncleanly; for the ground is mostly rocky, and, from the almost continual fine weather, it is seldom wet.

The natives have a grave deportment, and at the same time great quickness and sensibility; the women, in particular are remarkable for the sprightliness and vivacity of their conversation, which is said greatly to exceed that of the English, French, or other northern nations. The great families in these islands would be highly offended should any one tell them; they are descended from the Moors, or even from the ancient inhabitants of these islands; yet it would not perhaps be difficult to prove, that most of their customs have been handed down to them from those people. The gentry boast much of their birth, and indeed they are descended from the best families in Spain.

The people hold in the greatest contempt the employment of a butcher, taylor, miller, or porter. It is not indeed very surprising, that they should not have any great esteem for the profession of a butcher, or that the employment of a taylor should be considered as somewhat too effeminate for a man; but it is difficult to imagine why millers and porters should be despised, especially the former; but it must be considered, that the millers here are generally esteemed great thieves; and as the master of every family sends his own corn to be ground, unless it be narrowly watched, the miller will take too much toll. It is said that when any criminal is to suffer death, and the executioner happens to be out of the way, the officers of justice have the power of seizing the first butcher, miller, or porter they can find, and of obliging him to discharge that office.

We cannot here forbear mentioning a circumstance given us by Mr. Glafs, who once touching at the island of Gomera to procure fresh water, hired some poor ragged fishermen to fill the water casks, and bring them on board; but some time after, going to the watering place to see what progress they had made, he found the casks full, and all ready for rolling down to the beach, with the fishermen standing by, and talking together, as if they had nothing farther to do. He reprimanded them for their laziness in not dispatching the business in which he had employed them; when one of them, with a disdainful air, replied, "What do you take us to be, Sir? Do you imagine we are porters? No, Sir, we are seamen." Notwithstanding all his intreaties and promises of reward, he was unable to prevail on any of them to roll the casks to the water-side; but was at last obliged to hire porters.

Though the gentry of these islands are usually poor, yet they are extremely polite and well bred, the very peasants and labouring people have a considerable share of good manners, with little of that surly rusticity which is too common among the lower class of people in England; yet they do not seem to be abashed in the presence of their superiors. A beggar asks charity of a gentleman, by saying, "For the love of God, Sir, please to give me

“ me half a rial ;” and if the other gives him nothing, he returns, “ May your worship excuse me for the love of God.”

The servants and lower people are much addicted to pilfering, for which they are seldom punished any other way than by being turned off, beaten, or imprisoned for a short time. Robberies are seldom or never committed ; but murder is more common than in England ; and they have no notion of duels, for they cannot comprehend that a man's having the courage to fight can atone for the injury he has done his antagonist, or that it ought to give him a right to do him a greater. When the murderer has killed a man he flies to a church for refuge, till he can find an opportunity to make his escape to another island ; and if he had been greatly provoked or injured by the deceased, and did not kill him in cold blood, every body will be ready to assist him to escape, except the near relations of the person murdered ; yet quarrels are far from being frequent here, which may be owing to the want of taverns and other public houses, to their temperance in drinking, their polite behaviour, and the little intercourse between them.

The lower people never fight in public ; but if one person puts another in a violent passion, the injured party, if able, takes his revenge in the best manner he can, without regard to what is called fair-play, till he thinks he has got sufficient satisfaction.

The people are in general extremely temperate ; and was a gentleman seen publicly drunk, it would be a lasting stain on his reputation. The evidence of a man who can be proved a drunkard, will not be taken in a court of justice ; hence those who are fond of wine shut themselves up in their bed-chambers, where, when they have drank their fill, they get into bed and sleep it off.

In these islands persons of all ranks are extremely amorous ; but their notions of love are somewhat romantic ; which is perhaps the want of innocent freedom between the sexes. They do not, however seem to be inclined to jealousy, any more than the English or French ; and in every country, custom has established between the sexes certain bounds of decency and decorum, beyond which no person will go without a bad intention. It is usual for young people here to fall in love at sight ; and if the parties agree to marry, but find their parents averse to their union, they acquaint the curate of the parish with the affair, who goes to the house where the girl lives, and endeavours to persuade them to agree to her marriage ; but if they cannot be induced to give their consent, he takes her away before their faces, without their being able to hinder him, and either places her in a nunnery, or with some of her relations, till he marries them.

It is said not to be uncommon for a lady to send a man an offer of her person in an honourable way, when, if he does not think proper to accept the offer, he keeps it secret till death : should he do otherwise, he would be looked upon by all people in the most despicable light. Young men are not allowed to court young girls without any intention to marry them ; for if a woman can prove that a man has, in any instance, endeavoured to engage her affections, she can oblige him to marry her. This, like many other good laws, is abused ; for loose women take advantage of it, and frequently lay snares to entrap the simple and unwary ; and sometimes worthless young men form designs upon the fortunes of ladies, without having the least regard for their persons : however, there are not many mercenary lovers in this part of the world, their notions being in general too refined and romantic to admit the idea of that passion being made subservient to their ambition or interest ; and yet there are more unhappy marriages here than in the countries where innocent freedoms being allowed between the sexes, lovers are not so blinded by their passions as not to perceive their mistresses are frail and imperfect.

When a man loses his wife by death, some of his relations come to his house, and reside with him some time in order to divert his grief, and do not leave him till another relation comes to relieve the first ; the second is relieved by a third ; and thus they succeed each other till the term of a year is expired.

Every one of the Canary Islands, and every town and

village in them, has a particular saint for its patron, whose day is celebrated as a festival, by a sermon preached in honour of the saint, and a service suited to the occasion. On these days the street near the church is strewed with flowers and leaves, a multitude of wax candles are lighted, and a considerable quantity of gun-powder used in fireworks.

On the eve of these festivals is generally held a kind of fair, to which the people of the adjacent country resort, and spend the greatest part of the night in mirth, and dancing to the sound of the guittar, accompanied with the voices not only of those who play on that instrument, but by those of the dancers.

The dances practised here are sarabands and folias, which are slow dances ; those which are quick are the canario, first used by the antient Canarians ; the fandango, which is chiefly practised by the vulgar ; and the zapeteo, which nearly resembles our hornpipe. Some of these dances may be termed dramatic, as the men sing verses to their partners, who answer them in the same manner. The natives of these islands have generally excellent voices, and few of them are unable to play on the guittar.

At the feast of the tutelar saints of Tenerife, Canaria, and Palma, plays are acted in the streets for the entertainment of the populace ; but the performers not being professed actors, and only some of the inhabitants of the place, who seem to have a natural turn for acting, they cannot be supposed to rise to any great degree of perfection.

All the eminent families have also a particular saint, or patron, to whose honour they keep a festival at a great expence ; and, on these occasions, the gentry vie with each other in the splendour of their entertainments. The gentry frequently take the air on horseback ; but when the ladies are obliged to travel, they ride on asses, and instead of a saddle they use a kind of chair, in which they sit very commodiously. The principal roads are paved with pebble-stones, like those used in the streets of London. There are a few chariots in the city of Palmas in Canaria, the town of Santa Cruz, and the city of Laguna, in Tenerife : these are all drawn by mules ; but they are kept rather for shew than use ; for the roads, being steep and rocky, are not proper for wheel-carriages.

The diversions in use among the lower class of people besides dancing, singing, and playing on the guittar, are throwing a ball through a ring placed at a great distance, cards, wrestling, and quoits. The peasants, particularly of Gomera, when they travel, have the art of leaping from rock to rock, which is thus performed : the long staff or pole used on these occasions has an iron spike at the end of it ; and when a man wants to descend from one rock to another, he aims the point of the pole at the place where he intends to alight, and then throws himself towards it, pitching the end of the pole so as to bring it to a perpendicular, and then slides down it to the rock on which it stands.

Children are taught in the convents reading, writing, latin, arithmetic, logic, and other branches of philosophy. The scholars read the classics ; but Greek is never taught here, and is entirely unknown even to the students in divinity : they are particularly fond of civil law and logic, which last is most esteemed.

The natives of these islands have a genius for poetry, and compose verses of different measures, which they set to music. Some of their songs and other poetical pieces, would be greatly esteemed in any country where a taste for poetry prevails. Few of those books which are called prophane, only to distinguish them from those of a religious kind, are read here, since they cannot be imported into the island without being first examined by the inquisition, a court with which nobody cares to have any concern. However, the History of the Wars in Granada is in every body's hands, and is read by people of all ranks ; they have also some plays, most of which are very good ones. But the books most read by the laity are the Lives of the Saints and Martyrs, which may be considered as a kind of religious romances stuffed with legends, and the most improbable stories. Thomas a Kempis, and the Devout Pilgrim, are in every library, and much admired.

S E C T. XVI.

*Of the Civil Government of Canaria, Tenerife, and Palma;
of the Ecclesiastical Government of all the Islands in general;
and the Diseases to which the Natives are subject.*

WE have already described the government of Lan- cerota and Fuertaventura, and that of Gomera and Ferro nearly resembles them; we shall now, therefore, proceed to the government of Canaria, Tenerife, and Palma, which are called the King's Islands.

The natives on their submitting to the crown of Spain were so far from being deprived of their liberty, that they were put on an equality with their conquerors, in which the Spaniards shewed the utmost wisdom and policy; but how they came soon after to act in a quite contrary manner in America, is hard to determine. After the conquest of the Canary islands, the Spaniards incorporated with the natives in such a manner as to become one people with them, and in consequence of this political union, the king of Spain is able to raise in these islands more soldiers and seamen than in any other part of his dominions of three times their extent.

The lowest officer of justice, except the alguazils, is the alcalde, who is a justice of peace; and there is one of them in every town or village of note. These magistrates are appointed by the royal audience of the city of Palmas, in Canaria; they hold their places only for a certain time, and, in cases of property, can take cognizance of no disputes where the value of what is contended for exceeds seventeen rials, or seven shillings sterling. Over these magistrates is the alcalde mayor, who is appointed in the same manner as the other, and cannot decide any case relating to property that exceeds the sum of two hundred dollars. From the decision of those magistrates, appeals lie to the tiniente and corregidor: the first of whom is a lawyer, and nominated by the royal audience; but the latter, who is appointed by the king, is not obliged to be a lawyer, yet must have a secretary, clerk, or assistant bred to the law.

The corregidor generally holds his place five years, and sometimes longer. Few of the natives enjoy this honourable office, which is commonly filled by native Spaniards. The proceedings in the corregidor's court, and in that of the tiniente, are the same; these courts seeming to have been originally intended as a check upon each other.

Appeals are made from the corregidor and tiniente to the royal audience of Gran Canaria; a tribunal composed of three oidores, or judges, a regent, and fiscal, who are usually natives of Spain, and are always appointed by the king. The governor-general is president of this court though he resides in Tenerife. In criminal causes there is no appeal from their determination; but, in matters relating to property, appeals are carried to the council or audience of Seville in Spain.

The standing forces in the Canary Islands amount only to about an hundred and fifty men; but there is a militia, of which the governor-general of the island is always commander in chief, and the officers, as colonels, captains, and subalterns, are appointed by the king. There are also governors of forts and castles, some of which are appointed by the king, and others by the twelve regidores of the islands, called the cavildo; some of the forts belonging to the king, and the rest are under the direction of the regidores.

The regidores also take care of the repairs of the highways, prevent nuisances, and the plague from being brought into the island by shipping; for no man is allowed to land in these islands from any ship till the master produces a bill of health from the last port he left, or till the crew have been properly examined.

The king's revenue arises from the following articles: a third of the tithes, which scarcely amounts to a tenth part of them, the clergy appropriating almost the whole to themselves. This third part was given by the pope to the king of Spain, in consideration of his maintaining a perpetual war against the infidels.

The second branch in their revenue consists in the monopoly of tobacco and snuff, which the kings officers sell on his account, no other persons being allowed to deal in those articles.

Another branch of the revenue arises from the orchilla-weed, all of which in the islands of Tenerife, Canaria, and Palma, belong to the king, and is part of his revenue; but the orchilla of the other islands belongs to their respective proprietors.

The fourth branch consists of the acknowledgment annually paid by the nobility to the king for their titles, which amounts to a mere trifle.

The fifth branch is a duty of seven per cent. on imports and exports: and the sixth duty on the Canary West India commerce. All these branches, the sixth excepted, are said not to bring into the king's treasury above fifty thousand pounds per annum, clear of the expences of government and all charges.

With respect to the ecclesiastical government of the Canary Islands in general, it must be observed, that the bishop is suffragan to the Archbishop of Seville, in Spain, and has a revenue of six thousand pounds sterling per annum. He resides in the city of Palma, in Canaria, where he is treated with as much respect and homage as a sovereign prince.

The superior of the various orders of Friars and nuns reside in the city of St. Christobal de la Laguna, and are only accountable to the generals of their respective orders at Rome.

In each of the islands is a house belonging to the inquisition, with its proper officers, in order to prevent all appearances of heresy or disrespect to the clergy. They have power to apprehend and confine suspected persons, without giving any reason for it to the civil magistrate; and, after examining them, they are either discharged, or sent to the tribunal at Canaria.

When any foreign ships arrive at the islands, the first time the master comes a-shore, he is conducted to an officer of the inquisition, who examines him whether he has any books or pictures in his ship against the doctrine or ceremonies of the church of Rome? and he is obliged to sign a paper, by which he engages, if he has any, not to land or expose them to view; and that, while he remains in the country, he will neither speak against the Romish religion, nor ridicule its rites and ceremonies. As all the natives are zealous members of the Romish church, this tribunal has seldom an opportunity of exercising its extensive authority.

As the gentry are generally poor, and unable to give fortunes to their younger sons and daughters, many of the former are educated for the church, and not a few young ladies shut themselves in convents for life, because they cannot find husbands suitable to their rank, and are unwilling to depend upon their elder brothers, or other relations, for subsistence: others take the same step from their having met with disappointments in love; and a few flattered by the nuns and clergy into a high conceit of their own sanctity, from religious motives, take the veil.

The priests are here far from being satisfied with their tithes, or the friars with the revenues of their convents, and have therefore found means to load the inhabitants with many impositions which, though not established by law, it would be dangerous for them to presume to refuse paying. Thus every fishing bark from the coast of Barbary is obliged to deliver a certain quantity of fish to each convent; and when the Mendicant friars go begging from house to house, they are liberally supplied; and, was any to refuse giving them alms, they would be marked out as objects of their vengeance, and be exposed to the inquisition. In short, all ranks of men, who have any great point in view, take care, in the first place, to secure in their interest the leading men of the clergy; and, when this is accomplished, it is easy to surmount every other obstacle.

The Catholics of these islands seem to think, that all excellence is confined to those of their religion; and when they see any of a different persuasion behave with common decency, they appear greatly surpris'd, imagining that those they call heretics differ but little from brutes.

All

All strangers, who are not of the Romish religion, are strongly importuned on their arrival to become profelytes; and indeed it is not possible for a person to live in any of the Canary Islands, except Tenerife, who is not a member of the church of Rome; and even in Tenerife no professed Jew, Mahometan, or Pagan can be a member of society; nor indeed can any protestants, except they are eminent merchants. The clergy are unwilling to meddle with them, and probably have orders from Rome not to disturb them, lest it should embroil them with the English or Dutch. Indeed formerly it was no uncommon thing for the inquisition to seize on the Dutch and English consuls.

All the foreigners in these islands make very just complaints of the want of good physicians and surgeons. The diseases most predominant here, besides the itch and venereal disorders, which have been mentioned in another place, are the spotted fever, the flatos, a windy disorder affecting the head, stomach, and bowels, and the palsy. The ague is scarce known in any of the islands, except Gomera. A few of the natives are affected with the leprosy, and, as it is thought, incurable, there is an hospital at Canaria for the reception of the unhappy sufferers by that loathsome disease. A man of fortune is no sooner found to be a leper, than all his effects are seized for the use of the hospital, without leaving any part for the support of his family; while the poor, who are infected with that distemper, are left to subsist as well as they can, or to perish in the streets. The sole judges of the leprosy are the directors of the hospital, and from their determination there is no appeal.

S E C T. XVII.

Of the Manufactures and Commerce of Canaria, Tenerife, Palma, Gomera, and Ferro; with a particular Account of their Fishery on the Coast of Barbary; and of the Coin, Weights, and Measures used in the Canaries.

THE manufactures of these islands are taffeties, knit silk hose, silk garters, and quilts for beds. In Canaria and Tenerife coarse linens and gauze are made of the flax imported from Holland. In Canaria is also made white blankets, and coarse cloths, from the wool of their own sheep. The rest of the islands also make a coarse kind of cloth, which is worn by the peasants; but on festivals, weddings, &c. the labouring people usually wear English coarse cloth. The exportation of raw silk is now prohibited, in order to encourage their silk manufactures. In the large towns men are employed in weaving, and as taylors; but in the villages those trades are only exercised by the women.

The Commerce of the Canary Islands may be divided into, that to Europe, and to the English colonies in America; that to the Spanish West-Indies; that carried on between the islands themselves, and the fishery on the coast of Barbary.

Ferro and Gomera are so poor as to be visited by no ships from Europe or America; nor are the natives of those islands allowed any share of the Spanish West-India commerce, they being not entirely under the jurisdiction of the crown of Spain, but subject to the count of Gomera, who is their lord and proprietor.

The trade to Europe and the British American colonies is centred in Tenerife. A few ships indeed go to Canaria and Palma; but these are not to be compared to the numbers that arrive at Tenerife. This trade is carried on almost entirely in foreign bottoms, especially in English, the natives being afraid of sailing in those seas where they are in danger of being taken by the corsairs of Algiers, Sallee, and other ports of Barbary. The greatest part of this trade is in the hands of the Irish Roman catholic merchants settled in Tenerife, Canaria, and Palma, and the descendants of the Irish who formerly settled there and married Spanish wives; and there are no protestants who reside there, except the English and Dutch consuls, and two or three merchants who live at Tenerife.

They import from Great Britain to these islands chiefly woollen goods of various kinds, hats, hardware, red

herrings, pilchards, and wheat, when it is scarce in the islands, with many other articles. The imports from Ireland chiefly consist of beef, pork, pickled herrings, butter, and candles. Linens of all sorts are imported from Hamburgh and Holland, to a very great amount; as also gunpowder, cordage, coarse-flax, and other goods. A considerable quantity of bar iron is annually imported from Biscay.

The imports from Majorca, Italy, Barcelona, Cadiz, and Seville, chiefly consist of velvets, silks, oil, salt, and cordage made of bass or spartum, with many little articles for the consumption of the Canary Islands and the Spanish West-Indies. This trade is almost entirely carried on in French and Maltese tartans. The Maltese vessels, before they sail to these islands, make the tour of all the European harbours to the westward of Malta, trading from one port to another. From the Mediterranean they go to Cadiz, and from thence to the Canaries, where, besides the commodities of Italy, France, and Spain, they sell the cotton manufactures of their own island; all cottons imported into the Canary Islands, except those from Malta, paying such an exorbitant duty as almost amounts to a prohibition. This privilege is enjoyed by the Maltese, on account of their maintaining a perpetual war against the Turks and Moors.

They import from the British colonies, in America, beef, pork, hams, baccalao or dried cod, rice, bees-wax, deal boards, pipe staves, and, when the crops in the islands fail, wheat, flour, and maize.

In return, these islands export to Great Britain and Ireland wine, orchilla-weed, Campeachy logwood, and a considerable quantity of Mexican dollars. To Holland and Hamburgh the same goods; but a greater quantity of dollars, and little or no orchilla-weed. To Marseilles, Malta, Italy, and Spain, the commodities they receive from the Spanish West-Indies, particularly sugar, hides, Campeachy logwood, some orchilla-weed, and dollars; and to the British colonies, in America, a great quantity of wines, and nothing else.

All these goods, whether imported into the Canaries, or exported from thence, pay a duty of seven per cent. on the rated value.

The commerce of the Canary Islands with the Spanish settlements in the West-Indies is under particular regulations, and no foreigners are permitted to have any share in it; nor are any ships suffered to sail to the Spanish ports of that part of America from any of the islands, except Tenerife, Canaria, and Palma; and the trade there is confined to the ports of the Havannah, Campeachy, and La Guaira on the coast of Caraccas, St. Domingo, Porto Rico, and Maracaiva: the three first are called the greater ports, and the others the lesser, because the trade of the latter is very trifling, when compared with that of the former.

In the city of St. Christobal de la Laguna is a judge, a secretary, and other officers, who manage every thing relating to this trade; and, before a ship takes in her lading for any of these ports, she must obtain a licence from the judge of the India trade, which is generally granted, if it be her turn; for here all ships are registered, and must take their turns, though interest and money often prevail against justice.

The trade of the Canaries to the Spanish West-Indies is confined to their produce; as wines, brandy, almonds, raisins, figs, &c. of which they can annually send one thousand tons; and are only allowed besides what is termed a general for each ship, which consists of all the kinds of goods thought necessary for the use of the vessel, crew, and passengers, during the voyage; and is more or less extensive in proportion to the size of the ship. But tho' they are thus restricted by the rules, this trade is extended much farther; and, it is said, they export at least two thousand tons of the produce of the islands, and also immense quantities of European commodities.

The cargoes brought from the West-Indies consist of the commodities of the ports from whence they come, and are chiefly logwood, hides, cacao-nuts, sugar, and Mexican dollars; all which they are obliged to land at Santa Cruz, in Tenerife; but cochineal and indigo are prohibited from being landed there. The silver they bring is limited to fifty Mexican dollars per ton, accord-

ing to the registered tonnage; yet some of these ships are said to bring home to Tenerife one hundred thousand dollars.

The ships employed in this trade are commonly about two hundred and fifty, or three hundred tons burthen. Some of them are built in the islands, and others at the Havannah, or Old Spain. No foreign bottoms can be employed in this trade; for which reason the freight from the Canaries to the West Indies is extremely high; for the Canary shipping carry so many useless hands, particularly chaplains; lie so long in the road of Santa Cruz, waiting their turns; and are at such a vast expence of anchors and cables, that the owners cannot afford to take less freight for a pipe of wine, from the Canaries to La Guaira, than ten pounds sterling; and yet the run from Tenerife to that port being all the way before the wind, is usually performed in less than thirty days: yet our author observes, that were the natives allowed to employ English ships in this trade, they would soon find a sufficient number ready to carry their wine at the rate of twenty shillings for each pipe.

With respect to the trade carried on from one island to another, it is as follows:

The natives of Canaria export to Tenerife some raw and wrought silk, coarse woollen blankets, provisions of all sorts, particularly cattle and fowls, orchilla-weed, square flags for pavements, some salt, and filtering-stone vessels for purifying water. In return for these commodities, they chiefly receive cash, and the other produce of the Spanish West-Indies.

Palma exports to Tenerife boards, pitch, raw silk, orchilla-weed, sugar, almonds, and sweet-meats; and receives in return European and West India goods.

The natives of Gomera export to Tenerife cattle, brandy, orchilla-weed, a great deal of raw silk and some wrought, and in return receive European and West-India goods.

The inhabitants of Ferro export to Tenerife small cattle, brandy, and orchilla-weed.

Lancerota and Fuertaventura export a great quantity of corn to Tenerife, besides cattle, fowls, and orchilla-weed; and, in return, generally receive European goods and cash, with some wine. The natives of the same islands send corn to Palma, for which they receive sugar, wine, cash, boards, and other timber. The natives of Lancerota also export salt and some dried fish to Tenerife and Palma.

All the vessels employed in this trade are built in the islands, and are from twenty to fifty tons burthen; they are about twenty-five in number, and each of them navigated by ten hands, on account of the great labour required in loading and unloading their cargoes.

We now come to the fishery carried on by the natives of the Canary Islands on the coast of Barbary. It employs about thirty vessels, from fifteen to fifty tons burthen, the smallest carrying fifty men, and the largest thirty. The owners having fitted out a vessel for this voyage, put on board a quantity of salt sufficient to cure the fish, with bread enough to serve the crew till their return. Each man has his own fishing tackle, which consists of a few lines, hooks, one or two stout fishing-rods, a little brass wire, and a knife for cutting open the fish. If any of the crew carry wine, brandy, flesh-meat, or any other stores, it must be at his own expence; for the owners furnish only bread.

This fishery is bounded on the north by the southern extremity of Mount Atlas, in the latitude of twenty-nine degrees, and on the south by Cape Blanco, in the latitude of twenty degrees thirty minutes; an extent of about six hundred miles; in all which tract there is neither town nor village, and but few settled habitations. The wandering Arabs who frequent this part of the world live in tents, and have neither barks, boats, nor canoes; and the king of Morocco's cruizers never venture so far to the southward.

The fishermen no sooner arrive on the coast, than they endeavour to catch bait, which is done as we do trouts with a fly, only the rod is three times as thick as ours, and does not taper so much towards the point. The line is formed of six brass wires twisted together; the

hook is about five inches in length, and is not bearded; the shaft is loaded so as to lie horizontally on the surface of the water, and the hook is covered with a fish's skin, except where it bends to the point. The fishermen getting within a quarter or half a mile of the shore, carry so much sail as to cause the bark to run about four miles an hour, when two or three men throw their lines over the stern, and let the hooks drag along the surface of the water. The fish taking the hooks for small fish, snap at them; and they are no sooner hooked, than the fishermen swing them into the barks with their rods.

These fish, which the Canarians call tassarte, have no scales, and are shaped like a mackarel, but are as large as a salmon; and they are so voracious, as to swallow all the hook, notwithstanding its being so large; and was it bearded, it would be impossible to extract it, without cutting open the fish. Our author observes, that he has seen three men in the stern of a bark catch a hundred and fifty tassarte in half an hour, and a bark will sometimes complete her lading with these fish only. Another sort of fish which they call anhoua is taken in the same manner: this is rather bigger than a large mackarel, and also serves for a bait; as does also another fish called cavallos, which is shaped like a mackarel, but is somewhat more flat and broad; it is about a span long, and is caught with an angle-rod and line, with a very small hook, baited with almost any thing that comes to hand.

When a bark has obtained a sufficient stock of bait, she leaves her boat with five or six men to catch more, and runs out to sea till she gets into a great depth of water; there she anchors, and all the crew heave their lines and hooks over-board, baited with the above fish, in order to catch bream and cod. The lines are loaded so as to cause the hooks to sink near the bottom of the sea, where these fish swim; and when a bark meets with fine weather, and is well provided with bait, she will be able to compleat her cargo in four days.

These people make but one meal in the whole day, which is in the evening, after they have cleaned and salted the fish they have taken; they then dress their supper in the following manner. In every bark the crew has a long flat stone for a hearth, upon which they light a fire, and hang a large kettle over it, in which they boil some fish: they then take a platter, with some broken biscuit, onions shred small, to which they add pepper and vinegar, and then pour in the broth of the fish, which is said to be delicious. Having eaten of this excellent soup, they finish their meal with roasted fish; for they throw that of which the soup was made into the sea. Soon after this repast they lie down to sleep in the most commodious part of the vessel, for they have no bedding, and about five or six in the morning rise, leave the boat near the shore, weigh anchor, and stand out to sea as before, never tasting food before the same time the next evening.

Though the bulk of their cargoes consists of large bream, yet they catch many other sorts. The tassarte just mentioned is a delicious fish, which tastes like a large and a fat mackarel; but, when dried, is not to be distinguished from salmon. The cod caught here is better than that of Newfoundland: the anhoua is extremely good; the corbino is a large fish that weighs about thirty pounds. There are also a number of flat fish, with many other sorts.

These fish are thus cured; they cut them open, and having thoroughly cleaned and washed them, chop off their heads and fins, and pile them up to drain off the water; after which they are salted, and stowed in bulk in the hold.

"It is strange, says Mr. Glas, to think that the Spaniards should want to share the Newfoundland fishery with the English, when they have one much better at their own doors. I say better, for the weather here, and every thing else, concurs to make it the best fishery in the universe. What can be a stronger proof of this, than the Moors on the continent drying and curing all their fish without salt, or any other process than exposing them to the sun-beams? for the pure wholesome air of that climate, and the strong northerly wind which almost constantly prevails on this coast, totally

“ totally prevents putrefaction, provided the fish are split
 “ open, well washed, and exposed to the sun until they
 “ are perfectly dry.”

The Canarian barks make eight or nine voyages in a year; for having unloaded their cargoes, they leave the fish with their agents to sell them at their leisure, while they go in search of more. They are commonly sold at three half-pence for a pound of thirty-two ounces, which is the weight used here for flesh and fish.

Instead of encouraging this useful and profitable branch of trade, the magistrates take every method to hurt it, by fixing the price of the fish, clogging the trade with unreasonable duties, and forbidding the fishermen to have any intercourse with the Moors on the coast, where they sometimes go to fish, which is a great hardship, as they are frequently obliged, when they meet with bad weather, to go ashore for fuel and water. They, however, privately correspond, to their mutual advantage: for the Canarians give the inhabitants of the desert old ropes, which the latter untwist and spin into yarn or twine, for making fishing-nets: they also give them bread, potatoes, onions, and many kinds of fruit; in return for which the Moors allow them to take wood and water on their coast, whenever they are in want of these necessary articles, and make them presents of ostrich eggs and feathers.

The current coin in the Canaries is the Mexican dollar, and the half, quarter, eighth, and sixteenth parts of a dollar. There is also the provincial rial of plate, which is a small silver piece worth five-pence sterling. The quart, a copper coin of the value of a half-penny, ten of which makes a rial of plate. The provincial silver coin is never exported, on account of its passing in the islands for more than its intrinsic value. Accounts are kept in imaginary money, that is, current dollars of ten rials of vellon each. The rial of vellon is equal in value to eight of the above quarts, and the current dollar is exactly three shillings and four-pence; and, therefore, six of them make one pound sterling. Three sixteenths of the Mexican dollar pass for two rials of plate. Little or no gold coin is to be found in these islands.

The pound and smaller weights are nearly the same with ours. The quintal, which is their hundred weight, weighs only a hundred and four pounds. The arroba is twenty-five pounds.

The measures used in the Canaries are the fanega, or hanega, the almud, the liquid arroba, the quartillo, and the var. The fanega is a measure for corn, cacao, salt, and the like, and contains nearly the quantity of two English bushels. Twelve almuds make a fanega. The liquid arroba contains little more than three gallons, and the quartillo is nearly the same as our quart. The var is a measure for cloth, &c. and is somewhat less than the English yard.

We have now concluded our account of these islands, in which we have borrowed much from Mr. Glass, whose History of the Canary Islands must be esteemed both the best and most entertaining that has been written on this subject; and it is a pleasure to us that, in the course of this work, we have an opportunity of doing justice to the merit of authors who have deserved well of their country, and of mankind.

S E C T. XVIII.

A concise Description of the Islands called the Salvages; their Situation and Produce.

IT will not be improper before we describe the Madeiras, to give a concise account of the islands or rocks named the Salvages, which lie between the Canary Islands, just described, and Madeira, and are situated twenty-seven leagues north from Point Nago, in Tenerife, in thirty degrees twenty minutes north latitude, and in sixteen degrees twenty-five minutes west longitude from London.

The principal island, which is high and rocky, is about three miles in circumference. Three or four leagues to the south-west of this island is another not unlike the largest Needle rock at the west end of the Isle of Wight. Between these islands are a considerable number of rocks and sands, some above and others under water, which

render it dangerous for those unacquainted with these islands to approach them, except on the east side of the great island, which produces nothing but orchilla weed. Here are great plenty of cormorants, or sea fowls that nearly resemble them. Some barks and boats belonging to the Canary Islands frequent the salvages in the summer season, in search of wrecks and those sea-fowls; for they catch the young in their nests, kill and salt them, and then carry them to Tenerife for sale.

The Salvages, though uninhabited, belong to the Portuguese, who consider them as dependant on the island of Madera, and, notwithstanding they scarcely ever visit them, will not allow the Spaniards to gather orchilla weed there. A few years ago some fishermen went in a bark from Tenerife to these islands, in quest of wrecks; but finding none, went ashore, and gathered about half a ton of orchilla-weed. But this was no sooner known at Madera, than the Portuguese complained of it to the governor-general of the Canary Islands, and would not be satisfied till the master of the bark was thrown into prison, where he remained a long time.

S E C T. XIX.

Of the MADERA or MADEIRA Islands.

The Situation, Extent, and Produce of Madeira; with a Description of Funchiale, its Capital; and a concise Account of the little Island of Porto Santo.

THE Maderas are two islands, situated to the north of the Salvages, and were thus named from the principal of them, which was called by the Portuguese Madeira, signifying a wood or forest, from its being overgrown with trees.

The island of Madera was discovered, according to Mr. Ovington, by an English gentleman in 1344, and was taken by the Portuguese in 1431, when they found it uninhabited; and making a fire to warm themselves, it communicated itself to the trees, which continued burning for several years; but the ashes rendered the soil extremely fertile.

This island is situated under the thirty-second degree twenty-seven minutes north latitude, and extends, according to Lord Anson's Journal, from the eighteenth degree thirty minutes to the nineteenth degree thirty minutes west longitude from London, it being about sixty miles in length, twenty in breadth, and an hundred and forty-four in circumference. It is composed of one continued hill of a considerable height, extending from east to west: the declivity of which, on the south side, is cultivated, and interspersed with vineyards; and, in the midst of this slope, the merchants have fixed their country-seats, which help to form a very agreeable prospect.

The air of Madera is more moderate than in the Canary Islands, and the soil more fertile in corn, wine, sugar, and fruits; for as it has five or six rivers, it is better watered than any of those islands. It has also the same cattle, birds, plants, and trees. Here is a perpetual spring, which produces blossoms and fruit throughout the whole year.

It produces plenty of citrons, bananas, peaches, apricots, plums, cherries, figs, and walnuts; with oranges of all sorts, and lemons of a prodigious size. Fruit-trees from Europe thrive here in perfection; and the natives are said to make the best sweatmeats of any in the world, and particularly greatly excel in preserving citrons and oranges, and in making marimalade and perfumed pastes, which greatly exceed those of Genoa. The sugar made here is very fine, and has the smell of violets; this, indeed is said to be the first place in the West where this manufacture was set on foot, and from thence was carried to America: But afterwards the sugar plantations at Brazil prospering extremely, the greatest part of the sugar canes in this island were pulled up, and vineyards planted in their stead, that produce excellent wines, which, the author of Lord Anson's voyage observes, seems to be designed by Providence for the refreshment of the inhabitants of the torrid zone.

Of these wines there are several sorts; one is of the colour of champaign, but is not much valued: another sort is a white wine, much stronger than the former. A third sort is excellent, and resembles malmsey, it being of the same nature with that which grows in Tenerife: and another resembles Alicant wine, but is much inferior to it in taste, and is never drank alone, but mixed with the other sorts, to which it gives a colour, and strength to keep. It is observable of the Madeira wines, that they are greatly improved by the heat of the sun, when exposed to it in the barrel, after the bung is taken out. In the whole island they annually make about twenty-eight thousand pipes, eight thousand of which are drank there, and the rest exported, the greatest part being sent to the West-Indies, especially to Barbadoes.

Among the timber trees are tall and strait cedars, and nasso-wood, the boards of which are of a bright rose colour. There are also the mastic and gum-dragon tree. Atkins mentions a curiosity which he found in the gardens of this island, called the everlasting flower; for when plucked, it never fades. It grows like sage, and the flower resembles that of camomile. This author says, he plucked several, which a year after appeared as fresh as when first gathered.

There is but one considerable town in the whole island: it is named Fonchiale, and is seated in the south part of the island at the bottom of a large bay. Towards the sea it is fortified by a high wall, with a battery of cannon, besides a castle on the Loo, which is a rock standing in the water, at a small distance from the shore. Fonchiale is the only place of trade, and indeed the only place where it is possible for a boat to land. And even here the beach is covered with large stones, and a violent surf continually beats upon it.

The churches here are well built, beautiful structures, enriched with gilding, fine pictures and plate, and people are said to meet in them upon business that has little relation to devotion. The town is very populous, but the majority of the inhabitants are not natural-born Portuguese; for there a great number of English and French Roman Catholics settled there, who live after the Portuguese manner; some English Protestants, and a prodigious number of negroes and mulattoes, both freemen and slaves. The streets are straight, and drawn by a line; the houses are pretty well built, and the windows have a lattice-work instead of sashes.

The women, who have no domestic chapels, never go to church but on Sundays and holidays; when, if there be several daughters, they walk two and two before the mother, each having a large thin veil over her face; but their breast and shoulders are quite bare. By their side walks a venerable old man, with a string of beads in his hand, and armed with a sword and dagger.

The city is the see of a bishop, who has the whole island under his spiritual jurisdiction, and is suffragan to the archbishop of Lisbon. Here also resides the governor of the island.

There are two other towns, one called Manchico, which has a church named Santa Cruz, or the Holy Cross, and a convent of Bernardine friars: the other town is named Moncerito. In short, the island lately contained thirty-six parishes, a college, and monastery of jesuits, five other monasteries, eighty-two hermitages, and five hospitals. There are several fine seats and castles about the country.

Porto Santo which is generally termed one of the Madeira islands, lies to the north-east of Madeira, in the thirty-second degree thirty minutes north latitude, and in the sixteenth degree five minutes west longitude from London, and is only about fifteen miles in circumference. It was discovered in the year 1412, by two Portuguese gentlemen, sent by prince Henry, son to John I, king of Portugal, to double Cape Bajador, in order to make farther discoveries; but being surprized by a violent storm, were driven out to sea, and, when they gave themselves over for lost, had the happiness to find this island, which proving a safe asylum to them, they called it Porto Santo, or the Holy Port. This island produces wheat and other corn just sufficient for the support of the inhabitants: here also are plenty of oxen, wild hogs, and a vast number of rabbits. There are trees which produce the gum called dragons-blood, and likewise a little honey and wax, which are extremely good. It has properly no harbour, but there is good mooring in the road, which affords a convenient retreat to ships going to Africa, or coming from the Indies; so that merchantmen often stop there, which affords considerable profit to the inhabitants, who are descended from the Portuguese, the island being subject to Portugal.

CH A P. XVII.

OF BARBARY, including MOROCCO, FEZ, ALGIERS, TUNIS, and TRIPOLY

S E C T. I.

Of BARBARY in general.

Its Situation, Extent, Climate, and Seasons.

WE now proceed to the northern countries of Africa, usually comprehended under the general name of Barbary, and, from its limits, situation, and commerce with Europe, better known than most parts of that extensive continent we have already described. This country was by turns possessed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; besides the various attempts made by the Spaniards, Portuguese, and the European nations who have formed settlements in some parts of this coast, which stretches from east to west near two thousand miles in length, and in some places seven hundred and fifty in breadth. It was known to the ancients by the name of Mauritania, Numidia, Africa Proper, and Lybia; and is the best country in all Africa, except Egypt and the country about the Cape of Good Hope.

Barbary begins on the west at Mount Atlas, extending north-eastward along the coast of the Atlantic Ocean to Cape Spartel, and then bending eastward, forms the south

coast of the Straights of Gibraltar, and afterwards the south coast of the Mediterranean as far as the city of Alexandria, which is the western boundary to Egypt, where that country joins to Barbary. Both coasts, whether that washed by the Atlantic Ocean, or by the Mediterranean, are extremely fertile in corn and pastures; the former being watered by many large and small rivers, which flow from Mount Atlas, and discharge themselves into the ocean; while the other extends along the declivity of a vast range of mountains, some of them of a considerable height, and spread in depth above forty leagues into the inland country: all of them watered by a multitude of rivers, which, after a long course, and various windings, through a vast variety of pleasant and fertile vallies, discharge themselves into the Mediterranean.

The climate of this extensive country is, during a great part of the year, neither extremely hot, nor very cold. There are, however, great quantities of snow in winter, and both Atlas and some other of the mountains have their tops covered with it all the year round.

Winter begins here about the middle of October, when the weather is frequently very sharp. The rains usually begin about the end of the month, and last till the end of January, and sometimes longer; but how severe

severe soever the weather may be in the morning, the afternoons are commonly warm enough to dispense with a fire. In February the air becomes milder, and the weather usually changes three or four times in a day.

During the spring, which begins about the end of February, the weather is for the most part serene; except from the latter end of April to that of May, when kind refreshing showers begin to fall in great plenty, which, warmed by the moderate rays of the sun, bring the produce of the earth to a gradual maturity; so that by the latter end of May, ripe figs and cherries are gathered in Tunis, Algiers, and some parts of Morocco. By the middle of July their apples, pears, and plumbs, are in full maturity; and grapes, with all the latter fruits, are gathered by the latter end of September. These are more or less plentiful, according to the quantity of rain that has fallen from the twenty-fifth of April to the twenty-fifth of May; on which account this rain is stiled *naïsan*, or water sent from heaven; and the people save a quantity of it in vessels for use.

Their summer begins on the twenty-eighth of May, and lasts till the twenty-sixth of August; during which the heat is so excessive as to be dangerous, especially if they have great rains in June and July, when the atmosphere becomes so hot as to cause malignant fevers, and other diseases of the pestilential kind, which carry off a prodigious number of people for want of proper caution in preventing, or sufficient skill in curing of them. This is chiefly owing to a religious prejudice deeply rooted in the mind of every Mahometan, who imagines that all such sublunary disasters are pre-ordered by an unerring and unalterable decree of the Divine Providence; so that every precaution used either to prevent or avoid, and every remedy used against them, are not only thought fruitless, but impious. This notion has, however, been in some measure exploded among the more sensible part of the inhabitants of the coast, by their frequent commerce with the Christians; but the rest still esteem it the greatest impiety to go a step out of their way to avoid the plague, or to use any remedy against it.

Autumn begins on the twenty-seventh of August, when a sensible diminution of the heat begins to be felt. Winter begins on the seventeenth of November, and ends on the sixteenth of February, when the people begin to plough and sow their low lands; but that work is performed on the high lands and mountainous parts a month sooner. They suppose the year to have forty days of excessive hot weather, and as many of excessive cold: the former begins about the twelfth of June, and the latter about the twelfth of December. At the two equinoxes they regulate all affairs relating to agriculture and navigation, and have many persons among them who are very expert in directing and establishing settled rules for both, though they can neither write nor read.

The natives of Barbary mention three winds which are dangerous and detrimental to them: these are the east, south-east, and south; and all of them are most prejudicial in the months of May and June, in which they seldom fail of blasting a great deal of fruit, and burning up the grain, to which the fogs and mists that usually reign at those times greatly contribute. During the latter end of autumn, the whole winter, and the beginning of spring, they are much exposed to violent rains, snow, hail, thunder, and lightning. Those who inhabit the high lands, especially along the ridge of mountains of the great Atlas, reckon but two seasons in the year, winter and summer, the former of which lasts from October to April, during which such quantities of snow fall in the night, that they are frequently obliged in the morning to remove it with shovels from the doors. During their summer, which lasts from April to September, the vallies are excessive pleasant; but the higher grounds more temperate and agreeable, and the tops of the mountains are not warm enough to melt away the winter snow.

SECTION II.

Of the Vegetables, Beasts, Reptiles, Birds, and flying Insects Of Barbary in general.

BARBARY produces several kinds of grain, besides all that are found Europe, except oats, particu-

larly rice, a white sort of millet, and several sorts of pulse unknown in England. The Moors and Arabs still follow the primitive customs observed in the East of treading out their corn, after which it is only winnowed by throwing it into the wind with shovels.

Dr. Shaw observes, that in Barbary all kinds of provisions are extremely cheap; and that you may purchase a large piece of bread, a bundle of turnips, or a small basket of fruit, for the six hundredth and ninety-sixth part of a dollar, of three shillings and six-pence sterling. Fowls are frequently bought for three half-pence a piece, a sheep for three shillings and six-pence, and a cow and calf for a guinea. One year with another the people can purchase a bushel of the best wheat for fifteen or eighteen pence. The inhabitants of these countries, as well as the Eastern nations in general, are great eaters of bread, and three persons in four live entirely upon it, or upon such food as is made of wheat and barley-flour.

All the fruits in Europe, besides those found in Egypt, are produced here, except the hazel-nut, the filbert, the gooseberry, and currant-tree. Their gardens are, however, laid out without the least method and design, and are a confused intermixture of trees with beds of turnips, cabbages, beans, and sometimes wheat and barley dispersed among them. Parterres and fine walks would be considered as the loss of so much soil and labour, and new improvements regarded as so many deviations from the practice of their ancestors, which they think they ought to follow with the utmost reverence.

The beasts of burthen in this extensive country are, camels, a few dromedaries, horses, which are said to have lately much degenerated, asses, mules, and a creature called the *kumrah*, which, Dr. Shaw says, is a little serviceable beast of burthen, begot between an ass and a cow; it is single hoofed like the ass, but in every other respect different from it; the skin being sleeker, and the tail and head, though without horns, resembling that of a cow.

The cows of this country are small, slender, and afford but little milk. Whence Abdy Bashah, dey of Algiers, and all his ministers, were greatly surprised, when told by admiral Cavendish, that he had an Hampshire cow on board the *Canterbury*, then in the road of Algiers, that every day gave a gallon of milk, which is as much as half a dozen of the best Barbary cows yield in the same time; besides these cattle always lose their calves and their milk together.

The dairies are supplied by the sheep and goats, the cheese being chiefly made of their milk. Instead of rennet, they, during the summer, make use of the flowers of the great-headed thistle, or wild artichoke, to turn the milk. The curds are put into small baskets of rushes or palmetta leaves, and afterwards bound and pressed. These cheeses are generally of the shape and size of a penny-loaf. Their butter has neither the substance nor the rich taste of ours, and is only made by putting their cream into goat's-skin, which being suspended from one side of the tent to the other, and pressed to and fro, soon occasions the separation of the butter from the whey.

The sheep are of two kinds: one of them, common all over the Levant, is distinguished by its having a large broad tail, and is of the same species as that we have already described in treating of Syria. Those of the other species are almost as tall as our fallow-deer, and, excepting the head, are not much different from them in shape; but their flesh is dry, and their fleeces as coarse and hairy as those of the goats. It is observable, that a gelding among the horses, an ox among the horned cattle, or a weather among the sheep, is seldom or never known in this country; for those males that are more than sufficient for the preservation of the species, have, when they are about three months old, their testicles only squeezed, the Mahometans thinking it an act of great cruelty to castrate any but their own species.

Of those cattle that are not naturally tame are a kind of wild cows, which are remarkable for having a rounder turn of body, a flatter face, with horns bending more towards each other than the tame cattle. They are nearly of the size and colour of the red deer. The young calves of this species quickly grow tame, and herd with other cattle.

The Ierwee, the most timorous species of the goat kind, is so fearful, that when pursued it will precipitate itself down rocks and precipices. It is of the size of a heifer, but the body is more rounded, and it has a tuft of shaggy hair on the neck and knees: it is of the colour of red deer; but the horns, which are above a foot long, are wrinkled and turned back like those of the goat. There are also several species of the antelope and deer-kind.

Among the ravenous beasts are the lion and the panther, and in some parts of Barbary the tyger. Some authors pretend, that the women may without danger be familiar with the lion, and that upon taking up a stick he will immediately fly from the flocks they are attending. This may perhaps be the case when the lion is satiated with food; for then they lose their fierceness so far that, the Arabs say, a woman may seize their prey, and rescue it out of their jaws. But it much oftener happens, that, for want of other food, they devour women as well as men. They are indeed most afraid of fire, and yet, notwithstanding the precautions taken by the Arabs in this respect, and the barking of their dogs all night, those ravenous beasts frequently outbrave these terrors, and leaping into the midst of the circle enclosed by their tents, bring out a sheep or a goat alive. If these ravages are repeated, the Arabs, observing where they enter, dig a pit, and covering it over slightly with cedars, or small branches of trees, frequently catch them, and feed on their flesh, which is much esteemed, it having the taste of veal.

The dubbah is, next to the lion and panther, the fiercest of the wild beasts of Barbary. It is of the size of a wolf; but has a flatter body, and naturally limps upon its hinder right leg; notwithstanding which, it is tolerably swift. Its neck is so stiff, that in looking behind, or snatching obliquely at any object, it is obliged to move its whole body. It is of a dun or reddish buff colour, with some transverse streaks of a dark brown. It has a mane near a span long, and its feet, which are well armed with claws, serve to dig up the roots of plants, and sometimes the graves of the dead.

An animal which Dr. Shaw calls the faadh has spots like the leopard, but the skin is coarser and of a deeper colour, and the animal is not naturally so fierce. The Arabs imagine it is begot by a lion and a leopardess.

There are also two other animals marked like the leopard, but their spots are generally of a darker colour, and the fur softer and somewhat longer. One of the cat kind is about a third less than a full grown leopard, and may be taken for a species of the lynx. The other has a small pointed head, with the feet, teeth, and some other parts resembling those of the weasel. The body is only about a foot long, and is round and slender, with a regular succession of black and white ringlets upon the tail.

Both the jackall, and an animal called the black-eared cat, are supposed to find out prey for the lion, and are thence called the lion's provider, though it may be much questioned whether any such friendly intercourse subsists between animals so different in their natures. Indeed in the night time these, with other beasts, prowl about in search of prey, and have often been seen in the morning devouring such carcases as the lion is supposed to have fed upon the night before. This, and the promiscuous noise made by the jackall and the lion, are said to be the only circumstances in favour of this opinion. The lion is supposed to feed chiefly on the wild boar, who sometimes defends himself with such courage, that the carcases of both have been found dead, lying together, covered with blood, and dreadfully mangled.

Barbary also produces bears, porcupines, foxes, apes, hares, rabbits, ferrets, weasels, and moles; with camels, and several kinds of lizards.

The most remarkable of the serpent kind is the thairbanne, some of which are said to be three or four yards long, and the people make purses of their skins. The zurreike is about fifteen inches long, slender, and remarkable for darting along with great swiftness; but the most malignant of this tribe is the lessah, which appears to be the burning dispas of the antients, and seldom exceeds a foot in length.

Among the birds are the rhaad, which is of two species, the smaller is of the size of an ordinary pullet, but the larger is almost as big as a capon, and differs from the lesser in having a black head with a tuft of dark blue feathers immediately below it. The belly of both are white, the back and wings are of a buff colour, spotted with brown; but the tail is lighter, and marked all along with black transverse streaks.

The kitawiah frequents the most barren, as the rhaad does the most fertile parts of these countries. In its shape and size it resembles a dove, and has short feathered feet; but the body is of a livid colour, spotted with black; the belly is blackish, and upon the throat is a crescent of a beautiful yellow. The tip of each feather of the tail has a white spot, and the middle one is long and pointed. The flesh of both this bird and the rhaad has an agreeable taste, and is easy of digestion.

The shagary is of the size and shape of the jay, but has a smaller bill, and shorter legs. The body is brownish, the head, neck, and belly, of a light green, and on the wings and tail are rings of a deep blue.

The houbaara is as large as a capon, and of a light dun colour, marked all over with streaks of brown. The wings are black, with a white spot in the middle, and the feathers of the neck are remarkable for their length, and for being erected when it is attacked or provoked; the bill is flat like the starlings, and near an inch and a half long. There are also partridges, quails, and several other wild birds. Among the birds of prey are eagles, and several kinds of hawks. With respect to the smaller birds, the green thrush is not inferior to the American birds in the richness of its plumage: the head, neck, and back, are of a light green, the breast white and spotted, the wings of a lark colour, the rump of a beautiful yellow, and the extremities of the wings and tail are also tipped with yellow. This bird only appears in the summer months.

Among the small birds with thick bills is the capsa sparrow, which is of the size of a common house-sparrow; it is of a lark colour, but the breast, which is somewhat lighter, shines like that of a pigeon. This bird is remarkable for the sweetness of his note, which infinitely exceeds that of the Canary bird or nightingale, but is of so delicate a nature as immediately to languish and pine away on its being removed into a different climate. Here are also several kinds of water fowl, besides those known in England.

The flying insects are very numerous; among these is a curious species of the butterfly, which is near four inches from the tip of one wing to that of the other, and beautifully streaked with murrey and yellow, except the edges of the lower wings, which being indented, and ending in a narrow strip or lappet, an inch in length, are elegantly bordered with yellow, and near the tail is a spot of carnation.

SECT. III.

Of the Natives of Barbary in general.

THIS country is chiefly inhabited by three different sorts of people: the Moors, who are the original inhabitants; the Arabs, who had over-run this country; and the descendants of the Turks, who made themselves masters of some of the best provinces, and rendered the kingdoms of Algiers, Tunis, and Tripoly, tributary to them; besides a variety of foreign nations, as Christians, Jews, and others; and an innumerable multitude of renegadoes, who, to free themselves from slavery, or from avaricious views, have renounced their faith.

The greatest part of the Moors are involved in ignorance, superstition, and lewdness, many of them of the most unnatural kind; and are said to be treacherous, fraudulent, and deceitful. Indeed it must be confessed, the cruel oppressions they suffer under their tyrannical governments have greatly contributed to their degeneracy; and one can hardly imagine a more abject and miserable condition than theirs seems to be, when it is considered that they are crushed on the one hand by a heavy load of taxes

taxes, and treated with the utmost cruelty by their governors, and on the other exposed to the inroads of the Arabs, who strip them of the small pittance they are able to lay up; whence they dare not provide more than is barely sufficient to serve them the year round, lest their plenty should induce those freebooters to visit them the oftener, or their Moorish landlords to raise their rents. Hence if, from an unexpected good crop, they obtain more corn than they want, they take the utmost pains to conceal it, by burying it under ground, or stowing it in caverns: whence they are in no less danger of being bastinadoed, and even tortured by both, to oblige them to discover it. Thus to avoid the cruel oppressions of the one, and the insults and ravages of the other, they are contented to purchase their ease and safety by the most pinching penury.

Can we imagine a situation more adapted to depress the human mind, or render mankind completely miserable? But it is far from producing this effect; from their unparalleled patience, under these various branches of what others would esteem the greatest wretchedness, they enjoy a tolerable share of happiness; for peace and contentment reign in every family; and what appears very astonishing, is, that their oppression and misery has not yet driven them to coin or adopt into their language any phrases or expressions of impatience, discontent, or repining at their unhappy condition, much less of curses and imprecations against the authors of their distress; and though nothing is more common from the mouths of renegadoes and profligate Christian slaves, they seldom fail to rebuke them with marks of abhorrence.

On seeing a circle of them sitting at the doors of their poor cots, with naked bodies and empty bellies, some either smoking or telling merry tales, others singing or dancing, and when weary lying supinely on the ground, one would conclude them to be a happy, though a lazy people. From this disposition to be pleased with the rank in which they are placed, arises another virtue; they seldom quarrel or fight among themselves, and when they do, use no other weapons than their fists, and the battle lasts no longer than the heat of passion.

The people we have here described are chiefly the Moors that live at large in the country, who, like some of the Arabs, are employed in agriculture and the breeding of cattle; but those who live in the sea-port towns along the coast follow a variety of trades and manufactures, and even carry on some commerce by sea and land: but though these are less poor, they are equally oppressed with taxes, and, if possible, more cruelly treated by their lordly masters; for the least mark of disrespect to the meanest soldier, or the vilest officer, is sufficient to procure them, if poor, the chastisement of the bastinado; or a heavy fine if they have any thing to pay.

Of the Arabs we have already given a particular account in treating of Arabia, and shall be obliged to take notice of some particularities relating to those of the countries we shall soon describe.

As to the Turks, these are by far the fewest in number; they are also the worst, and, except in their surprising power, the most contemptible of the three; these being a wretched crew of indigent, ragged, loose, theivish, and idle fellows, enlisted in and about Constantinople, and sent into Barbary once in three years to recruit the soldiery. These wretches being furnished with a gun, a sword, and other arms, are incorporated into some regiment, and instantly obtain a vote and share in the government; and from thence are raised from one post to another, till they obtain those of admiral, vizier, and even bey; in all which they treat with insupportable insolence and tyranny their Moorish vassals, the wealthiest of whom tremble at the sight of a Turkish common soldier.

S E C T. IV.

Of the Kingdom of MOROCCO, including that of FEZ.

Its Situation, Extent, Division, Climate, Rivers, and the Fertility of the Country.

THE kingdoms of Fez and Morocco, which now compose one empire, were once a part of the an-

tient Mauritania, and are situated on the most western borders of Barbary, they being bounded on that side by the Atlantic Ocean; on the east by the river Mulvya, which separates them from Algiers; on the north by the Straights of Gibraltar and the Mediterranean sea; and on the south by the river Sus, which divides Morocco from the province of Darha, and by part of the kingdom of Taflet; the whole empire extending from twenty-eight to thirty-six degrees of north latitude, and from the fourth to the eleventh degree of west longitude from London. Its greatest length, in a direct line from north to south, is above five hundred miles, but in breadth it does not much exceed two hundred and sixty.

Each of these kingdoms still retains its antient name, though both the empire and emperors are chiefly called by that of Morocco, which is the most considerable.

This empire, or kingdom, is thrown into three grand divisions, Fez, Morocco Proper, and Sus; besides the kingdom of Taflet and the large province of Gefula, both which are subject to the emperor.

The climate is almost every where hot, and much more so to the south, yet it is generally healthier than that of Algiers or Tunis, it being plentifully diversified, and the air rendered more moderate by its mountains and plains, and cooled by sea-breezes from the Atlantic Ocean. The great Mount Atlas, which surrounds it on the south like a crescent, has, as hath been already observed, its summits covered with snow, and even in the vallies it sometimes freezes in the night during the winter season; but the snow that falls there is commonly melted away by the next day's sun. Their rainy season generally begins about October; but if it continues too long in the summer, it seldom fails of producing pestilential fevers. The north-west winds, which begin to blow about March, sometimes prove so sharp and violent, as to injure the fruits and other produce of the earth. In other respects the inhabitants enjoy a clear and serene sky, and a wholesome air.

The country in general is well watered with springs and very considerable rivers, the largest of which have their sources on Mount Atlas, and, after winding some hundreds of miles, discharge themselves either into the Atlantic Ocean, or into the Mediterranean. The principal of these rivers are, first, the Mulvya, Marmol, or Mullooyah, which divides the kingdom of Fez from Algiers. It springs from the foot of Mount Atlas, in the province of Chaus, runs through that desert, and between those of Garret and Angued, then winding round the mountain of the Benizeti falls into the Mediterranean. The Taga springs from the same mount, and discharges itself into the Mediterranean nearer to the Straights of Gibraltar. These two are the only rivers of note which fall into that sea, and the last is only remarkable for a city of its name built on its banks.

Those that fall into the Atlantic Ocean are the Cebu, or Sebou, which runs from Mount Atlas, and its course passes between two steep rocks of a prodigious height, falling into the sea near Mamor. The mountaineers convey themselves from the top of one of the rocks to the other over the dreadful chasm through which this river passes, in a very singular and hazardous manner. They seat themselves in a strong basket, big enough to hold about ten persons, and which runs by a pulley along a stout cable, fastened at both ends to two beams fixed in the rocks, and this is drawn by the pople on the opposite side, so that if the basket, or any of the tackle, happen to break, as it has sometimes done, they fall into the river from the height of above fifteen hundred fathoms. This river abounds with most excellent fish, which the emperor farms out for about twenty thousand ducats a year.

The next in rank is the Ommirabih, generally called the Marbea, which has its spring head from Mount Magrau, one of the heads of Atlas, near the confines of Fez; whence it runs through several plains and narrow vallies, and then discharges itself into the ocean, forming a capacious bay on the east side of Azamor: it also abounds in fish.

The Tensist is a deep and large river, which springs from the heights of Atlas near the town of Animmey, and running through Morocco, enters the ocean near the

the port of Saffi. It receives a considerable number of other rivers in its course, and is for the most part very deep, though in many places it is fordable during the summer season, and has in the neighbourhood of the city of Morocco, an handsome stone bridge of fifteen arches, built by the great Almanzor, esteemed one of the noblest structures in all Africa.

The last river of note is the Sus, which gives its name to the province through which it passes: in its course from the Atlas to the Atlantic Ocean, and is its southern boundary. This river is very large, and is by the inhabitants cut into a multitude of canals, which render the province the most fruitful of any in this empire. Each side of its banks is variegated with rich corn and pasture-land, gardens, and orchards: it also turns a great number of sugar-mills; so that the inhabitants are numerous, and some of them wealthy.

There are besides these six principal rivers a prodigious number that fall into them, some of which are also cut into a variety of channels, and greatly enrich the lands on both sides; but have little else remarkable.

The lands in general are so good, that were they cultivated with more industry, they might be made to yield most of the products of other parts of the world, and in as great plenty: but this cannot be expected in a country which groans under the most despotic tyranny. It is commonly computed that the land of Morocco is capable of producing an hundred times more than is consumed by the inhabitants, and will yield two or three crops in a year; yet it almost every where lies waste, and without a proprietor, except about three or four leagues round their cities and great towns. The northern parts produce most corn, oil, wine, fruits, wax, honey, silk, and the finest wool; and the southern; dates, sugar, cotton, indigo, variety of gums, and ginger.

S E C T. V.

A Description of the City of Morocco.

THE city of Morocco, from its agreeable situation, and the number and variety of its noble edifices, was once esteemed not only the capital of the empire, but the richest and most considerable town in all Africa. It is conveniently situated between two rivers, the Nephthi and the Agmed, and upon that of the Tensift; and stands on a spacious plain about fifty miles in length, sixty miles north of Mount Atlas, and an hundred and seventy to the east of the Atlantic Ocean. Morocco is encompassed with high stone walls, the cement of which is so hard as to strike fire; and though the city has been frequently besieged and plundered, there is not the least sign of a breach to be seen in them. These walls are flanked with strong and lofty towers, with bastions and other works, and also encompassed with a broad and deep ditch. They have twenty-four gates, which retain some signs of their former strength and beauty; but the houses, which once amounted to an hundred thousand, are dwindled to less than one third of that number; the ground on which they stood in some places lying waste, and in others being turned into gardens, orchards, and corn-fields. Though many noble structures are fallen to ruins, there still remain in that part which is inhabited many stately buildings, particularly the royal palace, three magnificent mosques, and a few baths and hospitals.

The Al Cassava, within which is the imperial palace, is a very large fortress on the south side of the city, capable of containing within its walls above five thousand houses. These walls are high, strong, flanked with lofty towers, and surrounded with a good ditch; they have two gates, one to the south, facing the adjacent country, and the other on the north, next the city; both of them guarded by a company of soldiers, to prevent the Christian slaves going out without their keepers. This last gate faces a straight and handsome street, at the end of which stands in the centre of a spacious court, a magnificent mosque, erected by Abdalmumem, king of the Almohedes; but being too low for its bulk was raised fifty cubits higher by his grandson Almanzor, who also

built its great tower, or steeple, which is only to be equalled in height and beauty by those of Rabet, in the kingdom of Tremesen; and of Seville, in Spain; which were the works of the same architect. This noble structure was also embellished with carvings of jasper, marble, and other costly stones; which, together with the noble gates of the cathedral of Seville, covered with relieve in brass, that conqueror caused to be brought from Spain to enrich this new fabric. On the top of the above-mentioned tower were fixed on an iron spike four large balls of copper, plated so thick with gold, that they were thought to be made of that rich metal. These were of different sizes, the largest capable of containing eight sacks, the second four, the third two, and the uppermost one sack of wheat; but Muley Ishmael took them down, and had them put in his treasury.

Under the floor of this extensive mosque is a deep vault, of the same length and breadth with the building, in which is deposited an immense quantity of corn belonging to the king; but it was originally designed for a capacious cistern to receive the rain-water that fell upon the leads, and was conveyed into it by leaden pipes. The battlements of the tower are of an amazing height, and from thence arises a spire of about seventy feet, on the top of which were fixed the above-mentioned balls.

But to return to the place: before the removal of the court to Mequinez, the royal apartments, and those for the king's wives and concubines, the state-chambers, and the halls of audience, were extremely magnificent; and we are told, that the pillars, ceilings, and mouldings were all richly gilt.

The gardens, though far from being regularly designed, had something uncommonly grand and noble, they being adorned with terraces, fountains, spacious fish ponds, and rich pavilions, shaded from the heat of the sun by delightful groves of fragrant trees: but in the midst of this splendour were the remains of other noble buildings, which, before the removal of the court, were suffered to run to decay; and of four hundred aqueducts, some were broke down, and others shamefully neglected.

In the first court of the royal palace, the apartments, though erected in the Moreisco stile, appeared with surprising grandeur, adorned with basins and fountains of the finest marble, and the most curious workmanship, shaded with citron, orange and lemon trees. The next court was embellished with galleries and colonades of white marble, so exquisitely wrought, that some of the nicest judges in architecture among the Europeans, have beheld them with the greatest admiration, even in their decaying state. In this court stood also a great number of marble vases and basins full of water, in which the Moors made frequent ablutions before prayer. The stables for camels, dromedaries, horses, and mules, were extremely splendid. Near them were two granaries, each of which was capable of containing thirty thousand loads of corn: these were two stories high, the lower for wheat, and the upper for oats and barley, which were conveyed on mules, by an easy ascent, to the top of the building, and thence thrown by trap-doors into their proper chambers; whence they were distributed with the same ease, by proper conduits, into the stables and mangers.

The gardens at the farther end of the castle towards the country, and the park almost contiguous to them, shewed some eminent tokens of their former elegance. When Moquet was there, these gardens had a prodigious variety of fruit and other trees, shrubs, and flowers; and were adorned with a noble square, railed in with a marble balustrade: in the centre stood a column, on which was placed a lion, both of the same stone. This lion threw from his mouth a fine stream of water into a large basin within the rails, on the four corners of which were four leopards of white marble beautifully spotted with round spots of green natural to the stone. In the park were to be seen a variety of wild beasts, as elephants, lions, tigers, leopards, &c. which were kept in buildings prepared for their reception.

At a small distance from the palace stands the quarter of the Jews, inclosed within its own walls, which have but one gate, and that is guarded by the Moors. We learn from Moquet, that when he was there, four thousand of those people lived within that precinct. The

foreign,

foreign agents, and even ambassadors, also choose to reside there, rather than in any other part of the city; but the Christian merchants commonly live near the Custom-house, which is about three miles from the palace. The Jews have always been burthened with very heavy taxes, notwithstanding which many of them are very rich; but it is their constant policy in all these despotic governments to make the meanest appearance in their dress and houses, to avoid their being still more oppressed; even the natural subjects of the kingdom are obliged to do the same to prevent their becoming a prey to the avarice of the monarch, or his ministers. Hence the houses of all the middling and common people in every part of the city, that is still inhabited, make a miserable appearance. Indeed those of the alcades, nobles, military officers, and courtiers, are strong, well built, and lofty, encompassed with walls, and flat on the top, where they usually spend the evening in fresco, after the African manner.

The river Tenist, which runs through the city, has a handsome bridge over it, and turns a variety of mills on its banks. From this river water is conveyed into all the houses and gardens.

S E C T. VII.

Of the most considerable Cities in the Kingdom of Fez; particularly of the City of Fez, its ancient Capital, Mequinez, the present Capital of the whole Empire, Sallee, Majagan, Tangier, Ceuta, and Tetuan.

THE city of Fez was formerly esteemed the next in dignity, it being the capital of the once powerful kingdom of the same name, and is divided into the Old and New City. The first is most worthy of notice, it being near nine miles in compass, and one of the most populous cities in all Africa. Old Fez is situated on the declivity of two mountains, the valley lying between them, and is surrounded by a strong wall of square stone, flanked with towers. The houses are square, terraced on the top, without any windows fronting the street. Those of the wealthy inhabitants, and also the colleges, mosques, baths, and hospitals, have spacious courts adorned within with galleries, fountains, basins of fine marble, and fish-ponds, and are shaded with lemon and orange trees, which are loaded with fruit throughout the year. These structures are plentifully supplied with water from the river Fez, which here divides itself into six branches, and turns about four hundred mills.

The city has seven gates, but no suburbs: the streets are narrow, but mostly straight, and are shut up at night with gates placed at the end of them; so that no people can go out after that time, except upon extraordinary occasions.

The mosques are said to amount to five hundred, fifty of which are of the first rank; among these one exceeds all the rest, and, including the college and cloister belonging to it, is near a mile and a half in compass. It has thirty stately gates: its roof is a hundred and fifty cubits in length, and eighty in breadth, divided into seventeen great domes, besides a considerable number of inferior ones, and the whole supported by fifteen hundred pillars of white marble; every dome is adorned with lamps of a large size, and curiously wrought. There are said to be four hundred cisterns in the cloister, to which the people repair to make their usual ablutions before prayer. Within the buildings of this mosque is a spacious college, in which divinity, philosophy, and other sciences, are taught by their most learned men, the chief of whom is chosen president over the rest, and raised to the dignity of grand mufti. In this college is also one of the largest libraries in all Africa.

The inhabitants of this city are said to amount to three hundred thousand, besides the merchants and other foreigners. The principal magistrate, who is styled provost of the merchants, has several inferior magistrates under him, and usually resides in one of the most populous streets, that he may be near at hand to punish all delinquents. This magistrate is chosen from among the citizens. There is also a governor appointed by the king,

who has a cady, or judge, under him, to try criminal causes. When a person is condemned to suffer death, if he be a plebeian, he is led through the chief streets of the city to the place of execution, with his hands tied behind him, and is obliged to proclaim as he goes his crime and punishment; and when he comes to the gallows, he is hung up by the feet, and has his throat cut; but if he be a person of high rank, his throat is cut beforehand, and the hangman, marching before the body, proclaims his crime. A man guilty of murder is conducted to the nearest relation of the deceased, who may either condemn him to suffer what death he pleases, or compound with him for a sum of money. But if he denies the crime, he is either bastinadoed or scourged in so cruel a manner, that he commonly dies under the executioner's hands.

As Fez is the common emporium of all Barbary, to which all commodities are brought and exchanged, the streets swarm with merchants and tradesmen. The goods imported chiefly consist of spices, vermilion, cochineal, brags, iron, steel, wire, arms, ammunition, drugs, watches, small looking-glasses, quicksilver, opium, tartar, aloes, allum, English woollen and linen cloths, muslins, calicoes, fustians, silks of all sorts, brocades, damasks, velvets, red woollen caps, toys of all sorts, earthen-ware, combs, and paper.

The exports consist in hides, and all sorts of leather, particularly the Morocco, which is the manufacture of the country, wool, furs, skins, cotton and flax, cloth of the same materials, horses, ostrich feathers, potashes, almonds, dates, raisins, figs, olives, honey, silk of their own manufacture, gold dust and ducats, of both which the Jews have the sole brokerage.

Mequinez, the present capital of the empire, is situated in the kingdom of Fez, on the river Sebu, or Sabro, in a spacious and delightful plain, sixty-six leagues to the westward of Fez, and three to the east of Sallee. This city is surrounded with high walls, at the foot of which are pleasant gardens. It has many mosques, colleges, baths, and other public buildings; and it has a continual market, to which the Arabs resort from all parts to sell their honey, wax, butter, dates, and other commodities.

The palace is about four miles in circumference, and is almost square. It stands on even ground, and has no hill near it. The buildings are of rich mortar, without either brick or stone, except for pillars and arches; and the mortar so well wrought, that the walls resemble one entire piece of terrace: they are formed in wooden cases, within which the mortar is rammed down by the Christian slaves, much in the same manner as the pavours among us drive down the stones; they all raise together heavy pieces of wood, and keep time in their strokes. These wooden cases are built higher as the wall rises; and when they are finished, and dry enough to stand firmly without them, are removed. The whole building is exceeding massy, and the outer wall, which surrounds the whole, is twenty-five feet thick.

Mr. Windus, a gentleman in the retinue of Charles Stewart, Esq; ambassador to the emperor of Morocco in the year 1720, attended his excellency to see the palace, when they were first shewn some large rooms full of men and boys making saddles, stocks for guns, scabbards for scymetars, and other things. From thence they passed through several large neat buildings, and at length entered the most inward and beautiful part of the palace, which has a garden in the middle, planted round with cypress and other trees. All the columns of this building, which form a colonade of vast length, are of marble, and said to be ancient Roman pillars brought thither from Sallee; the arches and doors of the apartments are finely adorned.

From thence they were conducted to another neat regular building, with piazzas all round. The area was checquer-work, and in the middle was a row of marble basins at certain distances, with little channels cut in stone, conveying water from one to the other; and here is a magazine and treasury. They afterwards visited the inside of an apartment, where one of the queens formerly lived. They also saw the baths, and some beautiful cobahs, belonging to that apartment. These cobahs

are

are lofty and magnificent rooms, each covered with a dome painted with a sky blue, adorned with stars, and a golden sun in the middle of curious workmanship.

From thence they were led through several other buildings, consisting for the most part of oblong squares, with piazzas, under which the doors enter into the lodgings, which are generally ground rooms. The doors of each building are all of one size and form, finely inlaid, and some of them gilt. In one of these squares was a fountain, with channels of marble, that formed a neat labyrinth.

The quarter of the Jews is in the heart of the city; and, in order for their security, they are allowed the privilege of shutting up their gates at night. They are, however, abused and insulted by the Moors as they go along the streets, who sometimes call them cuckolds and dogs, and even pelt them with dirt. The noblemen sometimes lash them severely with their whips, if they dare to come in their way as they ride along; and, as a still greater mark of contempt, they are not suffered to go out of their quarter with either shoes or boots, but must be bare-footed and bare-legged. All this they endure with singular patience, it being death for them to lift up their hand against a Moor.

Close to Mequinez, on the north-west side, and only divided from it by a road, stands a large negro town, that takes as much ground as the city; but the houses are neither so high, nor so well built.

Sallee is situated on the banks of the river Buragra, which divides it into two parts; the northern, called by us Sallee, and by the natives Sela, is encompassed by a strong wall about six fathoms high, and a yard in thickness, on the top of which are battlements flanked with towers of a considerable height and strength. The southern part, which is on the opposite side of the river, is called Rabat, or Ravat, and is of much greater extent; the high walls with which it is surrounded enclosing a great number of gardens, orchards, and corn-fields so extensive, that wheat may be sown in them sufficient to serve fifteen thousand men. On the south-east-quarter stands a lofty tower, from which ships may be seen at a great distance; but it is now much lower than it was at first. This is owing to a clap of thunder which struck off a part of the top, and caused a wide rent on the south side, which runs from the top to the bottom. This tower is fifty feet square, and is built of stone, joined by a strong cement. It still serves for a land-mark in the day-time, and for a light-house in the night; and under it are the two docks which belong to the town, the one for building of ships, and the other for them to winter in.

The harbour is large, but shallow, and seldom rises above twelve feet at high water; so that the corsairs which belong to this city are obliged to put into the island of Fedal, which lies at a small distance from it. This harbour is esteemed one of the best in the country; and yet, on account of a bar that lies across it, ships of the smallest draught are forced to unload and take out their guns before they can get into it. It is now defended by two castles, the old and the new; one stands at the mouth of the river, where the walls are built on rocks, and are so high as to shelter the governor's house from cannon-shot. Its fortifications are very irregular, and within the walls, which are mostly of square stone, is a fort just before the principal gate, that commands the whole town. Next to the sea-side, facing the bar, is a bastion mounted with five pieces of cannon, to secure the vessels that lie at anchor in the road.

The new castle is seated on the west side, and is a square building flanked with towers and battlements like the walls of the city. A communication is preserved between one castle and the other by means of a high wall built upon arches, under which the people pass and repass to and from the strand. The king sends thither a governor, who has a council chosen from among the citizens. All merchandize imported or exported pay a tenth part of their value to the government; but the chief wealth of the place arises from the plunder taken by the Sallee rovers, or pirates, which make prizes of all Christian ships that come in their way, except there be a treaty to the contrary.

Mazagan is situated about ten leagues to the south-west of Sallee, and is a strong well-built town in the hands of the Portuguese, who keep a good garrison in it to prevent the Moors retaking it from them. It is surrounded with a strong wall, so thick that six horsemen may ride abreast upon it all round the city, and is well furnished with cannon. The greatest inconvenience is the pirates often intercepting the provisions sent to the garrison, which obliges them, in return, to make incursions against the neighbouring Arabs to obtain subsistence.

Tangier is situated about two miles within the Straights of Gibraltar. This town was antiently called Tingis, and was the capital of Mauritania Tingitana. It is situated in thirty-five degrees forty minutes north latitude, in a fine bay, and is said by the African fabulists to have excelled all the cities upon earth in size and magnificence, and to have been surrounded by walls of brass. It had, however, many handsome edifices and palaces; but being taken by the Portuguese about the year 1471, or 1473, became more considerable for its strength than its beauty. The Portuguese at length finding the expence of keeping it greatly exceeded the advantages they reaped from it, readily gave it to the English, as a part of the dowry of the princess Catharine of Portugal, upon her marriage with king Charles II. who, at an immense expence, rendered it one of the strongest places on all that coast; and built a deep mole, which ran three hundred fathoms into the sea. But finding it too chargeable to keep, and the parliament refusing to vote him the sums he demanded for its maintenance, he caused all the fortifications to be blown up in 1684, since which time the Moors have endeavoured to repeople it, but have not yet been able to render it more than a mean fishing town.

Ceuta is as considerable for its advantageous situation at the entrance of the Mediterranean, as for the beauty of its public buildings, and the strength of its walls and bulwarks, by which, and a good garrison, it held out an obstinate blockade against an army of Moors. It is situated on a rising ground at the foot of the mountain of Apes, which projects into the Straights, and forms the nearest point to the Spanish coast. It is still a considerable place and a bishop's see, and has both a good palace and a noble cathedral.

Twenty-one miles to the south of Ceuta is the city of Tetuan, which stands upon the rising of a rocky hill on the Straights mouth; but is neither large nor strong, it being only surrounded by a wall made of mud and mortar, framed in wooden cases, and dried in the sun. It does not contain above eight hundred houses; but the inhabitants, by piracy, and a good trade for raisins, honey, wax, and leather, are generally in pretty good circumstances, though they dare not let it be known, lest the government should fleece and oppress them.

The shops, which are very small, have no doors; but the master, having opened the shutters, jumps in, and sits cross-legged upon a place raised about the height of a counter. The goods are disposed round about him in drawers, which he can for the most part reach, without moving out of his place, his customers standing in the street while they are served.

The chief strength of the city consists in a garrison of about five hundred men, and four hundred horse. The port is defended by a square castle, flanked with towers of the same materials with the town walls, and in time of danger can entertain a garrison of five hundred men. This harbour affords a safe shelter to the corsairs, who resort thither in great numbers to take in provisions; on which account the Spaniards attempted to choak up the mouth of the river, by sinking vessels loaded with stones; but the Moors found means to open it again.

In the heart of the city is a large dungeon, in which they lock up the Christian slaves at night. These are very numerous, and used with as much severity as in any part of Barbary. The inhabitants are chiefly the descendants of the Moors and Jews, who were driven from Spain, the latter of whom carry on a considerable commerce.

The houses are kept so continually white-washed on the outside, as well as within, that the eyes of the beholders

holders are dazzled by the reflection of the sun. The *basha's* palace is both a curious and magnificent structure; as is likewise his villa, about two miles out of town. The mosques, and other public structures, make a noble appearance, though built in the *Moresco* taste.

The Jews of this city are computed to amount to about five thousand, and are allowed to make wine and brandy. They have seven synagogues, and yet are said to have no more than a hundred and seventy houses.

The city is surrounded with a fine country covered with gardens, orchards, and villas; and on an adjacent eminence is a spacious burying-ground, adorned with such a variety of cupolas, pyramids, and other monuments, that at a distance it resembles a fine city in miniature. If to this be added its prospect towards the sea, and of the adjacent hills and plains, and the courteousness and affability of the people, which exceeds that even in the most celebrated capital of this empire, we shall not scruple to acknowledge this to be one of the most agreeable cities in all Barbary.

S E C T. VIII.

Of the Province of Suz; with a concise Account of the Cities of Messa, Teflut, Tagast, Tarudant, and Tedsf.

AS we have now taken a view of the principal cities of Morocco and Fez, we shall say something of Suz, or Sus. The province of Suz is intersected by several ridges of Mount Atlas, from which many springs flow, and render the country fruitful in corn, rice, sugar, dates, vines, and indigo. The river Suz, like the Nile in Egypt, overflows all the low lands, and, by having canals cut from it, enriches all the country through which it passes. This, and the inferior rivers, turn a great number of sugar and corn-mills; and the indigo, which grows wild in all the low grounds, is of a very bright colour, and is prepared and exported in great quantities. The inhabitants, who are chiefly Berebers, are distinguished by their industry; and many of them who live in towns become wealthy, and are much more polite than the natives of Fez and Morocco: but the cities of this province are neither considerable for their strength, size, nor beauty.

The city of Messa is seated on the river Suz, where it discharges itself into the sea, and is divided into three distinct quarters about a mile distant from each other, and each quarter enclosed by its own walls. The inhabitants cultivate the adjacent lands, which are fertilized by the overflowing of the Suz; but when it fails to rise above its banks, the natives are obliged to live chiefly on dates, which are here much coarser than in other parts of Africa. As the river forms no harbour, the natives have little or no foreign commerce; and the shore being flat and shallow, whales are sometimes cast upon it.

About three or four miles from Messa, on the same river, stands Teflut, or Teccut, which, like the former, is divided into three parts; but is much larger and more populous. In the center is erected a stately mosque, through which runs a branch of the river. Teflut is supposed to contain four thousand families, most of which are industrious and in good circumstances; for the sugar manufactory flourishes here, and the finest Morocco leather is dressed in this place, and exported from thence in great quantities.

Tagast, or Tagost, the largest city in the province, is built in a spacious and fertile plain, and was surrounded with walls, which are now decayed. It is said to contain eight thousand families, four hundred of which are Jews; and though the rest are Mahometans, they nevertheless preserve a kind of religious veneration for St. Austin, who, they say, was born there. It enjoys two markets in a week, to which the Arabs and Moors resort with their commodities, and the negroes to buy cloth.

Tarudant is situated near the Atlantic Ocean, in latitude thirty degrees, and, though a small place, is in a flourishing condition, and carries on a considerable commerce with the Berebers, who resort to its markets. Its buildings are handsome, and the adjacent plains fertile. It was once the residence of its own princes, who adorned

it with handsome edifices, as it is now that of the governors of the province.

Tedsf is a considerable town, which chiefly subsists by the cultivation of sugar, and contains about five hundred inhabitants. Its market on Mondays is resorted to by merchants from many distant parts of Barbary, and even from Nigritia. Its trade consists in cattle, leather, linen and woollen cloths, sugar, wax, honey, butter, and iron tools. The Jews are here rich and numerous, and the people of the town are much commended for their courteous behaviour to strangers.

S E C T. IX.

A concise Description of Taflet and Gesula.

WE shall now give a concise account of Taflet, which was once a kingdom of itself, though now subject to Morocco. This kingdom has its name from its capital, and is a long tract of dry and barren ground, which runs almost east and west, it being bounded on the north by Fez and Tremesen; on the south by Zahara, or the Desert; on the east by the country of the Berebers; and on the west by Morocco and Suz. Its extent, including the provinces of Itaaf, Darha, Sakrah, and Tuet, is very considerable, and variously computed; but the country is, for the most part, so hot and sandy, that it produces little corn and fruit. The only place where they can raise barley is along the banks of the river, and even there it grows in small quantities; so that none but persons of distinction are able to purchase it, while the common people live chiefly upon dates and the flesh of camels, both which are here in great plenty: yet indigo grows without art or culture, and yields a more vivid and lasting blue than that produced in our American plantations. They have abundance of ostriches of a prodigious size, the flesh of which they eat. The chief commerce of the natives of Taflet, besides the indigo above-mentioned, consists in their dates, and in a sort of leather made of the hides of a creature called the dantos. They also make a sort of striped silk of various colours, much used by the Moors and negroes; also fine cassocks and caps for the men, veils for the women, curious carpets, and the like.

The king, or emperor of Morocco, among his other titles, takes that of lord of Taflet and Darha, and frequently permits the prince, whom he sends thither governor, to take that of king of Taflet.

The city of Taflet, which is the capital of this kingdom, is seated on the river of the same name, and has a strong castle, supposed to have been built by the Berebers, who have here the name of Fitelis, and are industrious, and rich in camels, horses, and other cattle. This city is resorted to by merchants, not only from several parts of Barbary, but even from Europe. The people are affable and civil to strangers, but the Arabs are much addicted to superstition.

Adjoining to this kingdom is Gesula, which is also subject to Morocco, and is bounded by Taflet on the east, by Darha on the south, by Suz on the west, and by Morocco on the north; but its extent and boundaries are too uncertain to be determined with any degree of exactness.

Though the country is mostly dry and barren, it has many mines of copper and iron, which are worked by the natives, who also fabricate those metals into all the utensils used in Barbary; and these they exchange for horses, linen and woollen cloths, spices, and the other commodities they want, either by carrying them into other parts of Barbary, or by the frequent fairs they hold in their plains, or in their large towns, some of which contain a thousand houses, or more. They have one fair in particular, kept in a large plain, that lasts two months, to which strangers resort from most parts of Barbary and Nigritia; and, it is said, that though these strangers amount to at least ten thousand persons, besides their servants and cattle, they are all maintained at the public expence, there being persons appointed to dress their provisions, and to furnish them with all other necessaries, which is done without tumult or disturbance. Two captains,

tains, with a sufficient body of soldiers, prevent all disorders; and if a thief be taken, he is immediately put to death, and his flesh thrown to the dogs.

They have a remarkable custom, which is, that let them be at war with whomsoever they will, they observe a truce three days in the week with all strangers, for the encouragement of trade; and this is likewise done during the two months of the above fair.

This country produces very little wheat, but plenty of barley, dates, good pasture, and variety of cattle. The inhabitants are said to be so numerous, as to be able to bring sixty thousand men into the field. Their dress is only a short striped woollen or linen jacket, with half sleeves, over which they throw a long coat or gown of coarse woollen cloth, under which hangs either a dagger, or a short two-edged sword. Their other weapons, when at war, are the scimitar, spear, and short gun.

A part of this country was once conquered by the Portuguese; but the natives soon recovered their liberty, which they enjoyed till they were subdued by the emperor of Morocco.

SECT. X.

Of the different Inhabitants of Morocco. Their Persons, Dress, Entertainments, Manners, and Customs.

THE inhabitants of this empire are composed of a mixture of different nations, particularly of the Moors, who are chiefly the descendants of those who were driven out of Spain; and, though poor and oppressed, are very numerous, especially on the sea-coast; but they have no trading vessels, nor carry on any immediate commerce with foreign nations. These are said to be covetous, superstitious, great cheats, jealous, vindictive, and treacherous.

The Berbers, or, as they stile themselves, the antient natives, are people who still follow their own customs, use their antient language, and live in huts on the mountains, for the sake of enjoying their liberty, they having never yet been entirely subdued.

The Arabs are here very numerous, and range from place to place with their herds, cultivate the plains, and sow corn on the most fertile spots. These are equally fond of liberty; and, though they pay a kind of tribute, live under cheyks of their own race and choosing. Some of their tribes live rather upon plunder than industry, and cannot easily be suppressed, as they generally live in some of the most inaccessible parts of the mountains, from which they make their excursions into the low lands, and attack the caravans who come in their way.

The Jews were also for the most part obliged to fly out of Spain and Portugal; and, though they have a very bad character, are suffered to be the chief traders, factors, minters, and bankers in the empire; and it is said, that, by their frauds and impositions, they make themselves amply amends for the heavy taxes with which they are loaded.

The renegadoes, though less numerous than in Algiers and Tunis, yet make a distinct class of people; but are almost as much detested by the rest of the inhabitants as by the Christians. These guard the gates of the royal palaces and fortified places; and some of them are distributed among the governors of the provinces, who are to employ them as occasion offers.

The slaves make another considerable class; they are here also very numerous, and are much more inhumanly treated than in Algiers and Tunis. These all belong to the king, who causes them to be employed in the hardest labour, and the vilest offices, almost without intermission. The poor pittance allowed them daily consists of a pound cake of coarse barley-bread, dipped in a little oil, which they are sometimes forced to put in their mouths with one hand, while the other is employed in some painful drudgery. Their dress consists of a long coarse woollen coat, with a hood, which serves them for cap, shirt, coat, and breeches. In this wretched situation they are harnessed in carts with mules and asses, and more unmercifully lashed for the least inadvertency or intermission of their labour, though perhaps solely owing to their strength

being quite exhausted by hunger, thirst, and fatigue. Their lodging at night is a subterraneous dungeon, about ten yards in diameter, into which they descend by a rope-ladder, which is afterwards drawn up, and the mouth of the prison covered with an iron grate. In short, these cruel wretches take a singular pleasure in tormenting these unhappy people: they, however, except those that are married from hard labour, a favour which is indulged the women, on account of their breeding and nursing a new brood of slaves; but these are neither better fed, clothed, or lodged than the rest.

The language of this country is the Arabesk, or modern Arabic, which is spoken not only in all the cities, towns, villages, and tents of this empire, but is understood throughout all Barbary, and indeed throughout the Turkish dominions.

The dress of the people of Morocco is not ungraceful. The men wear short shirts, with very broad sleeves that sometimes hang down; but are more frequently tucked up to keep them cool. They have linen breeches tied about their waist next their skin. Over their shirt they wear a cloth-vest, or waistcoat, very short, made to fit close to the body, and fastened with small buttons and loops set close together, which is often embroidered with gold or silver thread. Round the waist they tie a scarf of silk or stuff, in which they stick large knives, with the handles either of some valuable metal or ivory inlaid, and the sheaths are tipped with silver. Their outer garment is either the alhague, or the albornooce; the former is a piece of fine white woollen stuff, five or six yards in length, and about one and a half broad, which they wrap round them above and below their arms, a dress which resembles the drapery of antique figures: the albornooce is either made of cloth or woollen stuff napped, and has some resemblance to a short cloak; but is joined a little way before, from the neck downwards, having two or three rows of short stripes worked in the stuff, and fringed at the ends: the bottom and sides are edged with a deep fringe, and at the neck behind there hangs a peaked cowl, with a tassel at the end. With this cowl they can cover their heads to keep off the weather. On their heads, which they always keep shaved, they wear a little red cap, which they make into a turban by rolling muslin about it; but when they go into the country they wear a handsome cane hat, to keep off the sun. The alcaides have a broad leather belt, embroidered with gold, in which they hang their scimitars. They all go bare-legged, but wear slippers of red or yellow leather, without heels.

The Moors in general dress after this manner, without any other difference than in the richness and fineness of the stuffs, only the upper garment worn by the poor is a coarse, thick, woollen cloth, with holes at the top to put their arms through, instead of sleeves: this reaches to their knees, and hangs loose about their bodies.

Whenever the women go abroad, they dress nearly like the men, their upper garment being the alhague just mentioned, with which they cover their heads, bringing it down over their foreheads close to their eyes, and underneath tie a piece of white cloth to hide the lower part of the face. The alhague covers all but their legs, which, when they are at home, or visit from the tops of their houses, are generally naked; only some ladies of superior rank have their drawers so long that they reach to their feet, and hang in great loose folds about their legs. They wear the same kind of slippers as the men. Within doors they have only a single binder about their foreheads, and their hair hangs behind in two large plaits at full length. They also wear at home a vest open from the bosom to the waist, to shew their embroidered smocks, and fasten large pieces of muslin to the sleeves of their vest, which hang down very low, in the manner of ruffles. They wear a short petticoat over their drawers, have large earrings in their ears, with bracelets on their arms and legs.

The women are remarkable for their fine eyes, and some of them have very beautiful skins, which Mr. Windus, one of the English ambassador's retinue, in the year 1720, says they had sometimes an opportunity of observing; and though a man might live a year in one of their towns without seeing the face of a Moorish woman in the streets, yet when these English gentlemen met them in the fields, or saw them on the house-tops, if none of the

Moors were in sight, they would unveil, and laugh till the appearance of one obliged them to conceal their faces again.

The above author observes, that the men are of a swarthy complexion, intermixed with a race of well-looking men, somewhat fairer than the rest. They are generally lusty, strong-limbed, active, laborious, and enduring with surprising resolution the heats of summer and the cold rains of winter. Thus a messenger will go from Tetuan to Mequinez, which is a hundred and fifty miles, for a Barbary ducat, of the value of three shillings and six-pence; and when caught in a storm of rain, will only look out for a bush or high stone, and sitting down on his hams, with his back towards it, remain in that posture the whole night; or, if the weather be fair, will wrap himself up in his cloaths, and pass the night sleeping on the grass. 'Tis said that the most famous footmen will go a hundred and eighty miles in three days. They swim the rivers, even in the depth of winter, if not deterred by the rapidity of the current; and when they take a journey of seven or eight days, carry only a little meal and a few raisins or figs in a small goat's skin. They have no posts for carrying letters in this country; the usual way of sending them being by footmen, who are almost as expeditious as horses: nor have they any kind of wheel-carriage; for they remove their light goods from place to place on horses, but make use of camels when they carry to a considerable distance, great quantities of corn, hides, or the like.

Their visits are generally short, and last no longer than the business which occasions them requires; the visitor being only treated with coffee, or sherbet, and a pipe of tobacco, except on particular occasions. The women have their peculiar apartments, where they receive their female visitors; and from which even their husbands are excluded.

When a Moor is disposed to give an entertainment to his neighbours, his women go to the top of the house, where they continue till the guests are gone. Their entertainments generally consist of cuscusu, which is thus made: they put fine flour into a large flat pan, and moistening it with water, roll it up into small balls. These they put into a kind of cullender, that serves for the cover of a pot, in which meat and fowls are stewing; whence it receives the heat and steam. As soon as it is enough, it is put into a dish, and strong broth being poured over it, they put in the meat and fowls, and serve it up. Their dishes are either pewter or earthen-ware, wide at the top and narrow at the bottom, somewhat like a high crowned hat turned with the crown downwards.

They sit cross-legged on the floor, placing their dishes on a large piece of Morocco leather, that serves both for table and table-cloth. While they eat a servant stands by with a great bowl of water in one hand, and a narrow long piece of blue linen in the other, to wipe their right hands, with which they pull the victuals to pieces, it being generally stewed to rags. They never use the left hand in eating, because that is always used on necessary and less cleanly occasions.

They eat without speaking, and after their meals drink water or sherbet, their religion forbidding them the use of wine and all other intoxicating liquors; yet most of them will get drunk with strong drink of any kind, if they can get it. They are so very fond of butter-milk, which is their chief desert, that when they would speak of the extraordinary sweetness of any thing, they compare it with that. A large black pitcher of it is usually brought in with a wooden ladle, which is presented to the most considerable person, and from him it passes several times round the company.

They bury their butter in the ground to make it keep, and do not dislike it when it is three or four years old.

They also wrap up the cauls, fuet, and fat of cows, sheep, and goats, in great rolls, which in winter are sold to the poor instead of butter. Their bread is, however, extremely cheap and good.

When they are in their houses they are always sitting or lying on mats; and if they ever go out on foot, it is never farther than to make a visit, unless their business requires it; but they daily spend five or six hours before their doors, sitting on their hams, for they think it ex-

tremely ridiculous for any one to walk up and down a room: "Why, say they, should a man remove from one end of the room to the other, without apparent cause? Cannot he as well stay where he is, as go to the other end, merely to come back again?"

It is here reckoned so shameful a thing for a man to make water in a standing posture, that those who are found guilty of it are excluded from being evidence in any trial. Whether this be in order to prevent any drop of their urine falling upon their cloaths, which they esteem a legal defilement, is not easily determined; they are, however, very careful to squat down, like the females, whenever they make this evacuation.

The women in labour have also a strange superstitious custom of sending to a school for five little boys, four of whom are directed to hold the four corners of a cloth, in each of which an egg is tied, and running with it through the streets, sing prayers alternately; upon which the Moors come out of their houses with bottles or pitchers of water, which they pour into the middle of the cloth; and by this means they expect to have an easy and quick delivery.

S E C T. XI.

Of the Government of Morocco, the despotic Power of the Emperor, his Titles, Laws, Revenue, Navy, Land-Forces, Manner of making War, and the Punishments inflicted on Criminals.

THERE is not, perhaps, upon earth a more despotic government than that of Morocco: for their religion, laws, antient customs, and inbred prejudices, all conspire to render the monarch absolute, and to confirm the subjects in the most absolute slavery. The king, or emperor, who has the title of sharif, is not only allowed to have an uncontrollable property and power over the lives and fortunes of his subjects, but even over their consciences too, he being the only person who, as the successor of Mahomet, sets up for being the principal interpreter of the Koran, and appoints all the judges under him. Whenever therefore any of his laws are enacted and proclaimed, as they are commonly done by his governors in all places of his dominions, that none may plead ignorance, they are every where received with an implicit and religious submission. His subjects are even bred up with a notion, that those that die in the execution of his commands are immediately admitted into Paradise; and those that have the honour to die by his hand, to a still greater degree of happiness there. Whence it is not surprising that we find on the one side such cruelty, oppression, and tyranny; and on the other such passive submission and abject slavery.

When the honourable Charles Stuart, ambassador from England, appeared before the emperor of Morocco, he was mounted on a black horse, which the negroes fanned, and beat off the flies with cloths, while an umbrella was kept constantly twirling over the emperor's head, to produce a little wind; the man that carried it taking care to move as the horse did, that the sun might not shine upon him. His dress differed little from that of his bashas; but the hilt of his scimitar was of gold, set with large emeralds; his saddle was covered with scarlet cloth, embroidered with gold, with one pistol in a cloth case on the left side. His bashas prostrated themselves before him, kissed the ground, and rising, went up to him and kissed his feet: which they all do very often when he talks to them, and then retire backwards into their places.

The emperor treated the ambassador with great civility; he was named Muley Abdallah, and was eighty-seven years of age, about fifty of which he had spent on the throne: but though his behaviour to the English was full of civility, our author observes, he might justly be termed a monster in the human form, and one of the most bloody tyrants that ever plagued mankind; for his life was one continued scene of exactions, murders, and the most horrid acts of cruelty, daily exercised on his slaves and his wretched subjects: yet this monster was esteemed a saint; he was continually prostrating himself on the earth,

earth, to offer up his petitions to heaven, and perpetually exercising wanton acts of inhumanity. By his four wives, and the many thousand women he had had in his seraglio, during his long reign, he is said to have had seven hundred sons able to mount a horse; but the number of his daughters is unknown.

On the ambassador's going to visit one of the emperor's sons, the prince received him sitting on a silk carpet, wrought with gold in large flowers. He had two black boys fanning him, one of them dressed in a vest of black and white flowered velvet, the other's was of yellow velvet speckled with black. The prince's garment was of rich cloth of gold. The English had chairs brought them, and sat down for some time, the ambassador talking to the prince by one of the captives, who rested himself on his hands and knees at the threshold of the door; and, when he spoke to the prince, prostrated himself almost close to the ground.

The tyranny of the emperors of Morocco is chiefly exercised on the Moors and slaves; for the Arabs, who pay an involuntary tribute, are not to be treated with such rigour. The zeal and attachment of the negroes who enjoy the principal power at court, entitle them to better treatment. During the last reign they gained a great ascendancy from Muley Ismael's mother being a negro. These are better soldiers than the Moors; and the tyrant who raises them to the highest post of trust and authority, commits his person, treasure, and concubines to their care; and encourages them, by his own example, to tyrannize over and oppress the natives.

The emperor has here established a branch of despotism, which renders him extremely powerful and formidable; that is, his being the sole heir to all his subjects, in virtue of which he seizes on all their effects, and makes only such provision for their families as he thinks proper; frequently leaving them entirely destitute of support. To preserve, however, some specious shadow of justice, he allows the mufti a kind of superiority in spirituals, and the meanest subject the power of summoning him before the mufti's tribunal; but the danger of such an attempt, which would probably be no less than death, is alone sufficient to deter any man from it.

The titles assumed by the emperors of Morocco are those of most gracious, mighty, and noble emperor of Africa, king of Fez and Morocco, Taflet, Suz, Dahra, and all the Algarbe and its territories in Africa; grand sharif, or xarif, (that is successor, or vicegerent) of the great prophet Mahomet.

The judges are either spiritual or temporal, or rather ecclesiastical and military: the mufti and cadis are judges in all religious and civil affairs; and the bashas, governors, alcaides, and other military officers, of those affairs that relate to the state and the army. These are all the most obsequious slaves to their prince, and the most rapacious tyrants to his subjects; for from them they can obtain neither justice nor favour, without a bribe. Indeed it cannot be otherwise in an arbitrary government, where the highest posts are bought of the prince at a most extravagant rate, and only enjoyed by paying an exorbitant tribute to him; and bribing the courtiers about the monarch's person to prevent their being supplanted by slanderers, or higher bidders.

Another very considerable branch of the revenue arises from the piratical trade, which brings the greater sums into the emperor's treasury, as he is at no expence, either in fitting out vessels, or maintaining the men, and yet has a tenth both of all the cargo and of all the captives: besides which he obtains all the rest by paying fifty crowns per head; by which means he engrosses all the slaves, whose ransom he fixes at a very high rate; and, while they stay, has all the profit of their labour, without allowing them any other maintenance than a little bread and oil; nor any other assistance, when sick, than what medicines they receive gratis from a Spanish convent, which he tolerates, and which is forced to pay him an annual present for that toleration, besides furnishing the court with medicines, and the slaves who are unable to work with lodging and diet.

Another branch of his revenue consists in the tenth part of all cattle, corn, fruit, honey, wax, hides, and other produce, which is exacted of the Arabs and Be-

rebers, as well as of the natives, and are farmed by his bashas, governors, and alcaides.

The Jews and Christians also pay a capitation; the former of six crowns per head on all males from fifteen years and upwards, besides arbitrary imposts and fines. That on the Christians for the liberty of trading in his dominions rises and falls according to their number, and the commerce they carry on; and when once settled there, they cannot leave the country without forfeiting all their debts and effects to the crown.

The duties on imports and exports is another branch of his income; but as the trade of Morocco is not very considerable, the amount of it cannot be great. Indeed consul Hatfield has computed the whole annual revenue to amount to no more than five hundred quintals of silver, each quintal, or hundred weight, worth somewhat above three hundred and thirty pounds sterling; so that the whole, according to him, amounts to no more than one hundred sixty-five thousand pounds, a very small revenue for so large an empire; but the prince has little occasion for money, since he has almost every thing without it; besides, the necessaries and luxuries of life are exceeding cheap.

The navy of Morocco is in the utmost degree inconsiderable; in Mr. Braithwait's time, it consisted only of two ships of twenty guns each, the largest not above two hundred tons burthen; a French brigantine they had lately taken, and a few row vessels; yet with these well manned, they made a great number of prizes. It is a singular happiness to the Christian traders, that in this whole empire there is not one good harbour, that of Sallee, which is the best, being almost dry at low water, and has besides a very inconvenient bar, which prevents ships of any burthen from entering; for had they better ports, they might be induced to make a greater figure at sea. They also want timber for building of ships, and tackle for rigging them, with which, as well as with powder and shot, they are furnished by England and Holland. So little formidable are they at sea, that about forty years ago a small English frigate of twenty guns, with an active commander, by taking some of their ships, and running others ashore, struck such terror among them, that the name of captain Delgarno, like that of some other warriors of distinguished bravery, was used by the women of Sallee and Mamora to still their peevish children.

The land forces, among which are the greatest part of the renegadoes, are dispersed in distant parts, to garrison the castles and forts on the frontiers. The pay of these foot soldiers is no more than about three shillings and four-pence a month, with a small allowance of flour; and they appear half naked, and half starved. The Moors are neither much better paid, nor equipped; but the choicest troops, both of horse and foot, are the negroes, who being brought hither from the other side of the river Senegal when young, are trained up for the army, and commonly make the best soldiers. These are computed to amount, including both horse and foot, to about forty thousand, and the Moors are pretty near as many. These last forces are, however, neither raised, paid, nor armed at the emperor's expence; but upon any expedition are sent to him by the alcaides, every one of which is obliged to furnish his particular quota, according to the extent of his government; every town and village being obliged to maintain a number proportionable to its bigness, to be ready to march ready armed upon the first notice.

Their martial skill and discipline is amazingly rude and imperfect, except in their dexterity in riding and horsemanship. When they engage an enemy, they place the horse on the two wings, and the foot in the center, in the form of a crescent, and where the ground will allow it, the infantry are never more than two ranks deep; but these have neither discipline nor order, and are in such dread of the cavalry of the enemy, that five hundred foot will be put to flight by fifty horsemen. They at best make but a poor figure in the field; for the only mark of courage they shew, is their beginning the attack with a loud shout, which is followed by a short ejaculatory prayer for victory. The cavalry nearest to the emperor chiefly consists of negroes armed with guns, pistols,

pistols, and scymiters, and that farthest from him only with musquets and lances. The infantry are variously armed, some with guns, others with bows, slings, broad swords, short pikes, and clubs. With these weapons they engage the enemy with a kind of enthusiastic fury, rather than like a well disciplined army; but if they meet with a brave opposition, or an unexpected repulse, are easily routed; and when this is the case, are with great difficulty rallied again; especially if the enemy be of the same religion as themselves.

The Arabs and Berbers are seldom called in as auxiliaries; because being under a forced subjection, they cannot be safely trusted. They are, however, required to furnish the emperor's troops with corn, barley, cattle, butter, oil, honey, &c. wherever they encamp. The Arabs, who are very numerous, and at the same time brave and fond of liberty, would soon shake off the yoke, were they not kept under by the want of good arms.

The punishments inflicted on criminals are the same as those we shall find described in other parts of Barbary, except such as flow from the arbitrary sentence of their monarchs, as sawing asunder, either length or cross-wise; burning by slow fires, and other instances of cruelty, that fill the mind with horror at the bare repetition; especially as they are frequently inflicted on the innocent, and are the effects of jealousy, revenge, detraction, and frequently of drunkenness or disappointment. The renegades on attempting to return to Christianity, are stripped quite naked, and anointed all over with tallow, and having a chain fastened about their loins, are dragged from prison to the place of execution, and there burned.

S E C T. XII.

Of the Religion, Superstitions and Ignorance of the people of Morocco.

THE established religion both among the Moors and Arabs is the Mahometan, of the sect of Melech. The Moors are in particular extremely superstitious, and express a more than common abhorrence against all Christians, to whom they usually give the name of dogs. They on particular days are said to place a variety of provisions on the tombs of their deceased relations; and bury with them gold, silver, jewels, and other treasures, to enable them to live the more at their ease in the other world. But these are rather Pagan than Mahometan superstitions. They are also said to dig their graves narrow at the top, and broad at the bottom, in order to give the deceased more room, and greater facility in gathering up their bones at the resurrection; on which account they never inter two persons in one grave. They pay a great veneration to these sepulchres, embellishing them with tomb-stones, cupolas and other ornaments, forbidding all Christians to approach them. Every Friday, which is their sabbath, these sepulchres are crowded with men and women in a blue dress; but mostly by the latter, they being allowed to repair thither to pay their tribute of tears and prayers for the dead; and by priests, who have generally cells in the neighbourhood of the burying places, which are out of town, and for a little money join their devotions with a seeming zeal and fervency.

In their mosques they behave with great decency, and seeming devotion; and if a man be convicted of having absented himself from them during eight days, he is for the first fault rendered incapable of being a witness in any court of judicature, is fined for the second, and burnt as a heretic for the third: but as for the women, they are never permitted to enter them, they being obliged to pray at home, or at the sepulchres just mentioned.

They allow salvation for all of what nation or religion soever that die before they are fifteen years of age; but to none beyond it, except to the Mahometans of their own sect. They, like the other Mahometans, reckon ideots and madmen among their saints of the first class, and build chapels to them after their death, which

are visited with great devotion, and are esteemed sanctuaries for all crimes, except treason. As the Koran forbids all games of chance, that prohibition is so strictly observed in Morocco, that the people of all ranks content themselves with playing at chess, draughts, and the like games, and express the utmost abhorrence for cards, dice, &c. and if any person has lost his money at any game and complains of it to the cady, he will order it to be immediately restored to him, and the winner to be bastinadoed or fined. Indeed they usually play only for a treat of coffee, or some other trifle.

They suffer neither Christians nor Jews to enter into their mosques, or to have any carnal conversation with their women; and if any of them are found guilty of either, they must turn Mahometans, or be burned or impaled alive. They are strict observers of their ramadan or lent; and the very corsairs, though the basest villains under the sun, will keep this long fast on ship-board, and if a renegado is found to neglect it, he is punished with one or two hundred blows on the soles of his feet.

It must, however, be acknowledged, that they pay the utmost regard to the name of God, and express great abhorrence of the impious custom so much in vogue among many who call themselves Christians, of swearing upon the most trivial occasions, which the greatest resentment cannot provoke them to, much less to use blasphemous and indecent expressions, in speaking of the Supreme Being. Nor are they ever guilty of duelling or murder; they never kill but in war; for their religion allows of no pardon for murder, and it is with the utmost reluctance that they ever engage in battle with those of their own religion.

They are no less commendable for their observance of some of the social duties. Their respect and obedience to their parents, superiors, and even a younger brother to an elder, is very remarkable; for before them, they neither dare to sit or speak without being bid. They are extremely jealous of the honour of their wives, and impatient of the least blemish, or suspicion that is cast upon it. They are moderate in their eating, and with respect to drinking wine and other intoxicating liquors, it is forbidden by their law; and though this prohibition is perhaps the least observed, many even of their great men indulging themselves with drinking them privately. However, those persons, of whatever rank, who abstain from them, and regale themselves only with coffee, sherbet, and such sober liquors, are the most esteemed.

The priests and doctors of the law are the only persons of any learning, though a few of the people can read, write, and cast accounts; even these are much neglected by their princes and nobles, many of whom, like the late emperor Muley Ishmael, can neither write nor read. The people are, however, fond of the pretended science of astrology, and place great confidence in charms. There are, however, some regular schools in all their cities and great towns, for teaching children to read, write, and cast accounts; but all the books they are taught consist only of some short catechisms, and the Koran. When a boy has once gone through the last, he is handsomely dressed, set upon a horse, and led in triumph through the town by the rest of the school boys.

S E C T. XIII.

Of the Trade and Coins of Morocco.

THE commerce carried on here is almost entirely confined to the Jews and Christians; the Moors neither understand it, nor have any trading vessels of their own; whence the whole navigation is carried on by European ships, chiefly those belonging to the English and French; but this trade is not a fourth part so extensive as it might be.

The principal goods exported are elephants teeth, ostrich feathers, copper, tin, wool, hides, honey, wax, dates, raisins, olives, almonds, gum-arabic, sandrac, and fine mats.

The

The usual imports are arms, bullets, gun-powder, hard ware, iron in bars, lead, linen and woollen cloths, all which formerly paid a duty of ten per cent. but now only eight; besides which the ships trading to Morocco pay a barrel of gunpowder for entrance, with twelve more for loading and anchorage, and twelve to the captain of the port. Yet vessels sailing to and from Gibraltar, pay but half that duty, this being an indulgence granted by the late Muley Ishmaël, who had a particular regard for the English, more than for any other Europeans. The English and French consular is eight dollars, and every French and Spanish ship pays three more to the hospital or convent of Spanish friars, founded there for the benefit of Christian slaves. But what is extremely detrimental to their commerce, is their dishonesty; for they are said to cheat all the strangers they can, both in their weights and measures, particularly in their silver coin, which besides its wear, is generally clipped by the Jews; so that if a man does not carry a pair of scales in his pocket, he is sure to be cheated.

They also carry on a considerable trade by land by their caravans, which set out twice a year from Fez to Mecca and Medina, and carry variety of their woollen manufactures, some of which are very fine and beautiful; besides Morocco leather, cochineal, indigo, and ostrich feathers: in return for which they bring silks, muslins, and a variety of drugs. They likewise send large caravans into Nigritia, consisting of many thousand camels, which the length of the way and the difficulty of the passage, through deserts void of provisions and water, render absolutely necessary, every other camel being loaded with water and provisions: the others carry silk and woollen goods, oil, salt, beads, &c. which they exchange with the natives for negro slaves, ostrich feathers, ivory, and gold dust.

The coin of Morocco is of three sorts, the lowest, called a fluce, is a small piece of copper a little less than a farthing; twenty of these make a blankit, which is a small silver coin worth about two-pence English. This last is most in use, and for want of being milled is so liable to be clipped by the Jews, that if care be not taken to weigh them, one is sure to be a loser; for though both the Jews and Moors will use their utmost endeavours to put them off, yet if they be light they will refuse to take them, except by weight, in order to be melted again; for the Jews being both clippers and coiners, get considerably by both. They also exchange good money for bad; for which, besides the payment of the difference, they extort an extravagant premium. This renders trading very troublesome, because if one of these pieces be but cracked it will be refused; and yet large payments are generally made in that coin, gold being very scarce.

The only gold coin current in this country is the ducat, which is not unlike that of Hungary, and is worth about nine shillings sterling; and three of them make a moidore. Merchants accounts are kept by ounces, each of which contains four blankits, and four of these last make a ducat accompt, or, as they stile it, a metical. But in payments to the government they require no less than seventeen and a half for a gold ducat. These last ounces and ducats, or meticals, are imaginary. With respect to the three real species above-mentioned, the Mahometan religion not permitting them to bear the effigy of the prince, or of any other person, they are only stamped with some Arabic characters.

With respect to gold or silver foreign coin, it is only valued according to its weight, and as if it was to be melted. The Jews here make a considerable profit, not only in the exchange of it, but in lessening and even debasing it, which renders it dangerous to take any from them without the touch-stone and the scales.

SECT. XIV.

Of the Kingdom of ALGIERS.

Its Situation, Extent, Provinces, Soil, and Climate.

WE now come to the kingdom of Algiers, which is bounded on the north by the Mediterranean sea;

on the east by the river Zaine, the ancient Tusca, which separates it from Tunis; on the south by the Zahara, or the Defart; and on the west by the village of Twunt, and the mountains of Trara, which separate it from Morocco; extending in length, according to Dr. Shaw, from sixteen minutes west longitude from London to the river Zaine in nine degrees sixteen minutes east, or four hundred and sixty miles. To the west it is generally about sixty miles broad, but the eastern part is no where less than a hundred miles in breadth.

This country is at present divided into three provinces, that of Tremesen, or Tlemsen, to the west; the province of Titterie, which lies to the south; and Constantia, which lies to the east. Each of these provinces is governed by a bey, or viccroy, appointed and removed at pleasure by the dey of Algiers.

The remarkable chain of mountains, sometimes placed between this country and the Zahara, and at others reckoned within the dominions of Algiers, is thought to be a continuation of Mount Atlas; though these mountains are far from being so high as they have been represented by the ancients; for the above excellent author observes, that those parts which he has seen are nearly equal to some of the most lofty mountains in our island; and he questions whether they are any where so high as the Alps or the Appenines. "If you form, says he, the idea of a number of hills of the perpendicular height of four, five, or six hundred yards, with an easy ascent, adorned with groves of fruit and forest-trees, rising successively one behind another, with here and there a rocky precipice, and place upon its side or summit a village, encompassed with a mud-wall, you will have a just and lively idea of one of these mountains, and will have no occasion to heighten the picture with the imaginary nocturnal flames, the melodious sounds, or the lascivious revels of the fictitious beings attributed to them by the ancients."

Twunt and the mountains of Trara form the western confines of the province of Tremesen, as the river Massafra, at near two hundred miles distance, bounds it to the east. This province is almost equally distributed into mountains and valleys. Twunt, the frontier village of the Algerines, is situated about four leagues to the southwest of Cape Hone, and is defended by a small fort. This Cape is the largest and one of the most conspicuous promontories to the eastward of the river Malva.

The climate of Algiers is for the most part so moderate, that the country enjoys a constant verdure, the leaves of the trees being neither parched by the heat of summer nor nipt by the cold of winter. They begin to bud in February; in April the fruit is in its full size, and most of it is ripe in May. The grapes are fit to gather in June; and their figs, olives, and nuts in August: but this is not every where the case, for the soil differs greatly, some parts being excessively hot, dry, and barren; and on that account lie uncultivated, the inhabitants in general being very negligent about agriculture: other parts, especially the mountainous places of Tenez, Bugia, and Algiers Proper, are fertile in corn and other grain, and variety of fruits; others afford plenty of excellent pasturage, especially the northern coast of Tremesen; while the southern side, and other parts at a distance from the sea-coast, being wild and barren, harbour a great variety of wild beasts, as lions, tygers, buffaloes, wild boars, stags, porcupines, ostriches, and wild fowl; on which account they have few towns, and those but thinly peopled, when compared with the cities near the sea; yet being advantageously situated for an inland trade, carry on a considerable commerce with Bilcdulgerid, and other countries to the south.

SECT. XV.

A Description of the principal Places in the Western Government of Algiers; particularly the Cities of Tremesen, Oran, Arzew, Mostagan, and Tenez.

WE shall begin in the western government of Algiers with the description of Tremesen, or, according to the pronunciation of the Moors and Arabs, Tlemsen, which is situated on the southern part of the province of the

the same name, in thirty-four degrees forty minutes north latitude, and in three degrees ten minutes west longitude, about thirty miles from the sea, and ninety south-west of the city of Oran. It is seated on a rising ground below a range of rocky precipices, upon the first ridge of which is a long narrow piece of level ground, watered by many springs, which, uniting their streams, fall in a variety of cascades, on their descent towards the city; the westernmost of these rivulets turning a variety of mills.

Tremesen is surrounded by a strong wall, forty cubits high, flanked with towers, and made of mortar composed of lime, sand, and small pebbles, which being well tempered and wrought in a frame, in the same manner as those described at Mequinez, have acquired a solidity and strength not inferior to that of stone. The gates of the city, which are five in number, have draw-bridges before them, with other fortifications; and it is also defended by a spacious castle, built in the modern way with courts, halls, and convenient barracks for the janizaries. In the city is a large reservoir of water, conducted thither by a subterraneous channel, and from thence the usual demands of the city are supplied; for which purpose the water is conducted from thence to the castle, the mosques, and other places.

In the west part of the city is a square basin, of Moorish workmanship, two hundred yards long, and about half as broad; in which, according to a tradition of the inhabitants, the kings of Tremesen took the diversion of sailing; while, at the same time, their subjects were taught the art of navigation: but it appears more probable, that this basin was designed as a reservoir in case of a siege, and to preserve at all other times a quantity of water sufficient to refresh and fertilize the fine gardens and plantations below the city.

Tremesen, while it was the capital of the kingdom, was divided into several wards, or partitions, by strong walls, in order, perhaps, the better to put a stop to any intestine commotion, or to prolong a siege. There were two of these divisions in the time of Edressi, each of which might be considered as a distinct city, these being of an oblong square figure, inclosed by a wall of the same structure with that of the city. In the year 1562 Tremesen contained no less than twenty-five thousand well built houses, with large streets, and a multitude of fine public buildings; particularly five large colleges, besides baths, hospitals, &c. But, about the year 1670, Hassan, dey of Algiers, laid the greatest part of the city in ruins, as a punishment for the disaffection of its inhabitants; so that now scarcely a sixth part remains of this famous metropolis, which was about four miles in circumference. Out of a hundred and fifty mosques there remain no more than eight, each of which has a tower of the Doric order, adorned with marble columns; and of a hundred and sixty public baths, only four are now remaining. The Jews had ten synagogues, but all of them are gone to decay; and among the ruins are several shafts of pillars and other fragments of Roman antiquities.

The first town on the coast worthy of notice, on proceeding from the dominions of Morocco, is the city of Oran, the residence of a bey. This was formerly a place of great resort, and contained six thousand houses, chiefly inhabited by clothiers and weavers; and thither came the Venetian, Genoese, and Catalonian merchants, for the sake of trade. It is situated in the thirty-seventh degree forty minutes north latitude, and had several noble mosques, besides caravanseras, hospitals, baths, and other public buildings; but it is now much reduced from its ancient extent and grandeur, and is no more than about a mile in compass.

It is situated on the sea-coast upon the declivity, and near the foot, of a high mountain, on the summit of which are two castles. Within half a furlong of this mountain is another castle, in a situation somewhat higher than the two former, with a large valley between them; whence their respective ridges are so remarkably disunited, that they not only form a most convenient land-mark, but render all the approaches from the latter to the former impracticable. To the south and south-east two other castles are erected upon the same level with the lower part of the town, but separated from it by a deep winding valley, which serves as a natural trench to the south

side of the city. In the upper part of this valley is a spring of excellent water, which, forming a rivulet, adapts its course to the several windings of the valley, and, passing under the walls, plentifully supplies the city with water. At every opening of this valley appears a prospect perfectly romantic, consisting of the intermingled view of precipices, plantations of orange-trees, and rills of water trickling down from the rocks, and forming cool and delightful retreats. Near this fine spring is another castle, which is also an important defence to the city. Three of these castles are regular polygons; but the highest upon the ridge, and the easternmost of those before the town, are built like our old English castles, with battlements and loop-holes.

Oran has only two gates, and both of these open into the valley. The nearest to the port is named the Gate of the sea, and has over it a large square tower, which upon occasion might be converted into a fort. Adjoining to the upper gate is an oblong battery; and a citadel, raised on the highest part of the city towards the north-west, has all its angles mounted with cannon, while the lower and opposite corner is defended by a regular bastion.

This city was taken by the Spaniards in the year 1505, after which they built several beautiful churches and other edifices in the Roman stile; and also imitated the Romans in carving upon the friezes, and other convenient places, inscriptions in their own language in large characters: but after this city had continued in the possession of the Spaniards above two hundred years, it was retaken by the Algerines in the year 1708.

At the distance of three miles from Oran is Arzew, the ancient Arsenaria, behind which the country extends in rich champain grounds; but on the other side is a view of the sea from precipices that are a natural safe-guard to the place. The water now used by the inhabitants is drawn from wells below these precipices; but being beneath the surface of the sea, it is brackish. In order to procure the advantage of fresh water, the ancient city was erected on cisterns cut in the rock, which received that which fell in rains; but though these reservoirs still subsist, they are applied to a very different use, and serve the inhabitants as caves to dwell in. Some ruins of the ancient city are still to be seen; capitals, shafts, and bases of columns being scattered about. Dr. Shaw observes, that a well wrought Corinthian capital of Parian marble, when he was there, supported a smith's anvil; and that he accidentally discovered a beautiful Mosaic pavement through the rents of a ragged carpet spread over it; and that there is here also a sepulchral chamber, fifteen feet square, built plain, without niches or any other ornaments, though there are several Latin inscriptions in Roman capitals on the walls.

At the distance of five miles to the southward of Arzew is a large space of ground filled with pits, from which the neighbouring people are supplied with salt. These salt-pits take up an area of about six miles in compass, surrounded with mountains. This space is in winter a lake, but in summer the water is exhaled by the heat of the sun, and the salt left behind chrySTALLIZED. This commodity, from the facility of digging it, and the shortness of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhaustible.

About sixty miles to the east of Oran is Mostagan, or Mostagannin, which is built in the form of a theatre, with a full prospect of the sea; and on every other side is surrounded with hills, which hang over it. In one of the vacant spaces, about the middle of the town, are the remains of an old Moorish castle, which from its form, appears to have been built before the invention of fire-arms. The north-west corner of the city, which overlooks the park, is encompassed with a wall of hewn-stone, and has another castle built in a more regular manner, and defended by a Turkish garrison. But these being over-looked by the adjacent hills, the chief security of the place lies in the citadel, which, being erected upon one of the just mentioned eminences, commands both the city and the adjacent country. The town is well supplied with water, and its haven is safe and commodious. Behind it runs Mount Magaraba, which is so called from the Magarabas, its inhabitants, who are de-

scended from the Berebers. This mount extends about thirty miles from east to west along the coast of the Mediterranean. These Magarabas live in tents, feed a great quantity of flocks, and annually pay ten thousand crowns to the dey of Algiers.

About fifty miles to the east of Mostagan, is the city of Tenez, situated at the foot of a hill, and about a league from the sea, where it has a convenient port. This city with its territory were once subject to the kings of Tremisen; but the inhabitants taking advantage of the intestine broils by which that kingdom was divided, chose a king of their own: yet they enjoyed their independence but a short time; for their little state became soon after a prey to the Algerines, who have kept a strong garrison in it ever since. The governor resides in the castle, which was once the royal palace. The adjacent territory is very fertile in corn, fruits, and pasturage, and produces honey and wax.

Still farther to the eastward is the city of Sherfhel, the inhabitants of which are famous for making earthen vessels, steel and such hard-ware as is wanted by the neighbouring Arabs. It only consists of low tiled houses, and is a mile in circumference, though it was once the seat of one of the petty kings of the country. It is situated amidst the ruins of a city that was once little inferior in extent to Carthage. These ruins are a proof of its former magnificence; for they abound with fine capitals, the shafts of columns, capacious cisterns, and beautiful Mosaic pavements. The water of the river Hahem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftiness and strength of its arches, several fragments of which are to be found among the neighbouring mountains and vallies, and are incontestible proofs of the grandeur and beauty of the workmanship. Two conduits were also brought from the mountains to the south and south-west; these still subsist, and as they furnish Sherfhel with excellent water, while that of the wells are brackish, they may be considered as two legacies of inestimable value, left to the inhabitants of this town by the ancients.

The situation of this place was nobly adapted to answer the purposes of strength and beauty. It was secured from the incroachment of the sea by a wall near forty feet high, supported by buttresses, and winding near two miles along the several creeks of the sea-shore. The city was on a level for two furlongs within this wall, and afterwards gradually rose for the space of a mile, to a considerable height, extending over a variety of small hills and vallies.

This ancient city appears, by many circumstances, to have been the Julia Casaria of the Romans, which was the see of a bishop. The inhabitants have a tradition, that the city was destroyed by an earthquake, and that the port, which was once large and commodious, was reduced to its present wretched state, by the arsenal, and the other adjacent buildings being thrown into it by the concussions. The Cothon, which had a communication with the western part of the port, affords a proof of the truth of this tradition; for when the sea is low and calm, there are discovered all over the area, massy pillars, and pieces of great walls, that can scarcely be conceived to come there by any other means than by some violent shocks of an earthquake. Indeed, no place could be better contrived for the safety of their vessels than this Cothon, which was fifty yards square, and in every part of it secure from the wind, the swell and the current of the sea, which are troublesome enough in the port.

The country round the city is extremely fertile, and well watered by several brooks. On the banks of one of them is an old ruined town, under a high rocky precipice, and at some distance near these springs, the Algerines have a fortress, in which is a garrison of Moors and Arabs.

SECT. XVI.

Of the Southern Province named Tittere, with a particular Description of the city of Algiers.

TITTERE, the southern province of Algiers, is much inferior to the western in extent, it being

scarce sixty miles either in breadth or length. The sea coast to the breadth of five or six leagues chiefly abounds in rich champaign ground, behind which is a range of rugged mountains, that run almost in a direct line through a great part of the province, and beyond them are extensive plains. In this province is situated Algiers, the capital of the kingdom, in the thirty-sixth degree thirty minutes north latitude, which has for several ages braved the resentment of the greatest powers in Christendom; though it is not much above a mile and a half in circumference; but little as it is, it is said to contain a hundred thousand Mahometans, fifteen thousand Jews, and two thousand Christian slaves.

It is washed on the north, and north-east side by the Mediterranean, over which it has a full prospect, it being built on the declivity of a hill, upon which the houses rise so gradually above each other, that there is scarce one in the city that has not a view of the sea, and from thence it affords a beautiful prospect, from the advantage of that declivity, and the whiteness of the terrasses. The walls of the upper part of the city are thirty feet in height, and forty at the lower end towards the sea. They are twelve feet thick, and flanked with square towers, but all of them so decayed as to be of little defence, except where they are strengthened by additional fortifications. The ditch with which they are surrounded was twenty feet wide, and seven deep; but it is now almost filled up with mud.

The city has six gates kept open, each of them guarded by some out-works, and there have been others which are now walled up. The citadel, which is built upon the highest part of the city at the western angle, is of an octagonal figure, and each of the sides in view has port-holes or embrasures.

The whole city is over-looked by a ridge of hills on the western side, which run almost on a level with the uppermost gate, and upon it are erected two strong forts; one of which is called, from its five acute angles, the Star-castle, and commands the Sandy-bay, and the mouth of the river Elved. The other, called the Emperor's castle, stands at half a mile distance from the upper gate, and has the command both of the Star-fort, and of the whole ridge, as well as of the Sandy-bay, and the mouth of the river Rebat, on the south side of the city.

The city is much better fortified on the sea-side. The mole was the work of Cheredin, the son of Barbarossa. Before his time the port lay open, and rather resembled a road than a harbour; but he no sooner became master of the place, than he employed all the Christian slaves in building the mole, which they completed in three years time. It extends from one of the extremities of the small island that faces the town, in the form of a large semi-circle, to the mole gate; and from the other extremity of the island towards the walls of the town, leaving a handsome opening into the haven, where the largest vessels may ride in safety, from the violence of the waves. This is defended at one angle by an old round castle built by the Spaniards, when they were masters of the place, and now called the Fanal Castle, or Light House Fort. It is seated on the solid rock, and a fire is carefully kept in it for the security of the ships: it has three batteries of fine cannon.

At the south end of the island is another fort, consisting of three batteries to defend the entrance of the harbour, which according to Dr. Shaw is of an oblong figure, one hundred and thirty fathoms in length, about eighty in breadth, and fifteen in depth. The above batteries that guard its entrance, are said to be bomb-proof. They have each of them their lower embrasures mounted with thirty-six pounders. However, as none of the fortifications are assisted with either mines or outworks, and as the soldiers who are to guard and defend them, cannot be kept to any regular course of duty and attendance, a few resolute battalions, protected by a small squadron of ships, it is said, might soon make themselves masters of the strongest of them. The embrasures of the castle and batteries have all brass guns in good order. The battery of the Mole-gate, at the east angle of the city, is mounted with long pieces of ordnance, one of which, our author thinks, hath seven cylinders, each

each of them three inches in diameter. Half a furlong to the west-south-west of the harbour is the battery of Fisher's Gate, or the Gate of the Sea, which consists of a double row of cannon, and commands the entrance into the port, and the road before it.

There is but one handsome street in the city, which reaches from the west to the east end, and is in some parts wider than in others; but in all much broader than any of the rest. It has on the widest part the houses of the chief merchants, handsome shops, and a market for corn and provisions. All the other streets are so narrow, that two persons can hardly walk a-breast, and the middle being much lower than the sides, added to the usual nastiness of these streets or lanes, renders it very disagreeable to walk through them, especially as camels, horses, mules, and asses, are continually passing and re-passing, to which one must give way at the first warning, by squeezing up close to the houses. It is still more dangerous to meet with a Turkish soldier in these streets; for the wealthiest Christian must take care to give him the way, and stand close till he has passed by, or be in danger of feeling some shocking effect of his brutal resentment. The narrowness of these streets is commonly thought to be designed as a shelter from the heat; it may also be occasioned by the frequency of the earthquakes, in order to prevent their falling, since the fronts of most of them are supported by pieces of timber, extending a-cross the streets from one to the other.

The houses are computed to amount to about fifteen thousand, and are built of brick or stone, round a square court. They are obliged to white-wash them, both on the inside and without, once a year; but commonly do it against the approach of their grand festivals. The most magnificent of all is the dey's palace, which stands in the heart of the city. This is a spacious and stately edifice; the front, which faces the inner court, being surrounded with two noble galleries, one over the other, supported with marble pillars, and has two spacious halls, in one of which the dewan or divan meets every Sunday, Monday, and Tuesday. The barracks for the Turkish soldiers are very handsome structures, kept clean, at the charge of the government, by the slaves that attend them. Every barrack contains six hundred Turkish soldiers, each of whom has an apartment allotted him, and all the courts of these barracks have fountains to wash in, before they go to prayers.

The married men, who are mostly renegadoes, are, however, excluded the benefit of these barracks, and obliged to provide themselves lodgings at their own expence, in some other parts of the town; as are likewise the single men who will not conform to the regulations observed in these public buildings. In either case they are obliged to hire private houses, or to take up their quarters in one of the four albergas or fondakas of the town.

These are large structures belonging to private persons, consisting of several courts, in which are warehouses and a variety of apartments to let, and are much frequented by the Levantine merchants; for neither Algiers, nor any other town in the kingdom, has either inns, taverns, or public places for the accommodation of strangers, like the caravanseras in Turkey. The few Christians who resort thither either lodge with some persons to whom they are recommended, or with the consul of their nation, who is always ready to accommodate them with an apartment in his own house, or at his table, if they are persons of distinction. As to the Greeks, and other mean travellers, there are plenty of cooks-shops and public taverns kept by the slaves of the deylik, for their accommodation. The Jews also keep such houses and apartments to let, for the use of those of their nation.

Their mosques are so numerous, that they are said to amount to about a hundred and seven; some of these are handsome structures; and as they are chiefly situated near the sea-side, they make a very fine shew, and greatly add to the beautiful prospect of the city. The baths are also very numerous, the Turks resorting to them not only before the time of their five daily prayers, but whenever their affairs will permit. Some are large and handsome, finely paved with marble, and elegantly furnished; others are small and mean, suited to the lower rank; but they

are all built much after the same manner. The women have also their particular baths, attended by persons of their own sex, into which no man is allowed to enter upon any pretence whatever.

Besides these public baths they have six other buildings, called basios, which are little better than stinking prisons, wherein they lock up the slaves at night. In each of these the poor wretches have a chapel for the free exercise of their religion; and every slave is allowed three small loaves, and a little matras and rug for his bed. To these basios they must all repair at a stated hour in the evening, and the next morning they are again let out to go to their respective labours.

There are also some handsome edifices without the walls of the city, which add to the beauty of the prospect on viewing it from the sea; as the hall where the officers of the marine hold their assemblies, at the foot of the mole; and a great number of tombs belonging to men of eminence, some of which are very neat, and most of them are adorned with chapels and oratories, which are resorted to by men and women every Friday.

Algiers had formerly neither wells nor fountains, their only water being the rain which they save in cisterns. However, in the last century, a Moor, driven thither from Spain, discovered a way of conveying as much of it, by the help of two aqueducts, as supply a hundred fountains at proper distances from each other. This water, which is allowed to be excellent, is brought thither by a long course of pipes and conduits, from a great variety of rivulets that have their sources on the adjacent mountains. These pipes likewise supply the country seats, and the adjoining orchards and gardens.

The territory about Algiers is very fertile, and the hills and vallies beautified with groves, gardens, and country-seats, to which the rich retire during the summer season. These villas are small white houses, shaded with a variety of fruit-trees and other verdure, and watered by a multitude of fountains, which afford singular pleasure and benefit in these hot countries, as by this means every thing is kept constantly green. The people are too negligent to prune their trees; they even suffer their vines to run up to the top of the most lofty of them, and extend themselves from one tree to another, by which means they indeed form natural and delightful bowers; but would yield much better fruit were they frequently pruned. The same may be said of their citron, orange, and other fruit-trees, which, though they are very numerous, never come to that perfection as those cultivated by strangers, particularly by the European consuls, at whose villas the trees produce much more excellent fruit than those which belong to the natives.

S E C T. XVII.

Of Constantina, the eastern Province of Algiers; with a Description of the Cities of Bugia, Boua, Hippo, Constantina, the Inchaned Baths, and the Mountains of Aurels.

THE eastern province of Algiers, distinguished by the name of Constantina, is nearly equal in extent to the other two, for it is two hundred and thirty miles long, and about a hundred broad. The sea-coast is rocky almost through its whole extent.

The first town worthy of notice on the west is that of Bugia. The port is larger than either that of Oran or Arzew, though it is formed like theirs by a narrow neck of land running out with the sea, a great part of which was once faced with a wall of hewn-stone, and there was likewise an aqueduct for bringing fresh water to the fort; but at present both the wall, the aqueduct, and the basions into which the water flowed, are destroyed.

The town of Bugia is built upon the ruins of the ancient city, at the foot of a high mountain. Besides the castle which commands the city, there are two others at the bottom of the mountain for the security of the port, and upon the walls of one of them are still remaining the marks of a cannon ball fired against it by admiral Spragg, in his famous expedition against this place.

This

This town is defended by a garrison, notwithstanding which the neighbouring Arabs lay it in a manner under perpetual blockade. However, the inhabitants carry on a considerable trade in plough-shares, mattocks, and other utensils, which they forge out of the iron ore dug out of the neighbouring mountains; great quantities of wax and oil are also brought there every market-day by the Arabs, and shipped off for Europe and the Levant. Yet these last raise strange disturbances in the town every market-day: every thing indeed is transacted with the utmost tranquility while the market continues; but it is no sooner over than the whole place is in an uproar, and the day is seldom concluded without some flagrant instance of rapine and barbarity.

At a considerable distance to the east stands the city of Bona, on the south-east side of a hill, on the top of which the Algerines have a castle and garrison. Besides the capacious road which lies before it to the east, this city had formerly a small convenient port under its very walls to the southward; but by the constant discharge of ballast into the one, and the neglect of cleansing the other, both are daily rendered less safe and commodious; yet a considerable quantity of hides, wool, corn, and wax, are annually exported from thence.

A mile farther to the south are the ruins of the antient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings; it having the advantage of great strength, and of being commodiously situated both for commerce and for hunting. It enjoys a healthful air, and affords so fine a prospect, that at one view the eye takes in the spacious harbour, a number of mountains covered with trees, and plains finely watered. The ruins of the city take up about a mile and a half in compass, and chiefly consist of large broken walls and cisterns. St. Augustine was bishop of this city, and the Moors shew a part of the ruins which they say belonged to his convent.

At a small distance to the east of Cape Rofa is a bastion on a small creek, and the ruins of a fort which once belonged to a French factory; but the unhealthiness of the place, from the neighbouring ponds and marshes, obliged them to remove to La Celle, another creek three leagues farther to the east, where they have a magnificent house and garden, a company of soldiers, a considerable quantity of arms, and some pieces of ordnance. They command the trade of the whole country, and besides a coral fishery, which they carry on here, wherein they employ three hundred men, they monopolize the trade of hides, wool, corn, and wax at Bona and other places. For these privileges they annually pay the dey of Algiers, the magistrates of Bona, and the chiefs of the neighbouring Arabs, thirty thousand dollars, or about five thousand guineas.

Among the mountains of Beni Abbess, in this province, is a narrow winding defile, which, for near half a mile, extends between precipices that rise to a great height on each side. At every winding a rock, which originally went across it, and separated one valley from another, is cut in the form of a door-case, six or seven feet wide; and these are named by the Turks, The Gates of Iron. Few persons can pass them without horror, and a handful of men might defend the pass against a numerous army.

At the distance of six miles to the south-south-east is another dangerous pass, named the Acaba, or the Ascent; this being the reverse of the former, the road extending along a narrow ridge, with precipices and deep valleys on each side. Here the least deviation from the beaten-path exposes the traveller to the danger of being dashed to pieces by falling to the bottom; yet the common road from the city of Algiers to the eastward lies through the above pass and over this ridge.

Constantina, or Cirta, as it was antiently called, is situated forty-eight miles from the sea, and was both one of the principal, as well as one of the strongest cities of Numidia. The greatest part of it has been built on a rock that may be termed a peninsular promontory, inaccessible on all sides, except towards the south-west. This is computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at least a

hundred fathoms deep. On that side is a beautiful landscape of a great variety of mountains, vales, and rivers, extending to a great distance. To the eastward the view is bounded by a range of rocks much higher than the city; but towards the south-east the country is more open, and the prospect is terminated by distinct mountains. On that side the eminence is separated from the neighbouring plains by a deep narrow valley, perpendicular on both sides, where the river Rummel conveys its stream, over which was formerly a bridge of admirable workmanship. To the south-west is a neck of land about half a furlong broad, near which stood the principal gate of the city: this is entirely covered with broken walls, cisterns, and other ruins, that are continued quite down to the river, and are from thence extended along a narrow piece of plain ground that runs parallel with the valley already mentioned. This was the situation of the antient Cirta; but the present city is entirely confined to the eminence which Dr. Shaw has termed the peninsular promontory.

Among the ruins scattered over this place, there are still remaining, near the center of the city, a set of cisterns, which receive the water conveyed thither by an aqueduct: these are about twenty in number, forming an area fifty yards square. This aqueduct, though in a more ruinous condition than the cisterns, demonstrates the public spirit of the inhabitants of Cirta, in erecting a structure that required such an immense quantity of materials.

Near the brink of the precipice to the north are the remains of a magnificent edifice, in which the Turkish garrison is now lodged. Four bases, each seven feet in diameter, with their pedestals, are yet standing, and seem to have belonged to a portico; these are a black stone little inferior to marble. The side-posts of the principal gates of the city are of a beautiful reddish marble, and are neatly moulded and pannelled. An altar of white marble also forms part of a neighbouring wall. The gate towards the south-east resembles the other, though it is much smaller, and leads to the bridge built over this part of the valley. This bridge was a fine piece of workmanship. The gallery and the piers of the arches were adorned with cornices and festoons, oxes-heads and garlands, and the keys of the arches are embellished with caducei and other ornaments. Between the two principal arches is the figure of a woman treading upon two elephants, with a large scollop-shell for her canopy. This is well executed in a bold relief. The elephants, which stand with their faces turned towards each other, twist their trunks together; and the woman, who is dressed in her hair, with a close-bodied garment like an English riding-habit, raises up her petticoats with her right hand, looking scornfully at the city. This group, in any other situation, might be supposed to belong to some fountain; these being sometimes ornamented with such wanton designs.

The river Rummel begins to turn to the northward just below the bridge, and continues that course through a subterranean passage in the rocks, which seems to have been an extraordinary provision of nature for the reception of this river, that must otherwise have formed a prodigious lake, and have laid a great part of the neighbouring country under water, before it found a passage to the sea. This river falls from its subterranean cavity in a large cataract, a quarter of a mile to the eastward of a place called Seedy Meemon.

Amidst the ruins to the south-west of the bridge is a great part of a triumphal arch, named The Castle of the Giant. All the mouldings and friezes are embellished with the figures of battle-axes, flowers, and other ornaments. On each side of the grand arch, which is between two smaller ones, are pilasters of the Corinthian order, pannelled like the side-posts of the city-gates, in a taste that seems peculiar to this city.

At the distance of some leagues to the east of Constantina are the Enchanted Baths, situated on a low ground surrounded with mountains. There are here several springs of an intense heat, and at a small distance are others extremely cold. The hot springs have a strong sulphurous steam; and Dr. Shaw observes, that their heat is so great

as to boil a large piece of mutton very tender in a quarter of an hour, and that the rocky ground over which the water runs is, for the space of an hundred feet, in a manner calcined by it. The same author adds, that these rocks being originally soft and uniform, the water, by making every way equal impressions, leaves them in the shape of cones and hemispheres; which being six feet high, and nearly of the same diameter, the Arabs believe to be the tents of their predecessors metamorphosed into stone. But where these rocks, besides their usual chalky substance, also contain some layers of a harder matter not so easily dissolved, there appears a confusion of traces and channels, forming figures, which the Arabs distinguish into camels, horses, and sheep; with men, women, and children, whom they suppose to have undergone the same fate with their habitations.

There are here also other natural curiosities; for the chalky stone dissolving into a fine impalpable powder, and being carried along with the stream, sometimes clings to the twigs, straws, and other bodies in its way; and immediately hardening and shooting into a bright fibrous substance, like the asbestos, forms itself at the same time into a variety of glittering figures and beautiful crystallizations.

To the southward of Constantina are the mountains of Aurefs. These are a knot of eminences running into one another, with several little plains and vallies between them. Both the higher and lower parts are in general extremely fertile, and esteemed the garden of Algiers. They are about a hundred and thirty miles in compass, and over them are spread a number of ruins, the most remarkable of which are those of Lerba, or Tezzoute, the Lambese of the antients. These ruins are near three leagues in compass; and, among others, consist of the magnificent remains of several of the gates of that city: these, according to a tradition of the Arabs, were forty in number; and the city could send forty thousand men out of each. There are still to be seen the frontispiece of a beautiful temple of the Ionic order, dedicated to Æsculapius; part of an amphitheatre; a small, but elegant mausoleum, erected in the form of a dome, supported by Corinthian columns. These, and other structures of the like kind, are a sufficient proof of the ancient splendor of this city.

It is very remarkable, that the natives of the mountains of Aurefs have a very different complexion and mien from their neighbours; for they are so far from being swarthy, that they are fair and ruddy; and their hair, which among the Arabs of the other mountains is dark, is with them of a deep yellow.

S E C T. XVIII.

Of the different Inhabitants of Algiers; with their Persons, Dress, Manners, and Customs.

THE Algerines who inhabit the sea-coast are a mixture of various nations; but are for the most part Moors, driven thither from Catalonia, Arragon, and other parts of Spain. Here are also many Turks besides those in the army, whom poverty sends hither from the Levant to seek their fortunes. The Jews also swarm along the coast; and there are a great number of Christian prisoners taken at sea, and brought hither to be sold for slaves. There are also other Christians who are free, and trade unmolested with the rest of the inhabitants.

The Berebers are some of the most ancient people of these parts, and are supposed to be descended from the Sabeans, who came hither from Arabia Felix, under the conduct of one of their princes. These are dispersed all over Barbary, and divided into a multitude of tribes, under their respective chiefs, most of whom inhabit the mountainous countries; some live in tents, or portable huts, and range from place to place, while others are scattered in villages; yet they have for the most part kept themselves from being intermixed with other nations. These are esteemed the richest, go better clothed, and carry on a much larger traffic in cattle, hides, iron, wax, and other commodities.

The most numerous of the inhabitants are the Moors and Arabs. The Moors, who are thus called from Mauritania, their ancient country, are of two sorts, those who inhabit the cities and towns, and carry on some commerce, either by land or sea, bearing offices in relation to the concerns of their own nation, under the commission of the dey, beys, or agas of the places where they live; some follow trades and manufactures; others are farmers, gardeners, and graziers; and having houses and lands of their own, may be stiled the citizens of Algiers. Many of these grow so rich, as to purchase estates and shares in the ships that cruise abroad.

The other sort of Moors are of the wandering kind, without lands or patrimony, and are in all respects very poor. These are divided into a prodigious number of tribes, distinguished either by the names of their chiefs, or the places of their abode, or by both. Each forms a kind of itinerant village, or adowar, as they term it, and every family lives in a particular tent or portable hut. Each of these adowars has a cheyk, or chief, who, in conjunction with his assistance, govern the whole community with great equity and tenderness. They live solely on the produce of such lands as they farm from the other Moors, and pay their rent in kind, whether in corn, fruit, herbs, honey, and wax, selling the remainder to the inhabitants of the neighbouring towns. They are skilful in the choice of the most advantageous soil for every season, and take great care to avoid the neighbourhood of the Turkish troops. Each adowar pays the dey a tax in proportion to the number of its families, their chief being answerable to him; and the whole community for each individual.

As these wandering Moors are scattered over all this part of Africa, it will be proper here to take some notice of their manners, religion, and customs. Their dress consists in a haik, or coarse piece of cloth four or five ells long, which they wrap about their shoulders; this hangs down to their ankles, and to this they add a cap of the same cloth. The dress of the cheyk is a shirt and a cloak all of one piece, which comes down to the calf of the leg. On the upper part of the cloak is a hood of a finer sort of cloth. Both the boys and girls go quite naked, till they are about seven or eight years of age, when they tie a rag or two about them. Their mothers carry them while they suck, and have often two in a bag tied behind their backs when they go to fetch wood or water; but these children are generally so strong, that they begin to walk when six months old.

The Moorish women dress in only a piece of woollen stuff, which covers their bodies from the shoulders down to the knees. They wear their hair braided, and adorn it with bugles, coral, glass, fishes teeth, and other baubles; and on their legs and arms wear bracelets of horn or ivory. Their cheeks, foreheads, arms, fingers-ends, and legs, are embellished with black spots from their very infancy, which is done by pricking those places with a needle, and then rubbing them with a black powder. Their complexion is in general very swarthy, but their constitution robust and lively; they marry while very young, the boys at fourteen or fifteen, and the daughters at nine or ten years of age; and as they are generally very fruitful, it is not uncommon to see them suckling their children at ten or eleven.

When a youth has obtained the parent's consent to have his daughter, he brings the number of cattle agreed upon to her father's hut, where she, without any reluctance, receives him for her spouse; when some of the by-standers asking what his bride cost him, he answers, "A virtuous and industrious woman cannot be bought too dear." After the mutual congratulations, the young women of the adowar are invited to the marriage-feast, and the bride being set upon the bridegroom's horse, is carried to his tent, amidst the acclamations of the people; and being arrived at the entrance, is offered a mixture of milk and honey; and while she drinks, the rest of the company sing an epithalamium, concluding with their good wishes to the new-married couple. The bride then alighting, her companions put a stick into her hand, which she thrusts as far as she is able into the ground, saying, As the stick cannot be removed without force, so neither

will she quit her husband, except he forces her from him. Before she is admitted into the tent, he places his flock before her, which she must lead to some neighbouring pasture; by which she is informed, that he expects her to labour, and to take care of his flocks and family.

Upon her return, she and her retinue are admitted. The feast begins and ends with singing and dancing, which are continued till the evening, when the bride being presented to her husband, the company take their leave. She is afterwards to wear a veil over her face during a whole month, and not to stir out of the tent till that term is expired, from which time she enters into that branch of the family economy that is allotted to the rest of the married women.

These wandering Moors are generally strong, warlike, and skilful horsemen; they value themselves on not being confined to towns like the other Moors, whom they regard as slaves always at the mercy of the Turks: so that if they receive any insult or ill usage from the Turkish aga, they instantly return it in a hostile manner, till the town Moors, who are unable to subsist without being supplied with provisions from them, have mediated a peace between them. To keep up this martial spirit, the chief persons of every adowar meet in a circle round their cheyk, every evening, to discuss public affairs; after which they perform their usual exercises on horseback, in which they are so dextrous, that they can take up any thing from the ground with their lance in full speed. Their usual weapons are a broad cutlass, which hangs just below the left elbow, and a short lance, which they always carry in their hand.

These wandering Moors are generally so addicted to robbery, that it is dangerous travelling at a distance from the towns without a guard, or at least a marabut, that is, one of their priests, or monks; for as they consider themselves as the original proprietors of the country, and not only as dispossessed by the rest of the inhabitants, but reduced by them to the lowest state of poverty, they make no scruple to plunder all they meet, by way of reprisal.

The other considerable nation scattered through all the provinces, not only of the Algerine dominions, but through the other parts of Barbary, is that of the Arabs, which is a mixture of many tribes descended from the Mahometan Arabians, who once over-run this part of Africa, from which being driven by the Turks, they fled to the mountainous parts to save themselves, their cattle, and effects, where they have ever since enjoyed their liberty; and, by their labour and industry, have improved these barren and desert lands into pleasant and fertile territories. They are divided into a multitude of little governments, under their respective chiefs, and value themselves highly on their having preserved their blood untainted by a mixture with other nations, expressing the utmost contempt for those who, preferring their ancient habitations in cities and towns, submitted to a foreign yoke, whom they therefore in derision call citizens and courtiers; and, from their having intermarried with strangers, are esteemed by them no better than Moors. Indeed the Algerines, who make no distinction between these two sorts of Arabs, any more than they do between the wandering and city Moors, call them all four by the common name of Moors, an inaccuracy in which they have been imitated by several European writers, who, confounding the various nations, seem to make no distinction between the Turks, Moors, and Arabians of this part of Barbary.

When the Turks first subdued this country, they were so little acquainted with the mountainous and desert parts of it, that they gave the Arabs an opportunity of seizing upon the passes that led to the kingdoms of Fez and Tunis; but afterwards raising fortifications on the most advantageous posts, they in a short time obliged them either to retire, or submit; which was the more easily accomplished, as they had the use of fire-arms, which were unknown to the Arabs; and as their strength was increased by the arrival of many thousands of Moors and Jews, who came thither from Spain. Hence many of the Arabs rather chose to become tributary to them, than to abandon their old habitations; while others, scorning a foreign yoke, retired into the more inaccessible parts of the kingdom, and lived free from tribute; and a third

part compromised matters with the new conquerors, by entering into a mutual obligation of not molesting each other. These two last, however, stand in little or no awe of the Algerine government, which, on account of their martial spirit, and happy situation, dares not venture to give them any molestation; for whenever such attempts are made, either upon their freedom or effects, they immediately conceal their corn and other provisions in some spacious caves in the rocks, and drive their cattle towards Biledulgerid, or some inaccessible mountainous parts, when they not only bid them defiance, but plague them by their frequent incursions.

There is another sort of these Arabs that wander along the banks of several rivers of Algiers, and never take the trouble of tilling the ground, but range in search of pasture, and live chiefly upon the plunder, not only of villages, but of towns and cities.

Several clans of the Arabs go bare-headed all the year round, like Massinissa of old, binding their temples only with a narrow fillet, to prevent their hair being troublesome; but some of the richer clans wear, like the Turks and Moors, a small cap of scarlet woollen cloth of the manufacture of the country, round the bottom of which is folded the turban. The Arabs wear a loose garment like that worn by the wandering Moors, and above it also a cloak called a burnoose, which is wove in one piece with a kind of hood for the head; it is tight about the neck, and widens below: but they only wear this in rainy and cold weather. Some of them wear next their skins a close-bodied frock, or tunic, with or without sleeves, which, as well as the loose garment above it, is girded about their bodies. Their girdles are usually of worsted, wove into a variety of figures, and made to wrap several times round their bodies: one end, being doubled and sewed along the edges, serves for a purse. In this girdle the Turks and Arabs fix their knives and poniards; while the writers distinguish themselves by having an inkhorn, the badge of their office, suspended in a like situation.

The dress of the Turks of this kingdom is plain and light, especially among the common people: but persons of distinction affect a more sumptuous apparel, not unlike that worn in Turkey; it being mostly of fine cloth or silk: their vests are richly flowered, their turbans very expensive and curiously done up, and their legs are covered with boots of fine shining leather.

The garments worn by the women differ only from those of the men, in their lightness and length, their shifts and vests reaching down to their feet. Their hair is generally tied behind, and adorned either with jewels or less expensive ornaments, according to their rank and circumstances, over which they wear a cap of silk or linen. They are likewise fond of adorning their necks, arms, and wrists, with collars and bracelets set with jewels, and their ears with large pendants. When they go abroad, they usually throw a thin linen veil over their faces: this they fasten to their girdle, and wrap an upper garment over their usual dress; so that they are commonly known only by the slaves by whom they are attended. Those of a higher rank are conveyed about in litters made of osier twigs, and covered with a thin painted cloth; but so low, that they must sit cross-legged upon them, yet wide enough to contain two persons in that posture: thus they can see without being seen, and travel free from wind, dust, and rain; as well as from the too great heat of the sun.

None but the viceroy, some of his principal officers, and the chief members of the divan, are allowed to ride on horseback; at least in the metropolis and other places of concourse: the rest must either ride on asses, or walk.

The Christians who are free are allowed to wear their own country dress; but the slaves, who are much more numerous, have nothing but a coarse grey suit, and a seaman's cap.

The sharifs, who are descended from Mahomet, have the privilege of distinguishing themselves by the colour of their turbans, which are of green silk; the pilgrims who have performed their voyage to Mecca, and are esteemed hadgies, or saints, likewise distinguish themselves by their dress.

As for the common people, they wear a linen pair of drawers over their shirts, and an open white woollen jacket, with a kind of hood behind; and some wrap themselves up, especially when they go abroad, in a black mantle that reaches down to their heels.

S E C T. XIX.

Of the Government of Algiers, the Election of the Dey, and the different Orders of which the Divan is composed. The Manner of knowing the Opinion of the Divan. The Revenue of the Dey; his Forces; the Manner in which they march and engage an Enemy. Of the Power of the Algerines at Sea; and the Regulations with respect to their Ships.

THE government of Algiers is conducted by the dey and a common-council, composed of thirty yiah bathas; and, upon some emergencies, the musti, the cady, and sometimes the soldiery, are called in to give their votes. Affairs of moment are sometimes agreed upon by this assembly, before they pass into laws, and the dey is entrusted with the execution of them; but lately little account has been made of this body, which is at present only convened to give their consent to what has been before concerted between the dey and his favourites.

The dey is chosen out of the army, the most inferior person of which having an equal right to that dignity with the highest, every bold and aspiring soldier, though but lately taken from the plough, may be considered as heir apparent to the throne. Indeed they are not ashamed to own the meanness of their extraction. Dr. Shaw observes, that Mahomet Basha, who was dey when he was at Algiers, in a dispute with a deputy consul of a neighbouring nation, freely mentioned the meanness of his birth: "My mother, said he, sold sheeps trotters, and my father neats tongues; but they would have been ashamed to have exposed to sale so worthless a tongue as thine."

He who aspires to this high rank seldom waits till sickness or age has removed the present possessor; it is enough if he be able to protect himself with the same scymetar which he boldly sheathes in the bowels of his predecessor; for scarcely one in ten of them dies in his bed. Even the few who have had a more peaceful exit, cannot be said to have owed it to the high regard the army had for them; but rather to their good fortune or foresight in nipping a new insurrection in the bud, before the conspirators could put their designs in execution. Neither their mal-administration, tyranny, or avarice, serve to hasten their ruin; nor can the contrary amiable qualities prevent it. The want of success in an enterprize, though ever so wisely concerted and carried on, is a sufficient crime with these superstitious and mutinous troops to cause an insurrection, and cost the most sagacious dey, or officer, his life: nay, they are often slain from no other motive, than a desire of change, blown up by some bold aspirer to the supreme power. This, however, helps to keep up the show of a divan, which might otherwise have been abolished; and the deys are frequently obliged to assemble, and consult them on important affairs, merely to screen themselves from popular discontents; though in reality the chief members being for the most part his creatures, he may be said to act with a despotic authority, there being no appeal from this supreme tribunal. This factious humour, however, seems to be somewhat allayed by the many seasonable executions that have been made of these aspiring members. The grand signior, however, still styles the dey his viceroy, or basha, as he does the people his subjects, and claims the right of approving or disapproving of his election; though he has seldom ventured to disannul it, for fear of losing the shadow of authority he claims over them.

As the lowest person, as well as the highest, has a right to vote in the election of a dey, and as there are usually several candidates for that dignity, the election is seldom carried on without some tumult, if not blood-shed; but when the choice is fixed, the person elected is saluted by the words, Alla barik, that is, God blefs, or prosper you;

and immediately after he is invested with the caftan, or insignia of sovereignty; while the cady, or chief judge, addresses him in a congratulatory speech, that is generally closed with a pathetic exhortation to this purpose: That as it has now pleased the Almighty to raise him to the supreme dignity of the kingdom, it is his duty to govern it with justice and equity, to preserve the rights and liberties of his new subjects, and to take the utmost care to promote their safety and welfare.

The officer next in power and dignity to the dey is the aga, or general of the janizaries, who is one of the oldest officers in the army: he enjoys his post only two months, and is then succeeded by the chiah, or next senior officer, or eldest yiah basha. During those two months, the keys of the metropolis are in his custody; all military orders are issued in his name, and the sentence of the dey, upon any offending soldier, whether only corporal of capital, is executed in the court of his palace. He has no sooner served this short office, than he is considered as superannuated; yet regularly receives his pay, like all the rest of the soldiers, every two months, and is exempt from all farther duties, except giving his advice at the grand council, to which he has a right to come whenever he pleases, though he has no vote in it.

The next in dignity is the secretary of state, who registers all the public acts; and next to him are thirty chiah bashas, or chief colonels, under the aga, who sit next to him in the same gallery in the divan. Out of this class are commonly chosen those sent on embassies into foreign countries, or to convey the dey's orders throughout the province of Algiers. Next to them are eight hundred bolluk bashas, or eldest captains, who are raised to the rank of chiah bashas according to their seniority. The oldak bashas, or lieutenants, who are the next in rank, amount to four hundred, and are regularly raised to the post of captains, and to other employments in the state, according to their abilities. These, by way of distinction, wear a leather strap hanging down behind to the middle of their backs. One rule is strictly observed in rising to the above offices; this is the right of seniority, one single infringement of which would cause a revolt, and endanger, if not cost the life of the dey. This seniority, however, is not that of age, but of standing; and yet, with the dey's permission, may be purchased by a junior, in which case the latter descends to the rank of the former.

The other military officers of note are the purveyors of the army; the peys, who are the four eldest soldiers, and nearest to preferment; the foulaks, who are the eight next in seniority to them, and are part of the dey's body-guard: these all march before him when he takes the field, and are distinguished by their carbines, gilt scymetars, and a brass gun on their caps. The kayts, or Turkish foldiers, each band of whom has the government of one or more Moorish adowars, and collects the taxes for the dey; and the sagiards, who are Turkish lancemen, a hundred of whom attend the army. To these may be added, the three beys, or governors, of the three great provinces. All these officers compose the great council; but none of an inferior rank to the thirty chiah bashas, have a right to sit in the gallery next after the dey; the rest are obliged to stand in the hall or council-chamber, with their arms a-cross, and as much as possible without motion; nor are they permitted to enter it with any offensive weapon. Those who have any suit or affairs to transact with the divan must stand without the gates, let the weather be ever so bad; but they are generally presented with coffee by some of the chiabs, or inferior officers, till they are dispatched.

The manner of knowing the opinion of the divan is somewhat singular. The aga, or president, first proposes the question, which is immediately repeated with a loud voice by chiah bashas, and from them echoed again by four inferior officers, and then is repeated from one member of the divan to another, with strange gestures and contortions; and when they do not approve the question, with a most hideous noise from all, by which the aga easily concludes to which side the majority is inclined, and proclaims it accordingly. Hence the deys have of late years taken great pains to suppress those whom they knew to be ill affected to their measures; and to summon as few as possible,

possible, besides their own creatures. It has also been lately customary with them, immediately after their election, to cause all the officers of the divan, who had opposed it, to be strangled, and to fill up the vacancies with those who had been most zealous in promoting it; by which means the far greatest part of that supreme court becomes entirely devoted to his will.

The dey of Algiers pays no other revenue to the Porte than that of a certain number of handsome youths, and some other presents annually sent thither. His income is variously computed, and probably rises and falls according to the opportunities he has of fleecing and oppressing both the natives and foreigners: and, according to Dr. Shaw, the taxes of the whole kingdom bring into the treasury no more than three hundred thousand dollars; but he supposes, that the eighth part of the prizes, the effects of those persons who die without children, added to the yearly contributions raised by the government, presents from foreigners, fines, and oppressions, bring in as much more.

The whole force of Algiers, consisting of Turks and Cologlies, who are the sons of such soldiers as have been permitted to marry at Algiers, is, according to the latest and most accurate writers, computed at about six thousand five hundred, two thousand of whom are supposed to be old and excused from duty; and of the four thousand five hundred, two thousand are constantly employed in their garrisons; while the rest are either to arm out their cruizers, or form the three flying camps sent every summer to collect the taxes. To these Turkish troops may be added about two hundred Moorish horse and foot, kept in constant pay; but, being the hereditary enemies of the Turks, are considered as adding but little to the strength of the government. This extensive country is indeed kept in obedience less by force of arms, than by carefully observing the old political maxim, "Divide and command;" for there being continual jealousies and disputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and at proper times throw in new matter for discord. Thus, by playing one tribe against another, they are able to maintain their ground against all opposition.

The discipline of the Turkish soldiery, in time of war, is commonly strict and severe; and in one particular is highly commendable, that is, in expressly forbidding all kind of plundering during an engagement; which law is so strictly observed, that they leave that to the Moors and slaves, as being beneath the dignity of a Turkish soldier.

They have, like the Europeans, their cavalry, infantry, and artillery. The army is commanded by the aga of the janizaries. All the officers and soldiers of the infantry march on foot, except the bey, aga, and chiah; each soldier carrying only his sabre and musket, without any other incumbrance, the state furnishing horses for carrying their provisions, baggage, and tents, each of which holds twenty men. The order of marching is regulated by the commanding officers, till they enter an enemy's country; when the bey, having ordered the horse and foot to unite, forms them into squadrons and battalions, each under its proper officers and standards. The van is composed of a body of infantry; the wings of two squadrons, a little towards the rear: the rest of the infantry in two files, with the baggage in the middle; and two squadrons, forming two wings, behind; with a small battalion of foot which forms the rear.

When they engage, the baggage being left under a strong guard, a large body of infantry leads the van, with two wings of cavalry, supported by others at some distance. The main body makes the center, behind which both the horse and foot retreat to rally, and out of it fresh men are draughted to reinforce the van.

They fight more desperately against the Christians than against any other enemy, because those who are taken prisoners are never exchanged or redeemed; but being looked upon as dead to the state, their effects are seized, if they have neither children nor brothers to claim them.

The Algerines are indeed more formidable at sea than any other power along the coasts of Barbary; and though the commanders of their ships are not allowed any con-

cern in the affairs of state, or in the election of the dey, yet they are held in great esteem. Their navy, however, seldom exceeds twenty ships, only one of which belongs to the government, and is assigned to the admiral; this is stiled the deylik, or royal ship, and has her particular store-houses: all the rest belong to private persons, and have likewise their store-houses well provided, the captains never failing to strip their prizes of all the conveniencies they find in them. Indeed it is no wonder that a people who look upon all the rest of the world as their tributaries or slaves, should be so addicted to piracy, and treat their captives with such arrogance and inhumanity.

The captains of these ships have commonly a share in those they command, if they are not the sole owners, and accordingly may fit them out when they will, and cruize where they please; but are obliged, when required, to attend the service of the state, in transporting men or provisions, or in sailing on any particular cruize; and all this at the expence of the owners. They have also an agabachi, or some old experienced officer, appointed by the dey; and without the consent of this officer they can neither give chase nor return, nor even punish their sailors. On their returning to port, this aga makes his report how the captain has behaved; who, if found guilty of any misdemeanor, is sure of being chastised. The captain must also give an account of his success to the government, which claims an eighth part of all the prizes, slaves, and cargo; the rest being divided among the proprietors and ship's company, in such proportions as are agreed upon between them. Whatever is found on board these prizes that will fit their purpose, they make use of, without troubling themselves whether it be of the same size as the rest; for they give themselves little concern about the proportions of their yards, cables, or anchors; and range their guns without regard to their size. They have neither hammocks nor chests on board, nor any other food but biscuit, rice, and water.

The naval force of Algiers is said to have been for a considerable number of years on the decline. In the year 1732 they had only six capital ships, from thirty-six to fifty guns, besides brigantines and row-boats; and, at the same time, had not half that number of brave and experienced captains. A general peace with the three trading nations, and the impossibility of keeping up a proper discipline, where every private seaman disputes authority with his officer, are some of the principal reasons why so small a number of vessels are sometimes fitted out, and why so few persons of courage are willing to command them.

S E C T. XX.

The Manner in which Causes are tried, and Criminals punished in Algiers; with the Treatment of the Slaves.

IN the distribution of justice the cady is judge. He is generally educated in the seminaries of Constantinople, or Grand Cairo, where, 'tis said, the Roman codes and pandects, translated into the Arabic tongue, are taught and explained: he is obliged to attend once or twice a day at the courts of justice, where he determines the suits that are brought before him; but as he is generally supposed guilty of receiving bribes, all affairs of moment are laid before the dey; or, in his absence, before the treasurer, or other principal officer of the regency, who sits in the gate of the palace for that purpose.

All the formality used in the divan, and other courts, is hearing the complaint and witnesses, immediately after which they proceed to give sentence, there being neither counsellors nor attornies to retard the administration of justice. When the women have any suit to them, they come veiled, crying aloud, and often repeating the words Char Alla, that is, Justice in God's name; and these are generally accompanied with a crowd of their own sex, to back the petition with their joint outcries.

Justice is, however, administered in the most venal manner, with respect to the punishment of offenders; and more particularly when these are the Turkish soldiers, who behave with the greatest insolence, and commit acts

of violence with impunity; for they seldom suffer death for any crimes except that of rebellion, in which case they are commonly strangled with a bow-string. For some smaller offences they are either bastinadoed, fined, or their pay stopped; and, if officers, are reduced to the rank of common soldiers, whence they may gradually rise to their former stations.

For clipping or debasing the public coin, the old Egyptian punishment is inflicted, which is cutting off the hands.

If a Jew or Christian is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city; but for the same crimes the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they sometimes hang thirty or forty hours in the most dreadful agonies, before they expire.

Moors found guilty of robbery or burglary have their right hand cut off, and hung about their necks; and are made to ride through the city on an ass, with their faces towards the tail.

The Jews and Christians for certain offences, as speaking against Mahomet and his religion, must either turn Mahometans, or be impaled; which is certainly one of the greatest indignities and barbarities that can be offered to a human being. The patient is laid on his face, and a stake, made sharp at one end, and about eight or nine feet long, is forced up his fundament; and then taking him by the legs, they draw on his body, till the point of the stake appears at his shoulders; after which they erect the stake, and fasten it in a hole dug in the ground.

The ancient inhuman custom of sawing in sunder is still retained: this is done by laying the condemned person between two boards of the same length and breadth, and beginning to saw at the head.

Small offences are punished with the bastinado, which is given either upon the belly, back, or soles of the feet, according to the nature of the crime, or the arbitrary will of the cady, or judge, who also appoints the number of strokes to be given with sticks of the thickness of one's little finger; and these strokes sometimes amount to two or three hundred; but the number may be lessened, either by the influence of a bribe, or the interposition of friends. But though the offender frequently dies for want of one of these powerful advocates, yet this punishment is neither reckoned capital, nor is the judge called to an account for causing it to be inflicted in that inhuman degree.

In cases of debt, the debtor is usually detained in prison till the houses, or bailiffs, have seized upon, and sold his effects: when, if the sale amounts to more than the debt, the overplus is returned to the prisoner; or if it comes short, he is released, and no future demands are made upon him.

When the women offend, they are not exposed to the populace, but sent to a private house of correction; or if the crime be capital, they are tied up in a sack, carried out to the sea, and drowned.

Having given the punishments inflicted on malefactors, we shall conclude this section with their treatment of the Christian slaves, who, though innocent, may be said to be under a perpetual state of punishment.

As soon as these slaves are made prisoners, the corsairs make a strict enquiry into their country, condition, and quality, which is often done by bastinadoing them to extort a true confession; after which, having stripped them almost naked, they are brought to the palace of the dey, to which the European consuls repair, in order to examine whether any of them belong to their respective nations; and if any were only passengers, to reclaim them. But if it be proved that they have served for pay to any nation at war with Algiers, they cannot be released without paying their full ransom. Of these the dey has the choice of every eighth man, and chuses those who have some useful trades or professions, as surgeons mates, carpenters, &c. because they sell for a great price; and if of quality, for a still greater. The rest, who are left to the owners and captors, are carried to the bazaar, or slave-market, where a price is set upon them according to their profession, age, strength, and ability. From thence they are led to the court before the dey's palace, where

they are sold by auction; and whatever is bid above the price set upon them, belongs to the government.

These unhappy men have then an iron ring put round one of their ancles, and a long or short chain fastened to it, according as they imagine them more or less inclined to attempt their escape: but if any of these can procure a little money from their friends, or by way of charity, they are allowed to keep wine cellars; but must pay a certain tribute to the dey, according to the quantity they sell; by which means many of them grow rich enough in time to purchase their liberty; though, besides their tribute to the dey, they are obliged to contribute towards the maintenance of their poor sick brethren, and of the Christian chapels allowed for their use. As for the rest, who have neither trades, nor can put themselves in any way of living, they are used with very great severity; they fare and work hard all day, and at night are locked up in public prisons, where they lie on the bare ground, without any other covering than the sky, whence they are sometimes almost stifled in mud and water. In the cities and towns they are put to the lowest and hardest kinds of labour; in the country they are sometimes made to draw the plough instead of horses and oxen; and in all other respects, are treated with such inhumanity, as would be severely punished, if exercised on the lowest rank of brutes. The women slaves are treated with less severity, and, if handsome and witty, are commonly made concubines, and sometimes gain a perfect ascendancy over their masters; but if any of them refuse to comply, they spare neither threats nor cruelty to force them to it; and if application be made to the government in their behalf, the common answer is, that they are their master's property, and he is at liberty to put them to what use he thinks proper. Those who want youth and beauty, are usually consigned to some of the lower offices of the family, and are liable to be severely chastised for every slight miscarriage, especially in point of cleanliness, which they, in common with the Turks, affect to a very high degree, both with respect to their cloaths, provisions, utensils, and furniture.

The popish priests and monks who are slaves, are generally used with more gentleness, on account of their being better supplied with money, by which they procure an exemption from labour and other hardships; but whenever any Christian prince declares war against the Algerines, they are the first who become the victims of their cruelty and resentment.

S E C T. XXI.

Of the Religion and Superstition of the Algerines, the Education of the Children, and their Ignorance in the Sciences. Their Trades, Commerce, and Coin.

THE Algerine religion differs only from the Turkish in their cherishing a great variety of superstitions. Thus they hang the figure of an open hand round the neck of their children, as a counter-charm against an evil eye; and both the Turks and Moors paint it upon their ships and houses. The people who are grown up always carry about them some paragraph of the Koran, which they place upon their breast, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. These charms they esteem so universal, that they also hang them to the necks of their cattle, horses, and other beasts of burthen.

An opinion prevails over all Barbary, that many diseases proceed from some offence given to the Jenoune, a sort of beings placed by the Mahometans between the angels and the devils. These are supposed to frequent shades and fountains, and to assume the bodies of worms, toads, and other little animals, which being always in their way, are every moment liable to be molested and hurt. When any one is therefore maimed or sickly, he fancies that he has injured one of these beings; on which the women skilled in these ceremonies go upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, and there sacrifice a cock or a hen, a ram or an ewe, according to the quality and sex of the

patient, and the nature of the disease, a female being sacrificed for one of the male sex, and a male for the women.

The Algerines have three principal officers who preside over all religious matters; these are the musti, or high priest; the cady, or chief judge in ecclesiastical causes, and such other matters as the civil and military power turns over to him; and the grand marabut, who is at the head of his order, which consists of a kind of eremitical monks in such high veneration, that they bear an extraordinary sway, not only in most private families, but even in the government. These three officers have their seats in the great divan next under the dey, and on his right hand, where they are allowed to give their opinion in all difficult and important affairs of state; but have not the liberty of voting with the rest of the members. As to religious affairs they are usually referred to them, and their decisions, if unanimous, are esteemed binding, and no longer to be disputed.

The people have a great veneration for the marabuts, who are usually persons of a rigid austere life, continually employing themselves either in counting over their beads, or in prayer and meditation. Their chaplet usually consists of ninety-nine beads; on touching each of which, they either say, "God is great, God be praised, or God forgive me." This kind of saintship usually goes by succession, and the son, if he can behave with equal gravity, is intitled to the same esteem and reverence with the father. Some of them pretend to see visions, and to converse with the Deity, while others are supposed to work miracles. Dr. Shaw says, that Seedy Mustafa, caliph of the western province, told him, that a neighbouring marabut had a solid iron bar, which, upon command, would give the same report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on the dey's demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle: yet, notwithstanding the frequency, as they pretended, of the experiment, neither the arguments urged by that divine on the merit of convincing a Christian, nor the solicitations of the company, could prevail so far as to have the experiment tried before him; for the marabut had too much policy to hazard his reputation by putting it to the proof. At Seteef that learned gentleman saw a marabut famous for vomiting fire; but though he was at first greatly surprised at seeing his mouth suddenly in a blaze, and at the violent agonies he counterfeited at the same time, he afterwards plainly perceived that it was all a trick, and that the flames and smoke with which he was surrounded, arose from some tow and sulphur which he contrived to set on fire under his burnoose.

The roving and unsettled life of the Arabs, and the perpetual grievances the Moors frequently suffer from the Turks, prevent either of them enjoying that liberty and security which give birth and encouragement to learning; hence the knowledge of philosophy, mathematics, and medicine, which once flourished among the Arabs, are now lost, and there are scarce any traces of them remaining.

The sons of the Moors and Turks are sent to school at about six years of age, when they are taught to read and write for the value of about a penny a week. Each boy, instead of paper, has a piece of thin square board, slightly dawbed over with whiting; and on this he makes his letters, which may be wiped off or renewed at pleasure. On his having made some progress in the Koran, he is initiated in the several ceremonies and mysteries of religion: and when a boy has distinguished himself in any branch of learning, he is dressed in a splendid habit, mounted upon a horse richly caparisoned, and, as hath been already mentioned in treating of Morocco, is conducted, amidst the huzzas of his school-fellows, through the streets, while his friends and relations assemble to congratulate his parents, and to load him with gifts. The boys, after being three or four years at school, are put to trades, or enrolled in the army, where most of them soon forget all they have learned at school.

While the reverend divine we have so often quoted, was chaplain at Algiers, he endeavoured to become acquainted with the persons most distinguished for their

learning; and though from their natural shyness to strangers, and contempt of the Christians, it is difficult to cultivate a real friendship with them, yet he soon found that their chief astronomer, who regulates and superintends the hours of prayer, had not the skill to make a sun-dial: that the whole art of navigation, as practised at Algiers and Tunis, only consists in what is termed pricking of a chart, and distinguishing the eight principal points of the compass; and that even chemistry, once the favourite science of these people, is at present only applied to distilling a little rose water. The physicians chiefly study the Spanish edition of Dioscorides; but they oftener consult the figures of plants and animals than their uses. Notwithstanding this, these people are naturally subtle and ingenious, and only want time, application, and encouragement, to cultivate and improve their faculties.

As the Mahometans are generally predestinarians, they pay little regard to medicine, and usually either leave the disorder to contend with nature, or make use of charms and incantations. Yet in all distempers they resort to bagnios, and there are a few other remedies in general use. Thus a dram or two of the root of round birthwort is an established remedy for the cholic; in pleuritic and rheumatic cases, they make several punctures on the part affected with a red-hot iron, repeating the operation according to the violence of the disease, and the strength of the patient. The prickly pear roasted in the embers is applied hot for the cure of bruises, swellings, and inflammations. They pour fresh butter almost boiling hot into all simple gun-shot wounds, and some of them inoculate for the small-pox; though this practice is not much in reputation in this part of Barbary, and they tell a number of stories to discourage the use of it. They have few compound medicines; however, they use a mixture of myrrh, aloes, saffron, and syrup of myrtle-berries, which is frequently found effectual in the cure of the plague.

Our author was sometimes favoured with the sight of their ancient kalendars, in which the sun's place, the semi-diurnal and nocturnal arch, the length of the twilight, with the several hours of prayer for each day in the month, are calculated to a minute, and beautifully wrote in proper columns; but these are as little consulted as their ancient mathematical instruments, of which they know not the use: thus, if the cloudiness of the weather prevents their adjusting their large and small hour-glasses to some inaccurate meridian lines they have made for that purpose, their times for devotion, which should be punctual to a minute, are entirely left to the will and pleasure of their cryers; for public clocks are not allowed in this country, which is perhaps owing to the great aversion of the Mahometans to bells.

Though their ancestors were also distinguished for their skill in arithmetic and algebra, not one in twenty thousand appears to be at present acquainted with the first operations in these branches of mathematics; yet the merchants are frequently very dexterous in the addition and subtraction of large sums by memory, and have also a very singular method of numeration, by putting their hands into each other's sleeves, and touching one another with this or that finger, or a particular joint, each denoting a determined sum or number; thus, without moving their lips, or giving the least intimation to the by-stander, they conclude bargains of the greatest value.

Though piracy seems to suit best with the temper of the Algerines, they suffer free Christians, Jews, either natives or foreigners, Arabians and Moors, to exercise a fair commerce both by sea and land, and to carry on trades and manufactures in silk, cotton, wool, leather, and other commodities, which are mostly conducted by Spaniards settled in Algiers, especially about the metropolis. Carpets are another manufacture of this country, though they are greatly inferior to those of Turkey for beauty and fineness; but being both cheaper and softer, are preferred by the people to lie upon. There are likewise at Algiers looms for velvet, taffeties, and other wrought silks, and a coarse sort of linen is made in most parts of the kingdom, of which Susa produces the finest. These manufactures are chiefly consumed at home,

some

some of them, especially those of silk and linen, being so inconsiderable, that they are obliged to supply the want of a sufficient quantity by importing them from Europe and the Levant. The people send few of their commodities to foreign markets, their oil, wax, corn, and pulse, being barely sufficient to supply the country, though before the city of Oran became subject to Spain, the merchants have been known to ship off from the various ports of Barbary, seven or eight thousand tons of corn in one year. The consumption of oil, which is here very plentiful, is also so considerable in this country, that it is seldom permitted to be shipped off for Europe: so that their exports chiefly consist in ostriches feathers, wax, hides, wool, copper, rugs, silk-fishes, embroidered handkerchiefs, Christian slaves, and dates.

The goods imported, whether merchandize or prizes, chiefly consist in gold and silver stuffs, damasks, linen and woollen cloths and stuffs, cotton raw and spun, tin, iron, plated brass, lead, quick-silver, cordage, sail-cloth, bullets, cochineal, tartar, alum, rice, sugar, honey, wax, spices, aloes, opium, anise and cummin-seed, soap, copperas, arsenic, brazil, logwood, vermillion, gum-lack, sulphur, mastic, sarsaparilla, aspic, frankincense, galls, paper, combs, cards old and new, and dried fruits. But though there is a constant demand for all these commodities, yet a small quantity of them is imported by the merchants, on account of the frequent exactions and heavy duties to which they are subject, and the precariousness of payment; on which account those who want any of them will wait in hopes to meet with them on board some prize; for they are chiefly supplied with them by the corsairs. It is a misfortune that both the manufacturers and shop-keepers, which last are chiefly Moors and Jews, are severely treated by the government, and frequently fined for even pretended faults, which renders them so poor, that it often puts them upon cheating their customers, either in their weights or measures, though if they are discovered, they are sure of being treated with the utmost severity, either by a heavy fine, corporal punishment, or with death.

The coin in use here is mostly foreign, their own being only of three kinds, viz. the barba, of copper, six of which were formerly worth an asper; but is now of only half that value.

The asper is a small square piece of silver, and both this and the former has Arabic characters stamped on each side. Fifteen of these aspers are of the value of a Spanish ryal, and twenty-four of a dapta, which is worth about a crown. These are all the pieces of money coined in the city of Algiers.

They have likewise three sorts of gold coin; but these are only coined at Tremesen, viz. the rupee, worth thirty-five aspers; the median, and the dian, or zian, worth a hundred aspers. This last was the ancient coin of the kings of Tremesen, on which account that province has the sole privilege of coining these pieces.

Besides these, there are the Turkish sultanin of gold, which is worth about a ducat; the moticales of Fez, of the value of about one shilling and ten-pence; Spanish ryals, French crowns, Hungarian ducats, and other European money, are also current among them, though they have no fixed standard.

S E C T. XXII.

Of the Kingdom of TUNIS.

Its Situation, Extent, Divisions, Rivers, and Islands; of the Mountain of Zawan 'or Zagoan, and of the Climate of Tunis in general.

THIS kingdom, which once comprehended the provinces of Constantina, Bugia, Tunis, Tripoli, and Zaab, or Ezzab, is bounded by the Mediterranean on the north and east; by the kingdom of Algiers on the west; and by Tripoli, with part of Biledulgerid, on the south; extending from the island of Jerba in thirty-three degrees thirty minutes to Cape Serra, in thirty-seven degrees twelve minutes north latitude, it being two hun-

dred and twenty miles in length from north to south, and a hundred and seventy in breadth from east to west; the city of Sbekka, the farthest city to the west, being situated in eight degrees, and Clybea, the farthest to the east, in eleven degrees twenty minutes east longitude.

This country, which was once divided into provinces, is now under the immediate inspection of the bey, and is only distinguished into the summer and winter circuits, which the bey takes in person through his dominions at those seasons with a flying camp; in the summer season traversing the fertile country near Keff and Bajjah, and the districts between Cairwan and Jereede, and in the winter proceeding through the rest of the country.

The summer circuit, or northern district, is much better inhabited than any of the neighbouring kingdoms of the same size, and is by far the most pleasant and fertile; and as it has a great number of cities, towns, and villages, has the finest appearance of affluence, prosperity, and cheerfulness, which doubtless proceeds from the mildness of its government, and its being freer from tyranny and oppression. Its fertility is, however, interrupted by several hills, plains, and marshes, dispersed over it, that will admit of little cultivation, nor scarce any manner of improvement.

The principal rivers of this circuit are, the Zaine, which divides Tunis from Algiers; the Mejerda, usually called Mejerada; the famous Bagrada of the antients, on the banks of which Regulus is said to have killed a monstrous serpent. The Miliana, supposed to be the Catada of the antients, is remarkable for its forming the bay of Tunis, and having that metropolis situated at its mouth; the Gabbs, or Caps, supposed to be the Triton of the antients, which rises only three or four leagues to the south-south-west of the city of its name, and falls into the sea to the northward of the old city, forming the ground on which it was built into a kind of peninsula; and the Mejerdah, or Old Bagrada, which is the most considerable of the whole kingdom.

A small island opposite to the mouth of the river Zaine, is in the possession of the Genoese, who pay an annual rent to the regency; but the coral-fishery, which was their chief inducement for making this settlement, failing considerably, it is probable they will not long keep possession of it, if they have not already abandoned it. They have, however, erected a fort for their protection against any surprize from the neighbouring Arabs on the continent, and from the insults of the cruising vessels of Algiers and Tripoli.

The other islands belonging to this state are, Cape Negro, which is situated about five leagues to the north-east of Tabarka, and has a settlement of the French African company, who pay a considerable sum of money to Tunis for the liberty they enjoy at La Calle, though that place is under the Algerine government, and for keeping up a fort here to protect them from the insults of the neighbouring Arabs.

Six miles to the north of Cape Negro is Jalta, the Galata, or Calathe, of the antients. This is a high rocky island, which has a very dangerous shoal. The Cani are two flat contiguous islands, where the Italian row-boats frequently lie in wait for the Tuniseens. These lie four leagues to the north-north-west of Cape Pilloe, and nearly in the mid-way to Cape Blanco; and four leagues beyond Cape Negro to the northward are the Three Brothers, which are three rocky islands near the continent, about half way to Cape Blanco.

The principal mountain of this kingdom is the Zowan, or Zagoan, whose summit affords a prospect of the greatest part of the kingdom. It is remarkable for a town of its name which stands at the foot of it, in great repute for dying scarlet caps, and for bleaching of linen; great quantities of both being daily brought thither from all parts of the kingdom. The stream which serves for that purpose, and runs from the top of the mountain, was formerly carried by a noble conduit to Carthage. Over the fountain was built a temple, the ruins of which are still to be seen. It has also on its declivity and about its foot several Roman antiquities, as the remains of towns, castles, forts, and inscriptions cut in marble. This moun-

tain stands about a league and a half to the south-south-east of the city of Tunis, and is mostly barren and desert, except a few spots which produce barley; but it has proper places where the people place a vast number of beehives.

This country is for the most part healthy and fertile, only in the south there are many sandy and barren deserts, and there the heat is excessive; hence, though the winds which blow from the sea are very refreshing, those which proceed from these deserts are quite suffocating, especially as they mostly blow in July and August, and will continue five, six, or more days in the same corner; so that the inhabitants are obliged to water the flooring of their houses to cool them. This wind is likewise apt to blow after the winter solstice, and then, if there be any snow on the ground, which is seldom the case, it quickly thaws and disappears. The sea-winds from the north and the west-north-west, bring dry weather in summer, and rain in winter; but both the easterly and southerly winds are for the most part dry, though in most seasons they are attended with thick clouds.

Their first rains commonly fall in September, and sometimes not till October; soon after which the Arabians break the ground, sow their corn, and about three weeks after plant their beans, lentils, and chick-pease. If they have any rain in April, as they usually have, they reckon their crop secure. Their harvest commonly begins in May, or in the beginning of June. Their ploughed lands are generally so light, that a pair of oxen may easily plough an acre in a day; and the quantity of seed, whether of wheat or barley, is about two bushels and a half to an acre, which one year with another yield about tenfold, and in some districts much more. The Tuniseens are much more addicted to agriculture than their neighbours the Algerines, and are for making the most of every inch of ground.

The story they tell of Mahomet, bey of Tunis, shews the high opinion they have of agriculture. This prince having been dethroned by his subjects, applied to Ibrahim Hojah, dey of Algiers, who engaged to restore him to his throne, on condition of his discovering to him the grand secret of the philosopher's-stone, which he had the reputation of being master of; and, on his promising to fulfil this condition, he restored to him the government of Tunis. Mahomet then sent to the dey, with great pomp and ceremony, a multitude of plough-shares and mattocks; intimating to the Algerine prince, that the wealth of his country was to arise from a diligent attendance on the cultivation of the earth; and that the only philosopher's stone he could acquaint him with, was the art of converting a good crop into gold.

Eight leagues to the westward of Carvan are the ruins of Truzza, where are several vaulted chambers perpetually filled with sulphureous steams, much frequented by the Arabs for the use of sweating.

This kingdom and the rest of Barbary are very subject to earthquakes, which is easily accounted for from the great number of hot springs and sulphurous caverns, which are a proof of their being an almost inexhaustible store of nitre, sulphur, and other inflammable bodies in the earth, sufficient to cause those frequent and violent concussions. These earthquakes commonly happen after some great rains, at the end of the summer or in autumn, and will extend themselves a great way into the sea, where they have been felt when the depth of water has exceeded two hundred fathoms.

Among the natural curiosities of Tunis are several salt lakes, and a mountain of salt named Jibbel Haddessa, which is hard and solid like a stone, of a reddish or purple colour, and bitter to the taste; but being washed down the precipices by the rain and dews, becomes soft and white as snow, and loses all its bitterness. There are other mountains whose salt is of a bluish colour, and, without undergoing such accidental purifications, are very palatable.

SECT. XXIII.

Of the principal Towns of the Kingdom of Tunis; particularly Bizerta, Tunis, Nabel, the Colonia Neapolis of Ptolemy,

Eusa, Cairwan, or Carvan, Media, or Mehedia, Urbs, or Tuberbo, Bayjak, or Beja, Forreanah, &c.

WE shall now describe the principal cities and towns of this part of Barbary. At the bottom of a large gulph is Bizerta, which is pleasantly situated on a canal; between an extensive lake and the sea, in thirty-seven degrees twenty minutes north latitude, two hundred and forty miles to the west of the city of Algiers, and thirty-seven miles to the north-west of Tunis: This town, which is about a mile round, is defended by several castles and batteries, the principal of which are towards the sea, from which the lake is continually receiving a brisk stream, or discharging one into it; the waters flowing into the lake when the wind is northerly, and returning back into the sea when it blows from the south. The channel between the lake and the sea was the ancient port of Hippo, which is still capable of receiving small vessels, but was once the safest and most beautiful haven on this coast; and there are still some traces of a large pier, which extended a considerable way into the sea, to break the force of the north-east winds.

The gulph of Bizerta, the Sinus Hipponensis of the antients, is a beautiful sandy inlet, near four leagues in diameter. As the ground is low, the eye penetrates through delightful groves of olive trees far into the country, and the prospect is bounded by a high rocky shore. Were proper encouragement to be given to trade and industry, Bizerta might be rendered a town of great wealth, it abounding with corn, pulse, fish, fruit, oil, cotton, and many other productions.

On the side of a spacious navigable basin, formed by the Mejerdah, lies Porto Farino, which was once a considerable city, but is now greatly decayed. It is chiefly remarkable for its beautiful cotton, where the Tuniseens keep their navy.

Tunis, the Tunes of the antients, and the capital of the kingdom, is situated in latitude thirty-six degrees twenty-six minutes, and in ten degrees fifteen minutes east longitude from London, on the western bank of the channel of Goletta, in the form of an oblong square, about a mile in length; but the whole town, with the suburbs included, does not exceed three miles in compass, though some authors have, without any foundation, given it a much larger circuit. It is not so populous as Algiers, nor are the houses so handsome and spacious. The lakes and marshes with which it is surrounded might probably render its situation less healthy, was not the moisture of the air corrected by the great quantity of mastic, myrtle, rosemary, and other aromatic plants, with which their ovens and bagnios are daily heated, and that frequently communicate a fragrance to the air. The want of sweet water is one of the greatest disadvantages under which the inhabitants labour; for the brackishness of their well-water, and the scarcity of their cisterns, oblige them to fetch a great part of what they drink from some places about a mile distant; but, except, this inconvenience, no place enjoys a greater plenty of all the necessaries of life: for, besides ships continually bringing new supplies of provisions, their gardens abound with variety of fruit-trees, as palms, citrons, dates, lemons, and olives; which last grow in such abundance about a league distant round the city, that they supply not only the inhabitants but strangers with oil, and even with charcoal, that being the only wood they have to make it with.

They have their wheat chiefly from Urbs, Bugia, and other neighbouring places; and this they grind with a hand-mill; and having sifted it through a fine sieve, make of it fine cakes, and a flat kind of vermicelli; but this is only in use among the wealthy, the poor being forced to feed upon barley-meal, which they make into a kind of dumplings, and eat in oil or butter mixed with vinegar or lemon juice; but those who are very poor only stir it in water, and eat it raw, without any other preparation. However, they have plenty of honey, and fruits of all sorts pretty cheap.

Their principal streets of Tunis are large and crossed by narrow lanes at proper distances, and the houses are chiefly built with stone; but are meaner than those of Algiers, they being but one story high, and flat at the top. There are but

but few grand buildings, the chief of these are the great mosque, and the bey's palace. The gates of the city are five in number, but none of them are very handsome. Without the walls are the Turkish sepulchres, which are placed round the city, and are adorned with marble tombs, oratories, flower-pots, and other embellishments.

The bey's palace is the most magnificent edifice in the city. It has four noble gates, one at each front, and high turrets at each of the four corners; the courts are spacious, the galleries lofty and richly adorned, and the halls and apartments are very splendid, particularly that called the treasury, in which, among other things of value, is kept the book of their law written by Ali Mohadian, a celebrated doctor, from whom the beys boast that they are descended; and, in virtue of that descent, set up for the sole judges of all controversies about religion. The gardens are also very large, but not elegant.

The chief mosque just mentioned is built in the Turkish taste, and has nothing remarkable, except its extraordinary size and stately tower, which, next to that of Fez, is allowed to be the highest in all Africa.

Near the midst of the city is a piazza of great extent, which once contained no less than three thousand woollen and linen drapers shops, handsomely built, and was furnished with a great variety of those goods, besides a considerable number of others belonging to the druggists, and other trades and manufactures. Indeed the chief manufactures of this city are those of linen and woollen; for both which it has been long famous, on account of the peculiar way the women had of letting down their spindles from the top of their houses quite to the ground, the weight of which is supposed to make the yarn finer and smoother.

The baths of this city, for both sexes, are very numerous; and, though inferior in size and beauty to those of Fez and Algiers, yet people are here more handsomely treated, and better accommodated, notwithstanding the city being destitute of running water. Both these are chiefly furnished with that element from the cisterns on the top of the houses, which receive the rain water; and a certain quantity is let down from every house, by pipes, into one or two public reservoirs; from which this and the other exigencies of the city are supplied, though not in such a quantity as to permit the inhabitants to bestow any of it in watering or cleaning the streets, which, on that account, are always either dusty or dirty: so that it is very unpleasant walking in them, especially as their houses have no windows in the front, which has the appearance of walking between two dead walls.

Here are also several colleges and schools, in which are many of their learned men and doctors of their law, part of whom are maintained at the public expence, and part by begging; but all of them are held in high esteem, as the favourites of heaven. The janizaries have very handsome barracks, like those of Algiers; and their aga, or chief, a palace, to which they repair for orders. The merchants and tradesmen have a kind of public exchange, and the custom-house officers a large custom-house. There is also an arsenal and dock, seated upon the bank of the canal, in which they have materials sufficient for building several galleys.

On the opposite side is the fort of Goletta already mentioned, and about two leagues distant from it is another castle built on a small island in the lake; but as there is little probability of the town being attacked on that side, this fortification has been long neglected. The principal fortification belonging to the city is the castle, which is situated on an eminence that commands the whole; it makes a very good appearance at a distance, and has some cannon mounted before the gate: but the jealousy of the government is carried to such an excess, that it is very dangerous for a Christian to view it too attentively; and it is much the safest way to pass by it as fast as one can.

Nabel, the Colonia Neapolis of Ptolemy, is situated in a low ground, a mile and a half from the sea shore, about a furlong to the westward of the ancient Neapolis, and about nine miles to the east of Tunis. It is still a thriving town, and has been long famed for its potteries; the rest of its inhabitants are husbandmen. Here are

many inscriptions upon stones, six feet in length, and three in breadth; but they are so defaced and filled up with rubbish and mortar, as to be unintelligible. On the bank of a little brook that runs through the old city is a block of white marble, on which is curiously carved a wolf in basso relievo.

Hamamet, a small but opulent city, is compactly built upon a low promontory, and is well fortified by nature. Some columns and blocks of marble are here to be met with; these are ruins brought from the neighbouring places. This city is supposed to take its name from the number of wild pigeons bred in the cliffs of the adjacent mountains.

Susa, or Soufa, is a considerable trading city, and the chief mart for oil; besides which it carries on a flourishing trade in linen, a great deal of which is manufactured here; with wax, honey, and several sorts of pickled fish, especially that called tunny. The town stands upon a high rock, and was once very strong, populous, and wealthy. It is still the residence of the Turkish bashaws. The port is commodious and safe. The inhabitants, who are chiefly seamen, are civil to strangers; besides these, there are many merchants and tradesmen in the woollen way, who carry on a commerce with Turkey and other parts of the Levant.

Eight leagues to the westward of Susa is Kairwan, vulgarly called Carvan, the Vico Augusti of the antients. This is a walled city, and the second in the kingdom for trade and the number of its inhabitants. It is situated in a barren plain, and at the distance of half a furlong from the walls is a pond and a capacious cistern, built to receive the rain-water; but the former, which is chiefly for the use of the cattle, drying up, or putrifying in the heat of summer, causes agues and other distempers. Here are some fine remains of the ancient architecture; and the great mosque, esteemed the most magnificent and the most sacred in all Barbary, is supported by an almost incredible number of granite columns, which the inhabitants say amount to five hundred; two of which are of so fine and lively a red, with little white spots, that they are esteemed inestimable, and the whole structure the most magnificent in all Africa.

Media, or Mehedia, is situated on a small peninsula on the eastern coast of the kingdom, and appears to have been formerly a place of considerable strength, though it is not above two hundred and thirty paces in breadth towards the land side; but widens on approaching the sea. The port, with an area of about a hundred paces square, lies within the walls of the city, with the mouth of it opening towards the south; but it is now so shallow, that it can hardly receive the smallest vessels. The walls which surrounded the place were strong and lofty, flanked with six stately towers, besides others of a smaller size; but all of them were very strong and high, and had small gates plated with iron, but so low, that a man could not go in or out without stooping, and each of these were a kind of separate fortrefs. But of all the six, one which faced the east, and was the only gate on the land side, was built with surprising strength, having under it a vaulted arch seventy feet long, guarded by six strong gates, one within another; some covered with plated iron, and others made of cross iron bars rivetted together, with retreats and port-culisses all of the same metal and form. These fortifications were erected by Mehedi, the first caliph of Kayrwan, who took no less pains in beautifying the city with noble buildings, if they were really his: but this a late judicious author much questions, from there being something too polite and regular in the several capitals, entablatures, and other pieces of ancient masonry, defaced as they now are, to imagine the founder of them to have been an Arabian. However, there is but little of its former splendour left, except the walls, and some other structures which are run to decay.

Monastier, an ancient city of Carthaginian or Roman extraction, received its modern name from a monastery of Augustine friars in its neighbourhood. It is now a neat thriving city, situated on the extremity of a cape, and encompassed by strong walls.

At the distance of six leagues to the west of Tunis is situated Urbs, or Tuberbo, the Tuburum Minus of the antients, a small town on the banks of the Mejerdah,

inhabited by Andalusian Moors. Mahomet, a late bey of this kingdom, planted in this neighbourhood a great variety of fruit-trees, placing each species in a separate grove: thus the citron trees are all placed by themselves, without being mixed with the orange or the lime; and where you gather the peach or apricot, you are not to expect the pear or apple. In the adjacent valley the same public spirited prince erected, out of the ruins of an ancient amphitheatre, a large masonry bridge, or dam, with sluices and flood-gates to raise the Mejerdah to a proper height, for the refreshing of his plantations: but this was too laudable a work for it to last long in Barbary, and therefore it has been entirely broken down and destroyed.

The city of Bayjah, or Beja, the Vceca of Sallust, is a place of great trade, and the chief mart for corn in the whole kingdom. It is built on the declivity of a hill, and has the convenience of being well watered. On the highest part of the city is a citadel of no great strength, and on the walls, which are raised out of the ancient materials, are several inscriptions. In the plains that lie before the city, a public fair is kept every summer on the banks of the Mejerdah, to which the most distant Arabian tribes resort with their families and flocks.

Fericanah is thought, from its lonely situation and other circumstances, to be the Thala of Sallust, and was once the largest city of Bizacium; though it has no other remains of its ancient grandeur, but some granite and other columns, which the Arabs have left standing on their pedestals. It has been extremely well watered; for, besides a considerable brook which runs under the walls, the city has had several wells, surrounded with a corridor, and vaulted over with a cupola. This, with the goodness of the air, are the only benefits this city can urge in favour of its situation; for, except a small extent of ground to the southward, which the inhabitants cultivate by supplying it, at proper times, with the water of the rivulet, the rest of the adjacent country is dry, barren, and inhospitable. The prospect to the westward is terminated by some naked precipices: and, where the eye is at liberty to wander through a valley between some narrow cliffs, you are entertained with no other view than of a desert scorched up with perpetual drought, and glowing with the ardent beams of the sun.

Twelve leagues to the eastward of Feereanah is Gafsa, the ancient Capsa, which is situated on a rising ground, almost enclosed with mountains; but the landscape is more gay and verdant than that about the last mentioned city, from the prospect it affords of palm, olive, pistachio, and other fruit-trees. However, this agreeable scene is of small extent, and only serves to refresh the eye in the more distant prospect of an interchange of barren hills and vallies. These trees are watered by two springs, one of which rises within the citadel, and the other in the center of the city. The latter is probably the fountain mentioned by Sallust, and was formerly covered with a cupola: it is still walled round, and discharges itself into a basin, which was perhaps originally designed for a bath. These two springs unite their streams before they leave the city, forming a pretty large brook, which, from the quantity of water, and the rapidity of the stream, might continue its course to a great distance, did not the inhabitants constantly use it in supplying their plantations. In the walls of some private houses, and more especially in those of the citadel, which is a slight modern building, is a great confusion of columns of granite, entablatures, and altars, which, when entire, and in their proper situations, must have been great ornaments to the city.

SECT. XXIV.

Of the Roman and other Antiquities to be found in the Kingdoms of Tunis.

FROM the account we have given of the principal towns of Tunis, it appears that this country abounds with Roman and other antiquities; and we shall now add to those we have already mentioned, others of a more extraordinary nature. The Rev. and learned Dr. Shaw

says, it is difficult to fix the exact situation of the ancient city of Utica, except we allow that the sea has been driven back three or four miles by the easterly winds, and the increase of the mud, which is probably the case; and then it may be justly placed at Boofhater, where are many traces of buildings of great extent and magnificence, as walls, cisterns, and a large aqueduct. These ruins lie about twenty-seven Roman miles from Carthage, and behind them we are entertained with a view of the large fields which the Romans have rendered famous by their military exploits.

The celebrated city of Carthage has not much better supported itself against the encroachments caused by the north-east winds, and the mud thrown out by the Mejerdah, which has stopped up the ancient harbour, and rendered it almost as far distant from the sea as Utica. The greatest part of Carthage stood upon three hills, inferior in elevation to those on which Rome was built. Upon a place which overlooks the south-east shore is the area of a spacious room, with several smaller near it: some of them have tessellated pavements, but neither the design nor the execution are very extraordinary. In rowing along the shore, the common sewers are seen in several places, which, as they were originally well built and cemented, time has not in the least impaired. Except these, the cisterns have suffered least by the ruin of the city; for, besides those which belonged to particular houses, there were two sets for public use: the largest, which was the grand reservoir, and received the water of the aqueduct, lay near the west wall of the city, and consisted of more than twenty contiguous cisterns, each about a hundred feet long and thirty broad. The smaller cistern is in a higher situation near the cothon, it being contrived to collect the rain water that fell upon the top of it, and upon some adjacent pavements made for that purpose. This, however, might be repaired with little expence, the small earthen pipes through which the water was conveyed wanting only to be cleaned.

No other remains of the grandeur and magnificence of this ancient city, the rival of Rome, are now to be seen. We find no superb pieces of architecture; no triumphal arches: no columns of porphyry or granite; no curious entablatures: all the broken walls and structures now to be seen, being erected either in the Gothic manner, or by the later inhabitants. However, the ruins of the celebrated aqueduct that conveyed the water into the great cisterns, may be traced to the distance of at least fifty miles. This was a very expensive work, and that part of it which extends along the peninsula, was beautifully faced with stone. Dr. Shaw observes, that at Arriana, a small village to the northward of Tunis, are several entire arches, which he found to be seventy feet high, and supported by piers sixteen feet square. The water channel above these arches was vaulted over, and plastered with a strong cement: a man of the ordinary size may walk upright in it, and at certain distances holes are left open both for the admission of fresh air, and the convenience of cleaning it. A temple was erected at Zowan, and at Zungar, over the fountains by which this aqueduct was supplied with water; that of Zungar appears to have been of the Corinthian order, and ends very beautifully in a dome that has three niches, and extends over the fountain. In these niches were probably statues of water-nymphs, or other deities.

Farther to the east is the sanctuary of Seedy Doude, which takes its name from David, or as they pronounce it Doude, a Moorish saint, whose sepulchre is here shewn five yards long. Yet this structure appears to be part of a Roman Prætorium, from the contiguous Mosaic pavements, all of them executed with the greatest symmetry and exactness: the figures are horses, trees, birds, and fishes, beautifully inscribed in such a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horse, the insignia of the Caraginians, is represented in the bold posture in which it appears upon the African medals; the birds are the hawk and the partridge; the fishes the gilt-head and the mullet; and the trees the palm and the olive. The designer perhaps, intending to point out the strength, the diversions, the fishery, and the plenty of dates and olives,

olives, for which this country has always been famous.

Six miles farther to the east is Lowbareah, the Aquilaria of the ancients, where Curio landed the troops that were afterwards cut to pieces by Sabura. There are here several fragments of antiquities; but none of them very remarkable, except a surprizing cavern; for from the sea shore to this village, which is about half a mile distant from it, is a mountain hollowed with great art, from the level of the sea to the height of twenty or thirty feet, with large pillars and arches, which have been left standing at proper distances to support the roof. These are the quarries mentioned by Strabo, from whence the buildings of Carthage, Utica, and many other neighbouring cities, might receive their materials. Our author remarks, that as this mountain is all over shaded with trees; as the arches below lie open to the sea, with a large cliff on each side, and opposite to it is placed the island of Ægimurus; while springs are perpetually trickling down the rocks, and seats are raised for the weary labourer, there is scarce any doubt but that this is the cave played by Virgil some where in this gulph, though some have thought his description merely the work of imagination.

The amphitheatre of Jemme, the Tiftra of Cæsar, is a noble piece of antiquity, originally consisting of sixty-four arches, and four orders of columns. The upper order, supposed to be no more than an Attic, has suffered greatly from the Arabs, and in a late revolt of those people, who used this place as a fortress, Mahomet bey blew up four of the arches from top to bottom, otherwise nothing can appear more entire and beautiful, particularly on the outside; and within, the platform of the seats, with the galleries leading to them, are still standing. The arena is nearly circular, and in the center of it is a deep well of hewn stone, where the pillar that supported the velum, or awning, may be supposed to have been fixed.

Besides this noble structure, there are still to be seen many other antiquities; as a variety of columns, altars with defaced inscriptions, trunks of marble statues, one of which is of the colossal kind in armour, and another is of a naked Venus, in the attitude and dimensions of the Medicean, both by good masters: but their heads broken off. Not inferior to this, are the triumphal arches of Spaitla, the ancient Sufetula, which is of the Corinthian order, consisting of one large arch, and a smaller one on each side, with the fragment of an inscription upon it. From thence all along to the city, which is at about a furlong distance, is a pavement of large black stones, with a parapet wall on each side. At the end of this pavement you pass through a beautiful portico, built in the same manner with the triumphal arch. This leads into a spacious court, where are the ruins of three contiguous temples; but the roof, porticos and fronts are broken down, though all the other walls, with their pediments and entablatures, remain entire.

Upon an eminence six leagues to the west-south-west of Spaitla, is Caslareen. The river Derb runs winding below it, and upon a precipice that hangs over that river, is a triumphal arch, more remarkable for the quantity and value of the materials, than for the beauty and elegance of the design. It consists of only one large arch, with an Attic structure above it, that has some ornaments, resembling the Corinthian, upon the entablature; but the pilasters are entirely Gothic; yet notwithstanding the rudeness of the workmanship, and the oddness of the situation, it has an inscription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city are many mausolea, upon one of which is an elegy in hexameter and pentameter verses.

Upon the sea-coast, about two leagues west-by-south of Hamamel, is the Menara, a mausoleum erected in the form of a cylindrical pedestal, near sixty feet in diameter, with a vault underneath. On the top of this structure, just above the cornice, are placed several small altars, which the Moors suppose to have been designed for so many lamps for the direction of marines. All these altars had inscriptions, three of which are still legible,

one of them has these words; *L. Emilio Africano Avunculo*; another, *C. Suellio Pontiano Patrueli*; and the other, *Vitellio Quarto Patr.*

There are also a variety of these mausolea at Hydra, some of a round, others of an octagon form; others again square, with a niche on one of the sides, or a wide open place like a balcony on the top, all of them supported by four, six, or eight columns, and well preserved; only their inscriptions are defaced by time, or by the malice of the Arabs.

It is perhaps impossible to conclude this section, with words more applicable to the subject, than a passage in the preface to the travels of the learned author we have so often quoted. "A traveller, says he, can scarce fail of falling into a serious train of thought, when he observes such large scenes of ruins and desolation, as are seen in these countries. He is struck with the solitude of the few domes and porticoes that are left standing, which history tells him were crowded with inhabitants; where Syphax, and Massinissa, Scipio and Cæsar: where the orthodox Christians and the Arians, the Saracens and the Turks, have in their turns given laws. Every pile, every heap of ruins points out to him the weakness and instability of all human art and contrivance, reminding him of the many thousands that lie buried below, now lost in oblivion, and forgotten to the world."

SECT. XXV.

Of the Persons, Customs, Manners, and Buildings of the Tuniseens, particularly of the Turks, Moors, and Arabs; with many Customs that are agreeable to the Practice of the most early Ages.

THE Tuniseens in general, and particularly the inhabitants of the metropolis, are like those of Algiers, a mixture of Turks, Moors, Arabs, Jews, Christian merchants, and slaves; with this remarkable difference, that they are here more polite and civilized, and entirely free from that haughtiness, insolence and cruelty for which the rest of the people in Barbary are justly branded. They are in general much more kind and humane to their slaves, though they treat the knights of Malta, who are reduced to that condition with greater severity, chiefly to oblige them to purchase their freedom at a dearer rate: for besides the iron shackle which all are obliged to wear about their ankles, they have a huge heavy chain fastened to it, which commonly weighs twenty-five pounds, and which they are obliged, either to twist about their legs, though it is then very troublesome to walk with; or to hang it to their girdle by a hook, which causes a pain in the side; or else to hang it over their shoulder. They were formerly put to the hardest labours, such as carrying of sand, stone, and mortar for the builders, on which account they were obliged to write to Malta as soon as possible for their ransom. The Maltese, on the other hand, were no sooner informed of their ill treatment, than they ordered all their Turkish slaves to be cruelly bastinadoed by way of return. In consequence of which these were obliged to write to the Tuniseens, that if they continued to make the Maltese slaves work at Tunis, they should be cudgelled to death at Malta; and this at length put an end to this additional hardship.

The Tuniseens are, in other respects, very courteous to strangers, and all affairs with the regency are transacted in a very friendly manner. The consuls that reside at Tunis are treated with greater affability and condescension, justice, and dispatch, than in any other court on these coasts. Indeed, this nation has for many years been more intent upon trade, and the improvement of manufactures, than upon plundering and cruising; on which account the people have justly obtained the character of not living like their neighbours, in a perpetual open war with the Christian power; but of cultivating their friendship, and readily joining in their alliances.

The

The greatest part of the Moorish women here would be esteemed beauties even in England, and their children have the finest complexions of any nation whatsoever; but the boys are so exposed to the sun, that they soon attain the swarthiness of the Arab; but as the girls keep more at home, they preserve their beauty till they are thirty, when they are generally past child-bearing. One of these girls is sometimes a mother at eleven, and a grandmother at twenty-two; and, as they generally live as long as the Europeans, they sometimes live to see their children of many generations.

The dress of the Tuniseens of both sexes is also neater and more genteel, though nearly of the same fashion with that of the Algerines. The citizens of both sexes constantly wear drawers, especially when they go abroad, or receive visits. The virgins are, however, distinguished from the matrons, by having theirs made of needle-work, striped silk, or linen; but when the women are at home, or in private, they lay aside their hykes, and sometimes their tunics, and, instead of drawers, bind only a towel about their loins. The ladies affect to have their hair hang down to the ground, which they collect into one lock upon the hinder part of the head, binding, and plaiting it with ribbons; but where nature has been less liberal, they supply the defect by adding artificial to the natural locks. The hair being thus adorned, they tie close together above the lock the several corners of a triangular piece of linen, worked with the needle in a variety of figures. Those of superior fortune wear what is called a *farmah*, which is nearly of the same shape as the other head-dress; but is made of thin flexible plates of gold or silver, cut through, and engraved in the manner of lace; and the dress is completed by a handkerchief of silk, gauze, crape, or painted linen, bound close about the *farmah*, and negligently falling upon the lock.

But none of these ladies think themselves completely adorned, till they have tinged the eye-lashes and the edges of their eye-lids with the powder of lead ore. This operation is performed by dipping a wooden bodkin, of the thickness of a quill, into the powder of lead ore, and drawing it under the eye-lids over the ball of the eye, which communicates to the eyes a blackness that is thought to add great beauty to persons of all complexions. "This practice, says the learned Dr. Shaw, is of great antiquity; for we find that when Jezebel is said, in 2 Kings ix. 30. to have painted her face, the original words are, *She set off her eyes with the powder of lead ore.*" The same author has proved, that this kind of ornament was also in use among the antient Greeks and Romans; and, in the course of this work, we have shewn, that it is not only still practised in Barbary, but in Turkey in Asia, and other countries in the East.

The women of Tunis are not only handsomer and more neat, but more familiar than in the other parts of Barbary; they, indeed, put on their veils when they go abroad; but are allowed to be seen, and to converse with strangers, their husbands being less inclined to jealousy than the other Africans. The ladies of fortune are very fond of rich ornaments and perfumes, and are very constant in visiting the public baths belonging to their own sex; on which account the shops of the druggists and apothecaries are seldom shut before midnight, that being their chief time for bathing; in which they use a considerable quantity of odoriferous drugs and rich perfumes.

The men, as well as the women, resort much to these baths, their religion obliging them to use frequent washings, particularly before the hours of public prayers, after every trifling defilement, and more particularly after the matrimonial intercourse.

The merchants, officers, doctors, and scholars, when they go abroad, appear neatly dressed; but have such a sedate gravity, and good manners, that, though their streets are crowded with people, one may go from one end of the city of Tunis to the other, without fear of being insulted by the Turks, as one is sure to be at Algiers. Indeed the Tuniseens do not allow of many public mean taverns being kept by their slaves, as is done at Algiers, and those they have are better regulated; whence those very slaves are allowed to chastise even a Turk, if he drinks too much, or behaves insolently; and

even to pull off and keep his turban, till he has paid his reckoning. They sell none but white wine, which the country produces in great plenty, and is very cheap and good; but, to render it more intoxicating, they commonly mix quick lime with it. It is customary in the taverns at Tunis, if a person calls for a quart of wine, to set before him three or four dishes of meat, or fish, with a sallad, and other sauce; and when he goes away, he pays only for the wine at a common price.

Though many of the Tuniseens allow themselves the use of wine, yet few drink it to excess; and some are still so strict as to refrain from it entirely, and instead of that pernicious liquor, as they call it, make use of a compound drug, to which they give the name of *harix*, or, according to others, *laisis*; an ounce of which will inspire them with such surprising gaiety and intrepidity, that nothing can ruffle their mirth, or give them either fear or discontent. This composition, they say, they learned from the Turks, and, from its effects, it seems to be of the nature of opium, and is probably a mixture of that with other drugs.

The Turks and Moors are every where early risers, and constantly attend the public devotions at break of day; after which each person is employed in his proper trade or business till ten in the morning, the usual time of dining; they return again to business till the afternoon prayers, when all kind of work ceases, and their shops are shut up. The supper generally follows the prayers of the sun-set, and then repeating the same at the setting of the watch, when it begins to be dark, they go to bed immediately after.

Some of the graver people, who have no constant employment, spend the day either in conversing with one another in the barbers shops, in the bazar, or at the coffee-house: but a great part of the Turkish and Moorish youth, with many of the unmarried soldiers, attend their concubines with wine and music into the fields, or make merry at one of the public taverns.

As to the Arabs, their lives are one continued round of idleness or diversions. When they are not called abroad by any pastime, they spend the day in loitering at home, smoking their pipes, and reposing themselves under some neighbouring shade. They have not the least relish for domestic pleasures, and are seldom known to converse with their wives, or to play with their children. The Arab places his highest satisfaction in his horse, and is seldom in high spirits but when hunting or riding at full speed. The eastern nations are in general very dexterous at this exercise. At the hunting of the lion a whole district is summoned to appear, when forming themselves into a circle, they at first enclose a space three or four miles in compass, according to the number of the people and the nature of the ground. The footmen advancing first rush into the thickets with their dogs and lances to rouse the game, while the horsemen keeping a little behind, are always ready to fall on the wild beasts. Thus they proceed, contracting the circle, till they at last either meet together, or find diversion. The accidental pastime on these occasions is sometimes very diverting; for the various animals within the circle being thus driven together, the people seldom fail of having a variety of agreeable chases after hares, leopards, hyenas, jackalls, and other wild beasts.

Hawking is another of the principal diversions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a great variety of hawks and falcons. Those who take delight in fowling, instead of springing the game with dogs, shade themselves with a piece of canvas stretched upon two reeds, and painted with the figure of a leopard. The fowler thus concealed walks through the breaks and avenues, looking through some holes a little below the top of the screen to observe what passes before him. The partridges and some other birds, on the approach of the canvas, are observed to covey together, though they were before at some distance from each other; and the woodcock, quail, and some other birds that usually feed in flock, will, on seeing it, stand still with a look of astonishment. The sportsman has by this means an opportunity of coming near them, when resting the screen upon the ground, and directing the muzzle of his piece through one of the holes, he shoots at a whole

whole covey at once. The Arabs have likewise another method of catching partridges; for observing that after their being hastily sprung two or three times, they become fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are short sticks bound round with iron, or inlaid with brass or pewter. Those Arabs who are not masters of a gun make use of these both for offensive and defensive weapons.

The Bedoweens, a name given to the Arabs who live in tents, still retain many of the customs we read of in sacred and profane history; for except their religion, they are the same people they were two or three thousand years ago. Upon meeting each other, they still make use of the primitive salutation, "Peace be unto thee." The inferiors shew their deference and respect to their superiors, by kissing their feet, knees, or garments, while the children, or kinsfolk, pay the same respect to the heads of their parents, and aged relations. In saluting each other, they clap their right hand on their breast, while those who are more intimately acquainted, or are of an equal age or dignity, mutually kiss the hand, head, or shoulder; and, at their great solemnities, the wife also compliments her husband by kissing his hand.

Persons of the highest character, like the antient patriarchs and the heroes of Homer, perform what we should term menial offices. The greatest prince, when visited by a stranger, is not ashamed to fetch a lamb from his flock and kill it, while the princess makes haste to prepare her fire and kettle, and then dresses it. The custom of walking either bare-foot, or with sandals, renders the compliment of washing the strangers feet still necessary: this is done by the master of the family, who first presents himself, and is always the most officious in this act of kindness. When his entertainment is ready, he would think it a shame to sit down with his guests; instead of which he stands all the time, and waits upon them: yet, notwithstanding this respect, those are sometimes overtaken and robbed in the morning, by the very persons who entertained them with such hospitality the night before.

The respect paid by the polite nations of Europe to the female sex, is in this country considered as absurd infringements of that law of nature which assigns the pre-eminence to man: for the wives are only considered as a superior class of servants, who are yet to have the greatest share of toil and labour. While the lazy husbands take their repose under some neighbouring shade, and the young men and maidens attend the flocks, the wives are all day either employed at grinding at the mill, dressing provisions, or working at their looms; and, to conclude the day, they still, as in ancient times, take a pitcher, or goats-skin, and tying their sucking children to their backs, trudge two or three miles to fetch water: yet, notwithstanding all this business, neither these country ladies, nor those of still higher rank in the cities, will lay aside any of their ornaments, neither their nose-jewels, their bracelets for their arms and legs, or their ear-rings, all of which are very cumbersome; nor will they omit tinging their eyes with lead ore; so prevalent is custom, and so fond are even the ladies in Barbary of appearing in the fashion.

The method of building both in Barbary and the Levant seems also to have continued the same from the most early ages. Their houses are square buildings, with flat roofs, surrounding a court, where alone they are ornamented. Indeed large doors, spacious rooms, marble pavements, and cloistered courts, with fountains sometimes playing in the midst, are well adapted to the heat of the climate.

On leaving the streets, which are generally narrow, with a range of shops on each side, and entering one of the principal houses, you first pass through a porch, or gate-way, with benches on each side, where the master of the family receives visits and dispatches business, few persons, even among the nearest relations, being admitted any farther, except upon extraordinary occasions: from hence you pass into the court, which lying open to the weather, is, according to the ability of the owner, either paved with marble, or such coarser materials as are

proper for carrying off the water. When a number of people are to be admitted, as upon the circumcision of a child, or the celebration of a marriage, they are seldom received into any of the rooms, but only into this court, which is then covered with mats and carpets for their more commodious entertainment; and, to shelter them from the heat of the weather, a kind of veil is expanded upon ropes from one side of the parapet wall or lattice of the flat roof to the other. To this covering, which may be folded or unfolded at pleasure, Dr. Shaw remarks, that the Psalmist seems to allude, in that beautiful expression, "Thou spreadest out the heavens like a curtain."

This court is usually surrounded with as many cloisters above each other as the house is stories high, with either a balustrade, or lattice-work round those above, to prevent any persons from falling down. You are conducted from the cloister and galleries into large spacious chambers of the same length with the court; but they have seldom or never any communication with each other, and one of these rooms frequently serves a whole family, particularly when many persons join in the rent of a house; hence the cities of Barbary are extremely populous in proportion to their extent.

Their mosques are built exactly in the form of our churches, only instead of pews the floor is covered with mats. Near the middle a pulpit is erected, from whence the Musti, or one of the Imams, every Friday explains a part of the Koran, and exhorts the people to piety and good works.

Near all the cities and villages is a large spot of ground, in which they bury the dead. Every family has a particular part of it walled in like a garden, in which the bones of their ancestors have, for many generations, remained undisturbed. In these enclosures the graves are all separate and distinct, each having a stone placed upright both at the head and feet, while the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of persons of distinction are distinguished by their having a square room with a cupola built over them; which being constantly kept clean, white-washed, and beautified, they to this day continue, as our author remarks, an excellent comment upon the expression of our Saviour, where he compares the hypocrites to whited sepulchres, which appear outwardly beautiful, but are within full of dead mens bones and all uncleanness, Matth. xxiii. 27.

It is worthy of observation, with respect to these several structures, that where extraordinary strength is required, the plaiter and cement are, to all appearance, of the same consistence and composition with those of the antients. Thus our author observes, that the cisterns built by Sultan ben Eglib, in several parts of the kingdom of Tunis, are of equal solidity with the famous ones at Carthage, and continue as firm and compact, unless where they have been designedly broken, as if they were but just finished. The composition is made in the following manner:

They take two parts of wood-ashes, three of lime, and one of fine sand, which, after being well sifted and mixed together, they beat incessantly for three days and nights with wooden mallets, sprinkling them alternately, and at proper times with a little oil and water, till they become of a due consistence. This composition is chiefly used in their cisterns, arches, and terraces: but the pipes of their aqueducts are joined with tow and lime beat together with oil only, without any mixture of water. Both these compositions soon assume the hardness of stone, and suffer no water to pervade them.

The ingenious and learned divine we have so often quoted, and from whom we have borrowed the above article, also observes, that, instead of common glue, the joiners frequently use a preparation of cheese, which is first to be pounded with a little water in a mortar, till the wheyie matter is washed out. When this is done, they pound it again with a small quantity of fine lime, and apply it afterwards as quick as possible to such boards as are to be joined together; which, after the cement becomes dry, it is said, will not be separated even by water itself.

We shall now take a view of the habitations of the Bedoweens and Kabyles, the former the inhabitants of the

the plains, and the latter of the mountains. The tents of the Bedowéens, which are of an oblong figure, and resemble the hull of a ship turned upside down, are covered with a coarse hair-cloth, and differ in size, in proportion to the number of persons who live in them. Some of them are supported by a pole eight or ten feet high, and others by two or three poles of the same length, while a curtain, placed upon occasion at each of these divisions, separates the whole into several apartments; and these poles being covered with hooks, the Arabs hang upon them their cloaths, saddles, baskets, and warlike instruments. They take their rest by lying upon a mat, or carpet, wrapped in their hykes, which have been already described in treating of Algiers, and have neither bed, mattress, nor pillow. When there are a number of these tents together, they are usually placed in a circle, and in the night the cattle are inclosed in the area in the middle, to secure them from the wild beasts. In short, Virgil's description of their manner of living and decamping is as justly drawn, as if he had but lately made his observations.

The villages of the Kabyles consist of a number of cottages, built either with bricks dried in the sun, with the materials of some ancient ruins, or with hurdles daubed over with mud; while the roofs are covered with straw, or turf, supported by reeds, or the branches of trees. In the largest of them there is seldom more than one room, which not only serves for a kitchen, dining-room, and bed-chamber, but one corner of it is reserved for their foals, calves, and kids. In these huts the women make their blankets called hykes, and the goats hair cloth for their tents; but, instead of weaving them with a shuttle, they conduct every thread of the wool with their fingers.

SECTION XXVI.

Of the Government, Laws, Commerce, and Language of the Tunisiens.

THE government of Tunis is at present, like that of Algiers, entirely despotic; but with this difference, that the dignity of Dey of Algiers is elective, while that of the Bey of Tunis is not only hereditary, but he has the power of nominating which of his sons he chooses for his successor; or, if he thinks none of them worthy of that honour, he may choose either a brother or a nephew to succeed him in the throne.

The Beys are also equally independent both of the Grand Seignior and the Divan. They were indeed once under the protection of the former; but the rapacious extortions and tyranny of the bashas in a manner obliged them to shake off their yoke, and form a government of their own, which was settled in such a manner, that their Deys, as they were then called, could do nothing without the consent of the divan: but they at length found means to rid themselves also of this uneasy clog, tho' the government still retains a shadow of both; for the Porte has still a basha who resides here; but his power and influence are so inconsiderable, that he only serves to remind the Tunisiens of their being once subject to the Grand Seignior, or at most to prevent the regency taking any measures prejudicial to his interest. As to the divan, it being chiefly composed of the friends and creatures of the Bey, they are rather assembled to give a forced approbation to his resolutions, than for him to consult them about their justice and expediency.

When this new form of government was first established, the Deyship, as hath been already intimated, was the supreme dignity, and the Beys, who were the next in rank, were entirely subordinate; but having since built their power on the ruin of the Dey's, they have by degrees raised themselves to their present independency; and, by making the office of Bey hereditary, have endeavoured to prevent those frequent depositions, rebellions, and massacres, which are too common in an elective monarchy. They have, however, been unable to prevent jealousies and cabals, or to hinder the sons rebelling against their fathers, or against such of their

brothers as are nominated to succeed them; whence the dignity of Bey oftener falls to the share of that son who has had the address to form the strongest party, than to him who has been appointed by his father, or is most worthy to fill the throne. Thus, whenever, this office becomes vacant, it is seldom filled up again without much bloodshed, rapine, and violence.

The dignity of Dey is now dwindled to such a degree, that he who enjoys it has scarce half the share in the government, which the Beys possessed when they held the next rank under it; for these were then appointed governors of the provinces, where they lived in great state and grandeur, gaining immense wealth by oppressing their fellow subjects, and by sinking a considerable part of the revenue into their own coffers: whereas the Bey, by dividing the Kingdom into two circuits, and collecting the revenue in person, at the head of his flying camp, has at once stripped them of the greatest branch of their wealth, grandeur, and authority, and left them only a mere dependence on the favour of the Bey. Both the Deys and the Divan took great umbrage at this excess of power, and much more on their entailing the royal dignity on their descendants, and rendering it still more secure to them by the alliances they contracted with the Arabian princes, their near neighbours; but the noble and united struggles they made to shake off this new and irksome yoke, instead of meeting with the success they expected, served rather to render it more heavy and durable.

The Bey, however, shews a great indifference to all the grandeur of state, and is contented with securing to him and his descendants the privilege of reigning with an uncontrouled sway. He has indeed very powerful reasons to prevent his making such a splendid figure as would rather create envy and jealousy, than awe and regard, either from his subjects, especially the Moors and Arabs, or from his neighbours, and more particularly the Dey of Algiers.

What the revenues and land-forces of the Bey of Tunis are, is not easy to guess, the former chiefly consisting in the tribute which the Moors and Arabs pay, and in the customs arising from imports and exports, both of which are in a constant fluctuation; for both the Moors and Arabs frequently find means of eluding the payment of their taxes. The forces of the Bey chiefly consist of renegadoes and a few militia, the latter of whom are chiefly kept in their garrisons and sea-ports; but are neither so well-paid nor disciplined as those of Algiers. The renegado soldiers, who chiefly compose the Bey's guard and the garrison of his capitol, are indeed better maintained and clothed. Besides these the Bey can, upon all emergencies, command a powerful army of Moors and Arabs, both horse and foot; but can have no great dependence on their fidelity.

Their ships are also much inferior to what might be expected from such a maritime trading nation. Those that belong to the government are seldom more than four, and all of them poorly rigged, the largest carrying no more than forty guns: beside these they have about thirty galliots, which carry from twenty to a hundred and twenty men; these are generally commanded by a renegado, and manned partly by some of the same people, and partly by Turks and Couloglies, or the sons of married soldiers. The Christian slaves work the ship, and those of the Mahometan religion are only concerned in the fighting part. The four great ships set out on a cruise, and are supplied with biscuit, oil, butter, and vinegar, by the Bey; but as these provisions are insufficient, their captains, for two piasters more from every Turk, enlarge the allowance.

Other galliots are also fitted out by private owners, who cruise at their own expence, pay the ship's crew, defray other charges, and are allowed the sole property of the prizes they take, except such perquisites as the Bey reserves for himself.

When any of the government ships bring in a prize, the hull of the vessel and half the cargo, after the ship's expence has been deducted, belong to the Bey; and the other half is divided between the rais, or captain, and the company. The rais has six shares, the under rais four, the master two, the cockswain two, and each

private

private man has half a share. With respect to the slaves, the Bey, besides his half, has the privilege of buying the rest at a hundred piasters per head, though he seldom fails of selling them for three or four hundred; only every tenth head belongs to the divan.

A Christian merchantman, on entering the road of Tunis, hoists his colours, and salutes the castle of Goletta with three guns, and then the master goes ashore to inform the Aga whence he comes. But when a man of war belonging to one of the Christian powers comes in, he anchors at a farther distance from the castle than the merchantmen, and is first saluted from it according to his rate, which he returns with the same number of guns. While he stays, a flag is hoisted at the house of the consul belonging to his nation, and all the merchantmen of the same country keep their colours flying. The man of war is no sooner arrived, than the consul is obliged to give notice of it to the Bey, who instantly orders all the slaves to be shut up, lest any of them should find means to get on board; in which case there would be no reclaiming them. At the departure of a ship of war, the Bey commonly sends the captain the usual presents of oxen, sheep, poultry, and other refreshments.

All trading vessels which load or unload in this kingdom, are obliged to pay anchorage, which amounts to seventeen piasters, and also for loading and unloading. The average on ships loading being part of the public revenue, rises and falls according to the exigencies of the state. This duty, which ran high in the year 1733, amounted to twenty piasters for every ship, whether loading or unloading. To these may be added, the duty of two per cent. called the consillage, on every cargo taken on board at Tunis, and is for the salary of the consul and other officers. The passports granted to French captains are, at the desire of their own crown, limited to three years; at the end of which they are to appear before an admiralty-court in France, under severe penalties, before they renew it: but those granted to the English extend to fourteen years, without their being confined to the above-mentioned obligation.

All public conventions and instruments are written in the Arabic tongue, which, from the introduction of the Turkish religion into Barbary, and the intercourse with the Moors, is much corrupted from its antient energy and elegance. The public commerce is generally carried on by the help of the *Lingua Franca*.

The great number of renegadoes from France, Spain, and Italy, which are here much encouraged, on account of their abilities, usefulness, and professed hatred to all Christians, have likewise rendered their languages so familiar in these parts, especially in Tunis, that it would be dangerous to talk of state affairs in any of them before either the Turks or Moors. Many of these renegadoes find means to raise themselves to the most considerable employments, and gain immense riches.

The Jews also swarm in this kingdom, on account of their usefulness and commerce, and live after their own manner in their separate quarters. There are computed to be no less than nine or ten thousand in the city of Tunis, many of whom carry on a very considerable commerce; and as they are much addicted to cheat in their weights and measures, to make fraudulent bankruptcies, and also to adulterate gold dust and other commodities, they are generally more severely punished or fined than any other foreigners; especially if they are caught in diminishing or counterfeiting the coin, which is much the same here as at Algiers.

The punishments inflicted on criminals are much the same at Tunis as at Algiers, only their superstition has dictated a different method of putting to death those renegadoes who turn Christians. Their cruelty is here extremely dreadful, for they either wrap them up in a cloth dipped in melted pitch, and then set it on fire; or else put them to a more lingering death, by enclosing the whole body, except the head, and rubbing that and the face with honey, which exposes them to the bite and stings of wasps and other insects, by which they are tortured several days and nights before they expire.

They also punish with inhuman cruelty the slaves who attempt to run away, especially such as kill their Maho-

metan masters; for this last offence they break the offender's arms and legs, tie him to a horse's tail, and drag him thro' all the streets; after which, if he be still alive, they give his body to the Franks or European Christians; but the boys frequently take the body out of the executioner's hands, in spite of the mezoar, or sub-basha; and having dragged it about some time longer, roast it with straw, and, after many other indignities, at last throw it into some ditch, from whence it is fetched by the Franks in order to be interred.

Tunis exports to France, Morocco skins, hides, wool, corn, oil, beans, lentils, and wax; and receives in exchange Languedoc cloths, Spanish wool, iron, steel, hardware, paper, brandy, wine, pepper, cloves, sugar, and vermillion. The Italian trade is carried on entirely by the Jews, who send the same commodities as to France, and import from thence gold and silver tissue, Spanish cloths, damasks, and several sorts of silk and woollen stuffs. The Moors and Turks export to the Levant gold dust, chequins, woollen stuffs, bales of caps, and lead; and bring in return silks, calicoes, iron, vermillion, and allum. They vend much the same kind of commodities into Egypt; but the oil that is carried thither must be put up in jars, and not in casks, the greatest part of it being designed for the lamps of Mecca and Medina; and the Arabians would think it polluted, as the casks might formerly have contained wine. From thence they export in exchange rice, linen, flax, cotton, and coffee.

The number of French ships freighted at Tunis by the Turks, Moors, and Jews, are said to amount annually to no less than a hundred and fifty to the Levant, and fifty for France and Italy; but as for those of the English, their number is quite uncertain.

One considerable branch of the commerce of Tunis consists in the caravan vessels which trade to the Levant, not only on account of the half average they pay to the state, but of the vast concourse of people they occasion, and the tax on passports; but the most considerable of all the caravans are those from Salée and the Cadenis; the first of which arrives about three weeks before the fast of Ramadan, and enriches the Tuniseens with gold dust and chequins to the value of a hundred thousand pounds sterling. The Cadenian, which comes in twice a year, also brings plenty of gold dust, besides a considerable number of negroes, which they exchange for cloths, Venice glasses, coral, wire, paper, &c.

In most other respects, the commerce of the Tuniseens is carried on much after the same manner as that of Algiers, with this advantage, that foreigners are used with much greater equity and humanity. The English, French, Dutch, Imperialists, and Genoese, have their consuls, who are likewise treated with much greater respect. They have not only fine houses in the metropolis, but handsome villas, or country seats, in its neighbourhood; and in both they live in a splendid manner. The duty of two per cent. on all the vessels that take their cargo on board at Tunis, which serves for their's and their officers salaries, is collected by a merchant of the greatest reputation, who passes his account every year before the consul, chancellor, and four other merchants.

S E C T. XXVII.

Of the Kingdom of TRIPOLI, or TRIPOLY, including BARCA. Its Situation and Extent; with a Description of the Gulph of Sidra.

THOUGH this state is tributary to the Porte, and under its protection, it assumes the name of a kingdom; the grand seignior being always fond of multiplying these titles, in order to swell the pomp and grandeur of his own. It receives its name from that of its metropolis, which is stiled New Tripoli, to distinguish it from a much more antient city in Phœnicia, which still retains its former name.

The kingdom of Tripoli, including the desert of Barca, and the rest of Barbary, is bounded on the east by Egypt, on the north by the Mediterranean sea, on the west by Tunis, and on the south by Nubia and unknown parts of Africa, extending from ten degrees thirty minutes to thirty

thirty degrees east longitude from London, which, with the windings of the coast, give it an extent of above twelve hundred miles in length: but as to its breadth from north to south, it varies very much, it extending in some places a hundred, and in others three hundred miles from north to south.

The coast affords no natural curiosity, except the gulph of Sidra, which has its name from a small island at the bottom of it. It was antiently called the Syrtis Magna, to distinguish it from a smaller one on the coast of Tunis, and its being more dangerous to mariners, from its drawing with greater violence, and the sands being deeper. But few rivers discharge themselves into it, and those are of no great note: nor are the Magra, Rufalmabes, Cafarnacar, and others, that empty themselves into the Mediterranean, of greater consequence, except their serving to nourish an infinite number of palm-trees by their being distributed into canals, without which it would be impossible for them to grow in the sandy deserts.

This country is at present divided into maritime and inland: the inhabitants of the former live chiefly upon commerce and the piratical trade, and the latter for the most part on plunder and robbery. Each of these divisions has some cities and towns, with a much larger number of villages, which lie chiefly scattered through the latter; but most of them are very poor and thinly inhabited, the country being almost every where sandy and barren. Indeed, all the cities and towns worthy of notice are situated along the coast. Of the most considerable of these we shall give some account, the rest being either gone to ruin, and entirely depopulated, or inhabited only by a few fishermen, people who burn lime, the makers of pot-ashes, and a few labourers, all reduced to extreme poverty through the exactions of the government, or the frequent depredations of the Arabs.

S E C T. XXVIII.

A Description of the City of Tripoly, or Tripoli, the Capital of the Kingdom; and particularly of an antient triumphal Arch in that City.

TRIPOLI, the metropolis of this kingdom, is situated in fourteen degrees thirty minutes east longitude from London, and in thirty-three degrees five minutes north latitude, and was once divided into two parts, the Old and the New. The former was the native place of the emperor Severus, and is supposed to have been built by the Romans; after which it was conquered by the Vandals, and at last destroyed by the Mahometans; since which time it has never recovered itself, or if it did, has been suffered to run to decay, and is now almost gone to ruin. The latter, which is situated at a small distance from it, is of no great extent; but is populous and in a flourishing condition. It stands on a sandy ground by the sea-shore, and is encompassed with high walls and strong ramparts, flanked with pyramidal towers, but has no ditch. It has only two gates, one on the south towards the country, and the other on the north fronting the sea, where the city spreads itself in the form of a crescent, near a spacious and commodious haven. The point to the east is little else besides a group of rocks, on which are to be seen some antient forts, which are now run to decay; but that to the westward is defended by a strong castle, encompassed with fortifications in the modern taste, and defended by some large cannon.

New Tripoli is supposed to have been built by the natives, who gave it the name of Tarabilis, or Trebilis, whence the Latins call it Tripolis. According to some authors it was formerly a place of very great trade, on account of its neighbourhood to Numidia, Tunis, and other considerable places; and was therefore resorted to by vessels from Malta, Venice, Sicily, Marseilles, and other ports, it having one of the most commodious havens along the whole coast till you come to Alexandria; and by this means it became so opulent, that it abounded with fine mosques, hospitals, and other public buildings, and being filled with rich merchants, excelled Tunis both in wealth and beauty. It now indeed retains but few traces of its antient splendour, it having little else

to invite the eye but the distant prospect; for the houses within the city are low and mean, dirty and irregular; yet it has some monuments, which remove all doubt of its having once made a much more noble appearance, particularly a triumphal arch, one half of which lies buried in the sand; but what is seen above it is a sufficient proof of its former grandeur.

This triumphal arch is the only antiquity to be met with in this country; and even this would have been long ago destroyed, had it not been for a tradition which passes among the inhabitants, that the very attempt to demolish it would infallibly be attended by some dreadful misfortune. In confirmation of this they shew a stone half loosened from the rail, and confidently assert, that a prince having begun to remove some of the stones, the workmen were as first frightened by a terrible earthquake; but still persisting in their work, in spite of this supernatural warning, they were all buried under a prodigious cloud of sand. It is probable some magnificent structure was erected near this elegant arch, since one cannot dig near it far under ground, without finding some of the largest pieces of marble that are any where to be met with.

The architecture and basso relievos in this famous work are finely executed. The four corners of the building are supported by an equal number of pilasters adorned with vine leaves. Over each of the four gates is a triumphal chariot, in one of which is represented Alexander drawn by two sphinxes, with some slaves under it.

The inscriptions over the gates are all worn out, except one on the north side, which is still legible. The stones of this structure are all of fine marble, between five and six feet thick, and are fastened to each other by iron cramps, without either mortar or cement.

We need not, however, wonder at the decay of this city; as it labours under two great inconveniences; the first is the want of sweet water, here being neither rivers, springs, nor any other means of supplying it with that necessary element, but reservoirs for saving the rain; the second inconvenience is the great scarcity of corn, and the other produce of the earth, the city being surrounded for several miles together on the land-side with a dry sandy soil. This, some authors maintain, was formerly arable and fertile ground, that produced great abundance of corn and other grain, till being overflowed by the sea, it left those vast quantities of sand which now cover the whole surface of the earth, and render it incapable of producing any thing but palm trees, which are said to grow in great plenty, notwithstanding the barrenness and dryness of the soil, and yield the most delightful dates, which is a considerable part of their food; besides these they have the lotus, a fruit reckoned finer than dates; and as the natives make from it a most excellent wine, this plant serves them both for meat and drink.

Near the city walls is a famous burying-ground, in which are found coffins, urns, medals, and other curious relics of antiquity. The Franciscan friars have here a handsome church, convent, and hospital; the last of which is the more necessary, as the city is so often, and so severely, visited by the plague. Other orders of monks have been likewise settled there, but have since been obliged to abandon it. The country is, however, adorned with a multiplicity of handsome villas, the gardens of which are chiefly cultivated by Christian slaves. It is observable, with respect to those unhappy wretches, that there is only a very small number of them here, when compared with the many thousands in the cities of Algiers and Tunis, whence they are locked up at night in one single bagnio. The people just keep a sufficient number to cultivate their gardens and serve them in the lowest offices, and sell all the rest.

The people here carry on a great trade in linen cloth, great quantities of which are made by the inhabitants; but their chief dependance is on their corsairs, and those of other nations which resort to this city; they indeed keep only six or seven at most, yet these are so desperate and make such advantage of their situation, by being within reach of those merchant-ships which trade into Egypt, Italy, and the Archipelago, that they greatly infect those seas, and do much mischief.

S E C T. XXIX.

A Description of the Towns of El Hammah, Zara, or Zoara, and of the Towns and District of Derne and Mefrata.

EL Hammah, an antient town long gone to decay, is situated in thirty-four degrees, north latitude, and is only remarkable for its Roman walls of square stones, and some inscriptions mentioned by Leo Africanus and Dapper, but now so defaced as not to be read, and for its hot sulphureous springs, which are conveyed to it by an old aqueduct. It is now a poor miserable town, only inhabited by a few husbandmen and fishermen, and those who seek for a better livelihood from the piratical trade.

Zara, or Zoara, another ruinous town, encompassed by an old decayed wall, and seated near the sea, about thirteen leagues from the island of Jerba, or Jerbis. It is at present inhabited only by poor people, who live either by burning quick-lime and pot-ashes, or follow the piratical and fishing trade. All these stand on the eastern coast of the gulph of Sidra: those that are within it, and on its eastern side, are in a still more ruinous condition. What has most contributed to this and to the destruction of their piratical trade, on which, like their neighbours, they chiefly subsisted, is their being so near to the island of Malta; which being conveniently situated opposite to the coast, the knights of that island have constantly watched them, and, by suppressing their frequent excursions, oblige them to apply to fishing, and to cultivate as much land about those towns as will just serve them from hand to mouth.

The only place worthy of notice on the west side of the above gulph is Derne, now a small town. It stands about half a mile from the sea, and is surrounded with fine springs of sweet water, one of which runs through the town, and others round the walls, and therefore its territory is still capable of bearing corn and garden-stuff; but it is so poorly inhabited, that little advantage is obtained from it. This town is still the capital of a district of its own name, which extends from Cape Bomb on the east to the gulph of Bengasi, which is above three hundred miles; but is chiefly inhabited by wandering Arabs, who are said to amount to thirty thousand families, that pay a small tribute to the Bey of Tripoli. This tract is almost every where covered with a plant or shrub that bears a thick downy leaf, with branches of yellow flowers, and not only keeps green, but blossoms during the greatest part of the year. The bees chiefly feed upon this flower, which gives an excellent taste to their honey.

On the western side of the gulph of Sidra is also the district of Mefrata, which contains the country antiently called Cyrenaica and Pentapolis, from its then having five cities; but is now called Mefrata, from its capital. It has some towns and villages, both on the sea-side and within land, that trade with the Christians for European commodities, which they sell to the negroes, and exchange for slaves, musk, and civet, which they carry into Turkey. The inhabitants were formerly rich and warlike, impatient of the yoke of the Tuniseens, as they are now of that of the Tripolitans. They can muster about ten thousand men fit to bear arms, and are often at war with the Arabs.

The other countries within land are still more desert and void of towns; they are inhabited by much the same people with the two last mentioned, live after the same manner, and are perpetually endeavouring to free themselves from the tribute exacted from them. The land is for the most part dry, barren, and covered with such light sand, that one cannot travel through it without sometimes sinking into it above the middle; so that were it not for the abundance of dates that grow there, and for some mountains that afford pasture for their cattle, it would be impossible to subsist.

S E C T. XXX.

Of the Desert of Barca, its Situation and Extent, and the Manners of the Inhabitants.

THE desert of Barca, situated between Egypt and what is more properly called the kingdom of

Tripoli, is in breadth from north to south about thirty leagues; but its confines on the south side must be acknowledged to be very uncertain.

This country is for the most part, especially in the middle, nothing more than a tract of dry and barren sands, on which account the Arabs, its principal inhabitants, stile it The desert or road of whirlwinds. It almost every where labours under a great scarcity of water; and, except in the neighbourhood of the towns and villages, where the earth produces a small quantity of grain, as corn, millet, and some maize, the rest is in a manner uncultivated. Even of the small quantity of corn produced in the few spots capable of cultivation, the poor inhabitants are obliged to exchange a part with their indigent neighbours for dates, sheep, and camels; these last they stand in greater need of than they, on account of their great scarcity of grass, and other proper food.

The most desert and dangerous canton of all is that in which the temple of Jupiter Ammon antiently stood, which, though in other respects pleasantly situated, was encompassed a great way round with such quick and burning sands, as have always been detrimental to travellers, not only as they sink under their feet, but, being light and heated by the rays of the sun, are easily raised by every breath of wind, which, if it happens to be in their faces, almost burns out their eyes, and stifles them for want of breath; and, if vehement, often overwhelms whole caravans. The sad catastrophe of Cambyfes and his army in his bold attempt against that temple and oracle, as well as Alexander's more successful, though difficult expedition thither, are well known. Upon the whole, the country may be justly termed so will a desert, that there is no travelling through it without the direction of the stars, or the help of a compass; and though it was once the thorough-fare for the caravans from Barbary to Mecca, yet it has been since so infested with wild Arabs, that those caravans are obliged to travel a hundred and fifty miles about to avoid being plundered.

Some of the French geographers divide the country of Barca into what they term the kingdom, and the desert; the former of which has some considerable ports, towns, and villages, and is under the protection of the Porte, and governed by a Cady who resides at Tripoli; but other authors call the coast, the eastern shore of Tripoli: it is, however, more commonly known by the name of Derne, from one of its most considerable towns and ports; besides which it has several others, and the ruins of many more, now reduced to poor villages; but what condition they are in, or by whom they are governed, is not known. Indeed the maritime towns are probably under the protection of the Porte; but whether under the government of the Bashah of Tripoli or Egypt, or whether they have formed themselves into independent states, like those of Tunis and Algiers, is not easy to determine.

The inhabitants of the maritime towns are more civilized and conversable than those of the inland country, and have imbibed notions of humanity and justice, while the people who live in the desert appear in many respects savages, and, like other wild Arabs, subsist by robbery and plunder.

It was indeed by the Arabs that this tract, till then a continued barren desert, was first inhabited; these, at their first coming into it, settled in the best cantons; but as they multiplied, and the several tribes engaged in frequent wars against each other, the strongest drove the weakest out of the best spots, and sent them to wander in the desert parts, where they live in the most abject and miserable condition, the country yielding little food and no raiment. Hence they are represented as being the most disagreeable of all the Arabs, their bodies having scarcely any thing but skin and bones, their faces are meagre, their looks fierce and ravenous, and their garb, which is what they commonly take from the passengers and pilgrims who travel through those parts, is tattered with long wearing, while the poorest have scarcely a rag to wrap round their waists. It is no wonder that these are said to be the most resolute and expert robbers and plunderers; but both frequently yield them so miserable a harvest, that necessity forces them to make excursions as far as into Numidia, Libya, and other southern parts, to obtain fresh supplies. Hardened by indigence,

they are said to commit the greatest cruelties on those that fall into their hands, making them drink warm milk, and then hanging them up by the feet, and shaking them in order to make them bring up any small coin they have swallowed, in order to conceal it from them; they even rake in their excrements, in hopes of finding something to recompense their trouble; it being usual for the merchants and pilgrims who travel through this desert, to take that method to save what small gold they carry about them; and whether any be found so concealed or not, they constantly strip them of all they have, even to the last rag of their cloaths.

SECT. XXXI.

Of the Government and Power of Tripoli: the Taxes laid on the Inhabitants, and their Commerce.

AS the government, laws, religion, and customs of Tripoli are nearly the same with those of Algiers and Tunis, we shall not tire our readers with a needless repetition of them. It is sufficient to observe, that the Beys of Tripoli are not mere titular vassals to the Porte, like the governments we have been describing, but are really under a kind of subjection, and pay an annual tribute to the Grand Signior. This, joined to the other exigencies of the regency, the avarice of the Turkish Basha sent thither from Constantinople, and the general decay of commerce, obliges them to load the subjects with such heavy taxes and extortions, as hath reduced the greatest part of the people to the lowest degree of indigence.

The public revenues, like those of which we have already treated, arise chiefly from their corsairs, who are very few; and besides these they have only common small galleys, poorly manned and equipped. Another branch of the revenue arises from the duties on imports and exports, and from the taxes laid on the Jews, which are extremely high. These people are very numerous, and carry on the greatest share of the Italian commerce. The natives also, though ever so poor, must pay a part of the produce of their ground or other manufactures. The Moors and Arabs in the country are also heavily taxed, and among them the Bey sends his flying camp of janizaries, and sometimes goes himself at the head of them, to levy the impositions laid upon them: for both the Arabs and Moors are equally restive and impatient under the Turkish yoke, and are kept so poor, that nothing but force, and sometimes exemplary severity, can extort it from them.

The Bey, by receiving the protection of the Porte, still keeps up a kind of despotic power; for as he is generalissimo of all the forces, by appointing the officers who act in all capacities under him, he has obtained such an absolute power over the Divan, that it is now continued only as a matter of form, the members having nothing to do but to approve and ratify whatever he is pleased to lay before them; nor does the Porte, or its Basha, give themselves the least concern about the government; for, provided he does but punctually pay his tribute to the one, and satisfy the avarice of the other, they leave him to govern the rest in as arbitrary and tyrannical a manner as he chooses.

As to the commerce of Tripoli, it chiefly consists either of such slaves as are taken by their corsairs, or such as they traffic for with their neighbours; the greatest part of both they send into Turkey, where they can dispose of them to the best advantage. The next branch is that of ashes, which they buy from the Arabians, and sell to the Europeans to make glass and soap. The rest of their traffic is so inconsiderable as to be unworthy of notice.

It is observable, that the regency are here more scrupulous observers of their treaties with other nations, and punish the breach of them with greater severity than any of their neighbours: this punctuality, whether it proceeds from real probity, or a consciousness of their own weakness, is, nevertheless, of no small advantage to the navigation of the commercial nations.

SECT. XXXII.

Of the Manner of travelling in Barbary.

THE account of the manner of travelling through Barbary, as given us by the learned Dr. Shaw, will serve as a summary of the manners of the people, the climate, and state of the country.

In the several maritime towns of Barbary and the Levant, where British factories are established, our author was entertained with extraordinary marks of generosity and friendship, having the use not only of their houses, but of their horses, their janizaries, and servants. In the inland towns and villages there is generally a house set apart for the reception of strangers, with a proper officer to attend it, where persons are lodged and entertained for one night in the best manner the place will afford, at the expence of the community: but, except at these, and the places before-mentioned, there are no houses of entertainment throughout this extensive country; yet, were travellers to furnish themselves with tents, it would not only be attended with expence and trouble, but might raise the suspicion of the Arabs of their being persons of rank and fortune, and consequently too rich and tempting a booty to be suffered to escape. If, therefore, in the course of their travels they do not fall in with the hovels of the Kabyles, or the encampments of the Arabs, they can have nothing to protect them from the scorching heat of the sun by day, or the cold of the night, unless they have the happiness to find a grove of trees, the shelf of a rock, or a cave.

When they are so fortunate to find an encampment of the Arabs, they are entertained one night on free cost, and furnished with a sufficient quantity of provisions for themselves and their horses. Upon their arrival they are generally presented with a bowl of milk, and a basket of figs, dates, raisins, or other dried fruit; the master of the tent where they lodge then fetches them, according to the number of their company, either a kid, a goat, a sheep, or lamb, half of which is instantly boiled by his wife, and served up with cuscus; and the rest is usually roasted, and served for their breakfast or dinner the next day.

But though the tents of the wandering Arabs may shelter them from the weather, they have their inconveniences; for, besides the fleas and lice, which are here in all their quarters, the apprehensions of being bit or stung by the viper, the scorpion, or the venomous spider, seldom fails, in some parts of these countries, to interrupt the repose so grateful to a weary traveller. They are no less disturbed by the calves, kids, and other young cattle, that are every night tied up in the tents, to prevent their sucking their dams; for the cords being generally made of loose spun yarn, they frequently break loose, and trample over them.

When they are entertained in a courteous manner, which is not always the case, they may highly please the master of the tent by giving him either a knife, a couple of flints, or a little English gunpowder; which being much stronger than theirs, they highly esteem, and keep it to serve as priming for their fire-arms; and the wife will return a thousand thanks for a pair of scissors, a skean of thread, or a large needle, which are extraordinary rarities.

Our author says, that during the excessive heats of summer, and particularly when they were afraid of meeting with a party of the Arab free-booters, they travelled in the night, which, according to an Arabian proverb, having no eyes, few of them dare venture abroad, from their not knowing into what dangers and ambuscades they may fall. Our travellers had then frequent reason to call to mind the words of the Psalmist. "Thou makest darkness that it may be night, wherein all the beasts of the forest do move; the lions roaring after their prey": for leopards, hyenas, and a variety of ravenous beasts then call to, and answer each other; the different sexes by this means, perhaps, finding out and corresponding with their mates; and these sounds

awfully

awfully breaking in upon the solitude, destroy the ideas of that safety they endeavoured to find by travelling at that season.

They did not always take stages of the same length; for while under the apprehension of danger, they travelled through all the bye-paths known to their conductors, sometimes for twelve or fifteen miles together, without resting; but an ordinary day's journey, exclusive of the time taken up in making observations, seldom exceeded eight or nine hours. They constantly rose at break of day, and setting forward with the sun, travelled till the middle of the afternoon, when they began to look out for the encampments of the Arabs, who, to prevent such parties coming to live upon them, choose such places as are least conspicuous: and, indeed, unless they discovered the smoke of their tents, and the barking of their dogs, or observed some of their flocks, it was with difficulty they were able to find them, and all their labour was frequently ineffectual. When they came up with them, they were accommodated as hath been already mentioned, for one night; and if in travelling the next day,

—— They chanc'd to find
A new repast, or an untasted spring,
They blest their stars, and thought it luxury.

ADDISON.

The best method to prevent falling into their hands, is for a traveller to be always dressed in the habit of the country; for the Arabs are jealous and inquisitive, suspecting every stranger to be a spy sent to take a survey of those lands, which they are taught to fear will one time or other be restored to the Christians.

S E C T. XXXIII.

Of the Bombardment of the City of Tripoli by the French; the Peace to which the Tripolitans were obliged to consent; and an Abstract of the Treaty which that Nation concluded with England.

THE bombardment of Tripoli being one of the latest and principal events in the history of that state, we shall here give it our readers, and shall add an abstract of the treaty of peace concluded between the Tripolitans and English; which will enable the reader to form a just idea of the footing on which the Tripolitans stand with the European and Christian powers, particularly England and France.

The dreadful execution we are going to mention was caused by a capture made by a Tripolitan corsair of a ship under French colours, and those people detaining a great number of French subjects in a state of slavery, upon the restitution of both which the French consul had in vain insisted. Lewis XIV. who was no less severe in punishing the breach of faith in others, than famous for his disregard to it himself, highly resented this treatment, and ordered all his captains who cruised in those seas to make reprisals.

Accordingly the marquis D'Anfreville, who was sent by commodore Du Quesne to convoy two prizes he had taken at the island of Hiero, on the north coast of Sicily, meeting with six vessels belonging to Tripoli, immediately attacked them; three of them, however, making all the sail they could, were so happy as to get out of the reach of his guns; while the other three venturing to stand the engagement, were at length much shattered, and glad to escape to the island of Chios, in order to refit.

Commodore Du Quesne, being informed of what had passed, followed them thither with a squadron of seven ships; but, before he began any hostilities, sent to acquaint the Aga who commanded in that place, "that he came as a friend, and had express orders to come in quest of some Tripolitan pirates, who, by the tenor of the treaties then in force, were stiled rebellious subjects, and given up to the just vengeance of the emperor of France." The Tripolitans, however, being at that time masters of the port and city, this specious

declaration did not meet with the favourable answer he expected; upon which drawing nearer to the place, he began to cannonade it with great fury. The Tripolitans, who were then employed in refitting their shattered vessels, swam with all possible haste to the two forts belonging to the town. Du Quesne tried in vain to enter the port, he being prevented by a strong floccado, which they had laid in his way. A furious combat ensued, which lasted three hours and a half, the castle all the while discharging their artillery at his squadron, which in their turn threw seven thousand bombs, few of which failed of making some execution, either on the Tripolitan ships or the city, where a great number of houses were either thrown down or much shattered, and many of the inhabitants killed or wounded. The next day the city sent to demand a parley, and promised either to oblige the Tripolitans to accept of a peace, or to drive them out of the port: but Du Quesne, instead of giving any answer to their proposals, removed farther off, in order to block up the corsairs more effectually.

This affair soon reached the Ottoman court, and the complaints made of it both to the Grand Seigneur and Divan, so greatly exasperated them against the French, that their ambassador at that court, who had express orders not to recede in the least from his masters pretensions, found it difficult to maintain his honour and interest, and was forced to make use of all his politics, bribes, and cabals, to prevent a rupture between the two crowns. But at length, after a long and strenuous contest, it was agreed,

That all the French slaves who had sailed from Constantinople, since the year 1681, either in Tripolitan corsairs, or other vessels, should be set at liberty.

That the ship of captain Cruvillier, which they had taken under the French flag, and carried to Chios, should be restored, with all its artillery, arms, rigging, &c.

That no Tripolitan ship should pretend to visit any trading vessels under French colours, in case they were provided with passports from the French admiral.

That all strangers on board any French vessel should pass free and unmolested; and likewise all Frenchmen who should be found on board any other vessel, even those of an enemy.

That no French prizes, or prisoners, should be sold in any port belonging to Tripoli; and that no corsair belonging to that kingdom should take any prize within a less distance than ten leagues of the French coast.

The Tripolitans, however, rejected these articles with the utmost indignation. This Lewis expected, and the next year, on the 1st of June, 1685, the marshal d'Etrees, vice-admiral of France, appeared before their capital at the head of his fleet, where being joined by the marquis of Anfreville and captain Nesmond, they anchored within a league of the walls of the city, where they formed their line of battle. On the 22^d the bombardiers got all the mortars ready, while the shallops belonging to the men of war anchored within gun-shot of the town, and about eight at night began the attack. Mr. Tourville, who had the command, ordered three armed galleys before the port, to prevent any obstruction from the enemy. At about ten o'clock they began to throw some bombs into the place with great success, without any molestation from the Tripolitan sloops all that night, though they had kept a constant firing of their musquetry, the two foregoing nights, on the bombardiers, when they were at a farther distance. By six the next morning the French had thrown five hundred bombs into the place. They resumed the fire on the night following about midnight, and made such terrible execution, that they could see the spreading flames in several parts of the town, without receiving one shot from it; and the next day the marshal d'Etrees caused the port every where to be founded, in sight of all their fire, in order to discover a proper place for raising a fresh battery, which might destroy both the town and its fortifications. In the mean while some of the bombs falling on a place where the people were assembled, killed about thirty or forty of them, and threw the whole city into the utmost consternation, the people filling the air with the most dreadful cries. At length finding

finding the French bent on their destruction, they dispatched a herald to the marshal to obtain a peace upon his own terms. They chose for this purpose a venerable old man, aged ninety-four, who being introduced to the vice-admiral addressed him to the following effect: "I am the unfortunate Trik, the father-in-law of Baba Hassan, and was driven out of Algiers after I had reigned as Dey twenty-four years, and always behaved as a true friend to the French. I am now sent by the divan of Tripoli to know your demands, and to mediate a peace between you and them." The vice-admiral answered in terms that expressed his satisfaction, and having told him the motives that had induced the king his master to begin the war against the Tripolitans, proposed the most effectual means of putting an end to it, promising him, at the same time, a cessation of hostilities till the next day, that they might have time to determine on the articles that he should send them. Trik assured him that no time should be lost, the city being wholly inclined to peace; and leaving one of the principal members, who had accompanied him, as an hostage, returned with Mr. Raymond, a major of the French army, and Mr. La Croix, who was to serve as interpreter.

These met with a civil reception, and the next day the articles were read before the divan, the principal of which were that they should pay two hundred thousand crowns as an equivalent for all the captures they had made of French merchant-men, and that they should also restore all the Christian captives they had taken fighting under French colours. The first was greatly excepted against, on account of the impossibility of raising so large a sum; but, after some debates, they agreed to pay down five hundred thousand livres, and to release all the French captives. As to the money, they promised that one part of it should be sent that very night, and the remainder within twenty days. This term the vice-admiral reduced to fifteen, on condition of their furnishing his fleet with a daily supply of horned cattle for their maintenance, and that of the slaves. As to the Christian captives, they engaged to release two hundred of them, which they said were all they then had within the city and its neighbourhood; and as to the four hundred more which were then rowing in the seven galleys belonging to that state, and then in the service of the Grand Seigneur against the Venetians, they would send ten of their principal citizens as hostages for their release upon the return of those vessels.

An hundred and eighty of the former were accordingly restored the very next morning, with two other hostages for the remainder; but they raised several difficulties about the payment of the sum agreed on; yet not being able to obtain any abatement on any pretence, and being on the contrary threatened by the marshal with fresh showers of his destructive bombs, the Dey was under the necessity, not only of laying a tax on the citizens, but even of ordering the heads of five ring-leaders of the malcontents to be struck off. This execution, added to the admiral's menaces, struck such terror into the mutineers, that the next morning, when they had agreed to pay a hundred and fifty thousand livres, they brought in a small part of it in coin, and the rest in ingots, rings, bracelets, necklaces, gold chains, diamonds, pearls, and other jewels, which, they said, they were obliged to strip their wives of; and at the same time released a merchant-ship from Marseilles, which they had taken a little before. They did not, however, complete the payment of the stipulated sum till the ninth of July following, when they had stripped the Jewish synagogue of all its rich lamps, the janizaries of their mitred caps, their horses of their richest harness, and their grand standard of its gilt silver ball; the admiral protesting that he would not sign the peace till the sum was fully paid, and threatening the citizens with a fresh bombardment at every delay.

At length Mr. La Croix the interpreter, having translated the articles of peace into the Turkish language, went in and read them before the Dey and divan, where being solemnly signed and sealed, public notice was given of it by a double discharge of twenty-five cannon, the

one to express their joy, and the other to return thanks to the marshal d'Etrees for the services he had done the republic, which besides the above sum, exacted with such rigour, consisted in destroying a number of houses, and the death of three hundred persons buried under the ruins. The regency then begged that a consul might be appointed to reside at Tripoli, which was readily granted, and Mr. Martinel was nominated to that office. Upon his coming to the house appointed for his residence, the French flag was hoisted on the top of it, and saluted by a third discharge of the same number of cannon. Thus ended this dreadful expedition, to the great satisfaction of the French monarch and his trading subjects to those parts.

We shall conclude this account of Tripoli with a treaty of peace and commerce concluded by the regency of that piratical state with our vice-admiral Baker in the year 1716, in which the English are immediately concerned, especially the commercial part of the nation.

Articles of peace and commerce between his most sacred majesty George I. &c. and the most excellent Lords Mahamed Bey, Yusuf Dey, the divan, and the rest of the officers and people of the city and kingdom of Tripoli, renewed, concluded, and ratified, on the nineteenth of July, A. D. 1716, by John Baker, Esq; vice-admiral, &c.

I. That from this time forward, for ever, there shall be a true and inviolable peace between the most serene king of Great Britain and the most illustrious lords and governors of the city and kingdom of Tripoli, in Barbary; and therefore, if the ships and subjects of either party shall happen to meet at sea, or elsewhere, they shall shew all possible respect and friendship.

II. That all merchantships belonging to the dominions of Great Britain shall pay no more than three per cent. custom for all the goods they shall sell in this kingdom; and for those they shall not sell, they shall be permitted freely to take them again on board their ships, without paying any duty.

III. That all their ships and other vessels belonging to the subjects of Great Britain, and to the city and kingdom of Tripoli, shall freely pass the seas, and traffic where they please, without any search or molestation from each other; and that all persons and passengers of whatever country, and all money, goods, and merchandize belonging to any other people on board any of the said ships or vessels, shall be entirely free, and not stopped, taken, or plundered, or receive any damage from either party.

IV. That the ships of Tripoli meeting with any merchant ships or vessels of the subjects of the king of Great Britain, not being in any seas belonging to his majesty's dominions, may send on board one single boat with two sitters, who shall enter such merchant ships or vessels; and then, upon their producing to them a pass under the hand and seal of the commissioners of the admiralty, the said boat shall depart, and the vessels freely proceed on their voyage: and though the commanders of such merchant ships produce no such pass, yet if the major part of the ships or vessels company be subjects of the king of Great Britain, the boat shall immediately depart. And, on the other hand, if any of the ships of war or other vessels of his said majesty meet with any vessels belonging to Tripoli, and their commanders shall produce a pass signed by the governors of Tripoli, and a certificate from the English consul there; or if the major part of the vessels company be Turks, Moors, or slaves belonging to Tripoli, they shall be freely allowed to proceed on their voyage.

V. That no commander or other person of any ship or vessel of Tripoli shall take out of any vessel belonging to his majesty's subjects any person, or persons, to carry them to be examined, or upon any other pretence.

VI. That no ship belonging to the king of Great Britain, or to any of his subjects wrecked on any part of the coast belonging to Tripoli, shall become a prize; that neither the goods shall be seized, nor the men made slaves; but that all the subjects of Tripoli shall use their utmost endeavours to save the men and their effects.

VII. That

VII. That no vessel of Tripoli shall be delivered up or permitted to go to any other place at enmity with the king of Great Britain, to be made use of as a corsair against his majesty's subjects.

VIII. That if any vessel belonging to Tunis, Algiers, Tetuan, Sallee, or any other place at war with the king of Great Britain, bring any vessels belonging to his majesty's subjects to Tripoli, or to any port of that kingdom, the governors there shall not permit them to be sold within the territories of Tripoli.

IX. That if any of the king of Great Britain's subjects happen to die in Tripoli, or any of its territories, his goods or money shall not be seized, but shall remain with the English consul.

X. That neither the consul, nor any other British subject, shall be bound to pay the debts of any other subjects of Great Britain, unless they become surety for them by a public act.

XI. That the subjects of his Britannic majesty in Tripoli, or its territories, shall, in matters of controversy, be liable to no other jurisdiction but that of the Dey or Divan; except the difference be between themselves, in which case they shall be liable to no other determination than that of the consul.

XII. That if any subject of his Britannic majesty in any part of the kingdom of Tripoli shall happen to strike, wound, or kill a Turk or Moor, if he be taken; he shall be punished with no greater severity than a Turk for the like offence; but if he escape, neither the English consul, nor any other British subject, shall be in any manner questioned or troubled on that account.

XIII. That the English consul residing at Tripoli, shall always enjoy the entire freedom and safety of his person and estate, and shall be allowed to choose his own interpreter and broker. He may freely go on board any ship in the roads as often as he pleases; he may have the liberty of the country; he shall be allowed a place of worship, and no person shall injure him in word or deed.

XIV. That not only during the continuance of this peace and friendship, but also if any breach or war should hereafter happen between his Britannic majesty and the kingdom of Tripoli, the consul, and all the king of Great Britain's other subjects in the dominions of Tripoli, shall at all times have full and absolute liberty to depart, and to go into their own or any other country, in any ship or vessel they shall think fit; and to take with them all their effects, goods, families, and servants, though born in the country, without any molestation or hindrance.

XV. That no subject of his Britannic majesty while a passenger from, or to, any port, shall be molested, though he be in a ship or vessel at war with Tripoli.

XVI. That if any of his Britannic majesty's ships of war come to Tripoli, or to any other place of that kingdom with any prize, they shall have liberty to sell or dispose of it at pleasure, without any molestation. That these ships shall not be obliged to pay any customs whatever; and that if they shall want provisions, victuals, or any other things, they may freely buy them at the market-price.

XVII. That when any of his Britannic majesty's ships of war appear before Tripoli, upon notice given to the English consul, or by the commander to the chief governor of Tripoli, public proclamation shall be immediately made to secure the Christian captives, and if after that, any Christians escape on board any of those ships of war, they shall not be required back, nor shall the consul or commander, or any other British subject, be obliged to pay for those escaped Christians.

XVIII. That all the merchant ships coming to the city or kingdom of Tripoli, though not belonging to Great-Britain, may freely put themselves under the protection of the British consul in selling and disposing of their goods and merchandize, if they think proper, without any molestation.

XIX. That all British ships of war carrying his majesty's flag, upon their appearing before the city of Tripoli, shall be saluted with twenty-seven pieces of cannon fired from the castle, and that the ships shall return the same number.

XX. That no merchant ship belonging to Great-Britain, or to any other nation, under the protection of the British consul, shall be detained in the port of Tripoli, and hindered from proceeding to sea longer than three days, under the pretence of arming the ships of war of this government, or any other pretence whatsoever.

XXI. That no British subject shall be permitted to turn Mahometan in the city and kingdom of Tripoli, unless he voluntarily appears before the Dey or Governor, with the English consul's interpreter, thrice in twenty-four hours, and every time declares his resolution to become Mahometan.

XXII. That his Britannic Majesty's consul residing in Tripoli, shall at all times have liberty to put up the British flag on the top of his house, and to continue it there displayed as long as he pleases; and the British consul shall have the like liberty of putting up and displaying that flag in his boat when he passes on the water, and no man is to disturb, oppose, or injure him in doing it.

XXIII. That from this time forward for ever, the island of Minorca, and the city of Gibraltar, shall be esteemed in every respect by the government of Tripoli a part of his Britannic majesty's dominions, and the inhabitants thereof shall be deemed his natural subjects, as if they had been born in Great-Britain; and they with their ships carrying British colours, shall be permitted freely to trade in any part of the kingdom of Tripoli; and shall pass without any molestation, either on the seas or otherwise, in the same manner, and with the same freedom and privileges, as have been stipulated in this and all former treaties in behalf of the British nation and subjects.

XXIV. And whereas in the treaty concluded in the reign of king Charles II. in the year 1676, by Sir John Narborough, an article was inserted, by which the ships of Tripoli were excluded cruising before or in sight of the port of Tangier, which then belonged to his majesty, it is now ratified and concluded, that none of the ships or vessels belonging to Tripoli shall cruize, or look for prizes, before, or in sight of Gibraltar, and the island of Minorca, to disturb or molest their commerce in any manner whatsoever.

XXV. That all and every article in this treaty, shall be inviolably kept and observed between his sacred British majesty, and the most illustrious lords, &c. of the city and kingdom of Tripoli; and all other matters, not particularly expressed in this treaty, and provided for in any former, shall still remain in full force, and shall be esteemed the same as if inserted here.

Dated in the presence of Almighty God, in the city of Tripoli, on the nineteenth of June, 1716 of the Christian era, and of the Mahometan Hejira 1128.

The same year a treaty of peace was concluded with Tunis to the same purpose; only there are one or two articles of a different nature, particularly the following, which is worthy of notice.

It is agreed, concluded, and established, that at whatsoever time it shall please the government of Tunis to reduce the customs of the French to less than they pay at present, it shall always be observed, that the British customs shall be two per cent. less than any agreement that shall for the future be made by the French, or than shall be paid by the subjects of France.

And that in case any British ship or ships shall import into that kingdom of Tunis any naval or warlike stores, or any kind of provisions, they shall pay no duty or custom whatsoever.

We have only to add, that, with respect to Barbary in general, all that country capable of cultivation, was once extremely populous. Carthage, the rival of Rome, acquired immense wealth by commerce, and planted different nations. Its wars and its destruction form a remarkable period in history.

This extensive country, where Christianity is now despised, and its professors taken captive by the Mahometan pirates, and reduced to the lowest degree of slavery,

was once Christian. Indeed it early embraced Christianity; and in the third and fourth centuries there were several hundred bishoprics, of which the archbishop of Carthage was primate, and the celebrated St. Cyprian, Tertulian, St. Austin, and many others celebrated in ecclesiastical history, adorned this church.

SECT. XXXIV.

Of the Revolutions of Barbary in general, concluding with Reflections on those pyratel States.

WE shall conclude this account of Barbary with a concise history of the states on the coast, and some reflections on their pyratel trade, extracted from the Modern Universal History.

The coast of Barbary was probably first planted by the Egyptians. The Phenicians afterwards sent colonies thither, and built Utica and Carthage. The Carthaginians soon became powerful and wealthy by trade, and finding the country divided into a great many little kingdoms and states, either subdued or made the princes on that coast their tributaries, who being weary of their yoke, were glad of the opportunity of assisting the Romans in subduing Carthage. The Romans remained sovereigns of the coast of Barbary, till the Vandals, in the fifth century, reduced it under their dominion.

The Roman, or rather the Grecian emperors, having some time after recovered the coast of Barbary from the Vandals, it remained under their dominion till the Saracen caliphs, the successors of Mahomet, made an entire conquest of all the north of Africa in the seventh century, and divided the country among their chiefs, of whom the sovereign of Morocco was the most considerable, possessing the north-west part of that country, which in the Roman division obtained the name of Mauritania Tingitana, from Tingis or Tangir, the capital, and is now stiled the empire of Morocco, comprehending the kingdoms or provinces of Fez and Morocco. The emperors of these territories are almost always at war with the Spaniards and Portuguese. In the eighth century their ancestors made a conquest of the greatest part of Spain; but after the loss of Granada, which happened about the year 1492, they were dispossessed of this country; and Ferdinand and Isabella, who were then upon the throne of Spain, obliged them to renounce their religion, or transport themselves to the coast of Africa. Those who made choice of the alternative of going into exile, to revenge themselves on the Spaniards, and supply their necessities, confederated with the Mahometan princes on the coast of Barbary, and having fitted out little fleets of cruising vessels, took all the Spanish merchant ships they met with at sea, and being well acquainted with the country, landed in Spain, and brought away multitudes of Spaniards, and made slaves of them. The Spaniards hereupon assembled a fleet of men of war, invaded Barbary, and having taken Oran, and many other places on the coast of Algiers, were in a fair way of making an intire conquest of that country. In this distress the African princes applied to that famous Turkish rover, Barbarossa, desiring his assistance against the Christians. He very readily complied with their request, but had no sooner repulsed their enemies, than he usurped the government of Algiers, and treated the people who called him in as slaves; as his brother Heyradin Barbarossa afterwards did the people of Tunis; and a third obtained the government of Tripoli by the like means. In these usurpations they were supported by the Grand Seignior, who claimed the sovereignty of the whole coast, and for some time they were esteemed the subjects of Turkey, and governed by Turkish bashas, or viceroys; but each of these states, or rather the military men, at length took upon them to elect a sovereign out of their own body, and render themselves independent of the Turkish empire. The Grand Seignior has not now so much as a basha or officer at Algiers; but the Dey acts as an absolute prince, and is only liable to be deposed by the soldiery that advanced him. At Tunis and Tripoli he has still bashas, who are some check upon the Deys, and have

a small tribute paid them. All of them, however, in case of emergency, claim the protection of the Ottoman court, and they still continue to prey upon the Spaniards, having never been at peace with them since the loss of Granada. They make prize also of all other Christian ships that have Spanish goods or passengers on board, and indeed of all others that are not at peace with them. The Turks of Algiers, Tunis, and Tripoli, are an abandoned race, consisting of pyrates, banditti, and the very refuse of Turkey, who have been forced to leave their several countries to avoid the punishment of their crimes.

The Mahometans, wherever they are established, especially those of them who partake of the genius and disposition of the Turks, have very little inclination to the arts of industry. This evidently appears in the inhabitants of those parts we have been now describing on the African sea-coast. Being a rapacious and tyrannical people, disdaining all industry and labour, neglecting all culture and improvement, it made them thieves and robbers, as naturally as idleness makes beggars; and, being trained to rapine and spoil, when they were no longer able to plunder and destroy the fruitful plains of Valentia, Granada, and Andalusia, they fell to roving upon the sea. They built ships, or rather seized them from others, and ravaged the neighbouring coasts, landing in the night, surprising, and carrying away the poor country people out of their beds into slavery. This was their first occupation, and this naturally made pyrates of them; for, not being content with mere landing and plundering the sea-coasts of Spain, by degrees, being grown powerful and rich, and made bold and audacious by their success, they armed their ships, and began to attack, first the Spaniards upon the high seas, and then all the Christian nations in Europe, wherever they could find them. Thus this detestable practice of roving and robbing began. What magnitude they are since arrived to, what mischief they have brought upon the trading part of the world, how powerful they are grown, and how they are erected into states and governments, nay, into kingdoms, and, as they would be called, empires; for the kings of Fez and Morocco call themselves emperors, and how they are, to the disgrace of all Christian powers, treated with as such, is well known from the histories of those nations who have been at any time embroiled with them.

The first Christian prince, who, resenting the insolence of these barbarians, and disdaining to make peace with them, resolved their destruction, was the emperor Charles V. he was moved with a generous compassion for the many thousands of miserable Christians who were, at that time, kept among them in slavery; and, from a benevolent principle of setting the Christian world free from the terror of such barbarians, he undertook singly and without the assistance of any other nation, to fall upon them with all his power. In this war, had he been joined by the French and English, and the Hans-towns, (as for the Dutch they were not then a nation) he might have cleared the country; at least, he might have cleared the sea-coasts of the whole race, and have planted colonies of Christians in all the ports, for the encouragement of commerce, and for the safety of all the European nations. But Francis I. king of France, his mortal and constant enemy, envied him the glory of the greatest and best enterprize that was ever projected in Europe; an enterprize a thousand times beyond all the crusades and expeditions to the Holy Land, which, during a hundred and twenty years, cost Europe, and to no purpose, a million of lives and immense treasure. Though the emperor was assisted by no one prince in Christendom, the pope excepted, (and his artillery would not go far in battering down stone-walls) yet he took the fortress of Goletta, and afterwards the city, and the whole kingdom of Tunis; and, had he kept possession, it might have proved a happy fore-runner of farther conquests; but, miscarrying in his attempt against Algier, and a terrible storm falling upon his fleet, any farther attempt was laid aside, and the kingdom of Tunis returned to its former possessors, by which means their pyracies are still continued.

There seems, therefore, to be a necessity, that all the powers of Europe, especially the maritime, should endeavour

vour to free themselves from the insolence of these rovers. that their subjects may thereby be protected in their persons and goods from the hands of rapine and violence, their coasts secured from insults and descents, and their ships from capture on the sea. The conquest could not be attended with any great difficulty, if the English, Dutch French, and Spaniards would unite, to join their forces and fleets, and fall upon them in separate bodies, and in several places at the same time. The general benefit of commerce would immediately follow, by settling the government of the sea-coast towns in the hands and possession of the several united powers; so that every one should possess them, in proportion to the forces employed in the conquering them; the consequence of the success would soon be sensibly felt by the interested parties? for if the quantity of productions fitted for the use of merchandize be so considerable as we find it to be, even now, under the indolence and sloth of the most barbarous people in the world, how may we suppose all those valuable things to be increased by the industry and application of the diligent Europeans, especially the English, French, or Dutch? We might also reasonably suppose, that the Moors, being in consequence of such a conquest driven up farther

into the country, and being obliged to seek their subsistence by honest labour and application, would at length be induced to increase the product, and, as multitudes of Christians would be encouraged, by the advantages of the place, to go over and settle upon it, the manufactures and merchandize of Europe must soon find a great additional consumption; and the many new ports and harbors where those Christian nations might settle, would be so many new markets for the sale of those manufactures, where they had little or no sale or consumption before. Besides, would not the success be delivering Europe from the depredations of powerful thieves, and their commerce and navigation from the rapine of a merciless crew, who are the ruin of thousands of families, and, in some sense the reproach of Christendom? Such measures as these are far from being impracticable; they are worthy of being undertaken by the princes and powers of Europe, and would therefore, bring infinitely more glory to the Christian name, than all their intestine wars among each other, which are the scandal of Europe, and the only thing that, at first, let in the Turks and other barbarians among them.

END of the FIRST VOLUME.

I N D E X

TO THE

F I R S T V O L U M E.

CONTAINING

A S I A and A F R I C A.

A.

A BEX in general, 337
 Abydus, or Avido, 300
 Abyssinia, or Upper Ethiopia, 326
 Abyssinians, 329
 Acham, 178
 Achen, the city of, 128
 Achombone, 427
 Acra, 292
 Acron, 423
 Adel, 338
 Adinelli, 298
 Adiquas, 353
 Adultery punished with death, 411, 413
 Æolis, 298
 Acra, 292
 Africa in general, 307
 Agonna, 423
 Agra, 201
 Agatton, 407
 Alacsheyer, the ancient Philadelphia, 298
 Aladulia, 297
 Albacore described, 182.
 Aleppo, 282
 ——— customs and manners of the Christian inhabitants, 285
 Algiers, kingdom of, 492
 ——— city of, 494
 Algerines, their persons, manners, and customs, 497
 Alexandretta, 287
 Alexandria, 314
 Amadabad, 212
 Amadia, 274
 Amaquas tree, description of, 355
 Amara, province of, 336
 Amboyna island, 111
 Amet-tree described, 97
 Amphia, 341
 Anamaboa, fort of, 423
 Anatolia, 296
 Andoman islands, 132
 Andrew, river of St. 430
 Angazeja, island of, 345
 Angola, 384
 Angos, 342
 Angot, kingdom of, 336
 Angouri, the ancient Ancyra, 298
 Angria, his dominions conquered by the English, 219
 Anian in general, 337
 Anisa, 241
 Anjengo, 204
 Annabon, island of, 434
 Anta, kingdom of, 427
 Antinopolis, ruins of, 321

VOL. I.

Anthony, fort of St. 428
 Antiquities of Egypt, 317
 ——— of Tunis, 507
 Antogonil-bay, in Madagascar, 352
 Antonio, island of St. 451
 Ants, very prejudicial on the Gold Coast, 420
 Apamia, 298
 Apes, many different species of them on the Gold Coast, 419
 Apollinopolis, ruins of, 325
 Apollonia, cape, 428
 Aquamboe, 423
 Arabia, Felix, 258
 ——— Deserta, 259
 ——— Petraea, ib.
 Arabs, 262
 Arabic, gum, how produced, 444
 Aranmakutan island, 72
 Arbela, 274
 Ardrah, kingdom of, 416
 ——— city of, 418
 Arebo, 407
 Areka-nut described, with its use, 147
 Arka, the ruins of that city, 287
 Armenia Major, 275
 Armenian Christians, 276
 Argun river, 75
 Arkico, 337
 Arracan, kingdom of, 177
 Arzerom, 275
 Arzew, city of, 493
 Aseension, island of, 433
 Asia in general, 7
 Asiatic Tartars bordering on the Caspian sea, 253
 Asia Minor, now called Natolia, 296
 Asp, description of, 361
 Asiaferida, how procured, 228
 Assen, 418
 Assyria, 274
 Astrachan, city of, 256
 Astrachan Tartary, ib.
 Astronomy of the Chinese, 43
 Atlas, that mountain described, 483
 Attaqua, 354
 Attinga, queen of, 224
 Ava, empire of, 174
 ——— the absolute power and servile homage paid to the sovereign, 176
 Augustine's bay is Madagascar, 352
 Avido, the ancient Abydus, 300
 Aurengabad, 215
 Aurels, mountains of, 407
 Axim, county of, 427
 Axuma, 335

* 2

B. BABFL-

B.

BABELMANDEL, 338
 Baboons of the Cape of Good Hope described, 359
 ——— their extraordinary cunning, *ib.*
 ——— of Macassar, 105
 Bachian island, 111
 Baffo, the ancient Paphos, 301
 Bagameder, kingdom of, 336
 Bagdat, 273
 Bagnios of the Turks, 269
 Bairam, feast of, 272
 Balbec, ruins of, 288
 Hancock, 166
 Banda islands in general, 112
 Bang, an intoxicating herb, 214
 Banian tree described, 180
 Bancalis, 131
 Bantam, town of, 118
 Banyans, 190, 194
 Barabinski Tartars, 89
 Barbora, 338
 Barbary in general, 480
 Barca, desert of, 513
 Barcelor, 223
 Bardoa, province of, 454
 Barks of China, 48
 Barrady river, 289
 Barfally, kingdom of, 443
 Bassaim, 215
 Batacola, 222
 Batavia, city of, 114
 Baths, enchanted ones, 496
 ——— of Nabel, 505
 Baydour, 222
 Bayjah, or Beja, 506
 Bedowcens, 509
 Bencoolen, in the island of Sumatra, 130
 Benematapa, 338
 Beer, or Bir, 274
 Bengal, 204
 Benguela, kingdom of, 383
 ——— old, city of, 384
 Benin, kingdom of, 402
 ——— city of, 405
 Bennet, a fish so called at the Cape of Good Hope, 363
 Betel leaf, the manner of chewing it, 147
 Bethlehem, 295
 Betlis, 274
 Biledulgerid, 457
 Bir, or Beer, 274
 Bird, a remarkable one for changing its colour whenever it moults, 410
 Birds-nests eaten as a great delicacy, 153
 Bishnagar, kingdom of, 222
 Bissago islands, 453
 Bissao, island of, 452
 Bithynia, 300
 Birzerta, 504
 Black sea described, 296
 Blower, a fish so called, 362
 Blue mountain described, 114
 Blue bird, description of, 361
 Boededo, 407
 Bohol island, 101
 Bombardment of the city of Tripoli, 513
 Bombay, 215
 Bona, 49
 Bona Villa, island of, 450
 Bonito described, 182
 Bonzes in China, the manner in which they impose on the people, 58
 Bornco, island of, in general, 121
 Bornou, province of, 454
 Bossora, 273
 Bourbon, *isle of*, 352
 Eouro island, 112
 Bouton island, *ib.*
 Bourtry, 427
 Bramins, 188

Bassem described, 363
 Bratski Tartars, 89
 Bravo, 338
 Brava, *isle of*, 450
 Bread-fruit-tree described, 95
 Bridges, extraordinary ones of China, 45
 Budio's religion, 23
 Buffaloes of the Cape of Good Hope described, 357
 Bugia, 495
 Bulam, *isle of*, 453
 Burning the dead, 192
 Burfa, 300
 Busiris, ruins of, 321
 Butcher's island, 217

C.

CAALEON, an instrument used by the Persians in smoking, 130
 Cachao, city and palaces of, 148
 Caffraria, 253
 ——— Proper, 380
 Caffres, *ib.*
 Cairo, Grand, 325
 ——— Old, *ib.*
 Caifar, the ancient Cæsarea, 297
 Calcutta, 204
 Calicut, 223
 Callimacha, 304
 Calmuc Tartars, 253
 Calvary, the church of the Holy Sepulchre upon that mountain described, 293
 Cambaya, 212
 Cambodia, or Camboya, 154
 Cambodians, their persons, dress, manners, &c. *ib.*
 Camelcons described, 299
 Camelopardus described, 328
 Camels of China, 30
 ——— of Persia described, 228
 Camondog tree described, 97
 Camphire-tree, description of, 355
 Canals, how cut in China, 27
 Canals of Egypt, 310, 316
 Cananor, 223
 Canara, province of, 222
 Canarians, 463
 Canary islands, 459
 Cape city, 378
 Cape cabbage-plant, 356
 Cape Coast, 424
 Cape-town, 378
 Cape Verd Islands, 450
 Caravans of India described, 180
 Caramania, 296
 Caria, 298
 Cars, or Kars, 275
 Carthage, 506
 Carwar, 222
 Casbin, 235
 Caspian sea, 253
 ——— why it never overflows its banks, *ib.*
 Cashmire, province of, 210
 Cassareen, 507
 Cassia-tree described, 97
 Casnagut, island of, 453
 Castro, 302
 Catacombs of Egypt, 320
 ——— near Latakia, 287
 Cataracts of the Nile, 309
 Catharine, St. convent of, on Mount Sinai, 259
 Catherineburg, 92
 Cayas, 459
 Cazegut, island of, 453
 Cebu, or Sebou river, 483
 Celebes, or Macassar island, 105
 Ceram island, 112
 Ceuta city, 486
 Ceylon, *isle of*, 132
 Chalcedon, 300
 Chaldea, 273
 Chaligan, 205

Chamtours,

Chanitours, 354
 Chandagri, 222
 Chandanagore, 204
 Cherafoul, 274
 Cherioon, town of, 118
 Chickens, the manner of hatching them in Egypt, 317
 Chimæra, mountain of, 296
 China-tower, 44
 China in general, 26
 China-paper, how made, 38
 China-ware, how made, ib.
 Chinese, their dress, manners, customs, &c. 31
 — a general character of them, 61
 Chintala, 298
 Chios, isle of, 303
 Chirigriguas, 354
 Chonofs, the ancient Colofs, 298
 Christiansburg, fort of, 423
 Christobal de la Laguna, St. 466
 Cilicia, 297
 Cinglasses, their manners, customs, &c. 133
 Cinnamon-tree, ib.
 Cinope, 298
 Circassian Tartary, 257
 Claas, a generous unfortunate Hottentot, his history, 365
 Clazomene, 298
 Clove-tree described, 111
 Cochaquas, 353
 Cochin China, 153
 Cochin Chinese, ib.
 Cochin in Malabar, 224
 Cocoa-tree described, 114
 Cæsar, now Caifar, 297
 Coffee-shrub described, 253
 Coins, weights, and measures of the Canary islands, 479
 — of Ceylon, 142
 — of China, 60
 — of Hindostan, 200
 — of Gambroon, 253
 — of Mocha, 264
 — of Morocco, 491
 — of Sumatra, 231
 — of Borneo, 125
 — of Siam, 169
 — of Persia, 253
 — of Algiers, 503
 Coletore, 206
 Colchis, now Mingrelia, 278
 Colophon, 298
 Colofs, now Chonofs, ib.
 Colossus of Rhodes, 302
 Commendo, kingdom of, 426
 Comombo, 325
 Comoro islands, 345
 Concordia, town of, 119
 Confucius, religion of, 56
 Congo, empire of, 383
 Congo Proper, 385
 — the manners and customs of the inhabitants, 387
 Conradsburg fort, 426
 Constantina, province of, 495
 — city of, 495
 Cora, 305
 Cordomelo, 304
 Coreo in general, 65
 Cormantin, 424
 Cormorants described, 80
 — trained up to fishing, 41
 Coos, now Stanchia, 306
 Coto, 408
 Cotton-shrub of China, 30
 Crane, description of, 360
 Cranganor, 223
 Crevecoeur fort, 423
 Crim Tartars, 255
 Cripple-wood-tree, description of, 355
 Crocodile of Egypt described, 311
 Crucifix, the manner of trampling it under foot at Japan, 20
 Curdistán, 274
 Cyprus, isle of, 301

D.

DACA, 205
 Dacha, a root much valued by the Hottentots, 366
 Dalay Lama, or sovereign pontiff of Tibet, 144
 Daman, 215
 Damaquas, 354
 Damascus, 289
 Dambea, province of, 336
 Danel, kingdom of, 443
 Dancaly, 337
 Dancing-girls of India, 184
 Dandaghs, 437
 Dangala, 327
 Dante, a description of, 386
 Date-tree described, 227
 Dauphin fort in Madagascar, 353
 Dead sea, 291
 Delli, 202
 Devil's Hill, a mountain so called, 352
 Derne, district and city, 513
 Deserts of Arabia, 259
 Desima island, 24
 Diamonds of Golconda, 205
 Diarbec, 274
 Dick's Cove, 428
 Dipas, or Thirst-serpent, a description of, 361
 Diu, 212
 Dogs, how fed in Kamtschatka, 79
 Dolphin described, 182
 Doris, 298
 Dorothea fort, 428
 Drunkenness, remarkable effect of, 183
 Disanmuran, 75
 Dunquas, 354
 Dubbah described, 482
 Ducks, wild, an extraordinary method of catching them, 42
 Dutch factories at Sumatra, 131
 — factory at Japan, history of, 24

E.

EARTH-hog, description of, 359
 Earthquakes in the isle of Teneriffe, 466
 Edolio described, 361
 Egypt in general, 308
 Egyptians, their manners, customs, &c. 311
 Elephanta island, 217
 Elephants of Ceylon, 135
 — of India, described, 181, 185
 — a diverting incident related of one at Achen, 128
 Elephantine island, 325
 El Hammah, 513
 Elk, African, description of, 353
 Elmina, St. George, 425
 English factories in Sumatra, 130
 — the manner in which they obtained the possession of
 Surat, 213
 Ensada-tree, description of, 386
 Ephefus 298
 Erzerom, 275
 Esne, or Esfenay, 324
 Eturpu island, 71
 Ethiopia in general, 327
 European settlements from Madras to Cape Comorin, 208
 Euxine sea, 296
 Eyraca Arabic, 273

F.

FAMAGUSTA, 301
 Fanin, 423
 Fekies religion, 22
 Fernando Po, island of, 434
 Ferreanah, 506
 Ferro, island of, 471
 Fetiches, the manner in which those idols are formed, 422
 Fetu, kingdom of, 424
 Fcz, city of, 485
 Fire, perpetual, 196

Fire

Fire, everlasting, of Persia, 244
 Fishing, how practised in China, 41
 Fish-ponds, a singular manner of stocking them, 41
 Flamingo, description of, 360
 Flying fish, 182
 Foë, sect of, in China, 57
 Foleys, 442
 Fonchial, town of, 480
 Fong-whang-ching, 69
 Formosa island, 62
 Ioro, 418
 Fort Royal, 425
 Fort William in Bengal, 204
 Fort St. George, 205
 Fort St. David, 209
 Fredericksburg, 428
 Fuego, one of the Cape Verd islands, 450
 Fuertaventura, island of, 459

G.

GAFSA, 506
 Galatia, 298
 Gallas, a barbarous nation, 336
 Gallina, island of, 453
 Gambia river, 437
 Gambroon, 252
 Ganges, river of, 179
 Gaoga, province of, 455
 Garrachica, 466
 Gaures, worshippers of fire, 196
 Gauroes, 354
 Gentoos of India, 188, 190, &c.
 Georgia, or Gurgistan, 277
 Gerizim, a mountain on which the Samaritans still worship, 292
 German, province of, 298
 Gesula, kingdom of, 487
 Gethsemane, 293
 Gilolo island, 112
 Gingi, or, Gingee, 209
 Gioghies, their penances, 194
 Ginseng, how gathered, 70
 Glutton, that animal described, 78
 Gnat-snappers described, 361
 Goa, 220
 Goats of several remarkable kinds at the Cape of Good Hope described, 359
 Gojam, province of, 336
 Golconda, 205
 Gold Coast, 418
 Gold-fish of the Cape of Good Hope, 362
 ——— of China, 31
 Golden-hen of China described, ib.
 Gold-tree, description of, 355
 Gomera, island of, 469
 Good Hope, Cape of, 353
 Gordium, 298
 Goree, island of, 449
 Government of Japan, 18
 ——— of the Arabs, 262
 ——— of the Abyssinians, 331
 ——— of the Hottentots, 373
 ——— of Congo, 395
 ——— of Loango, 399
 ——— of Benin, 405
 ——— of Whidah, 412
 ——— of Morocco, 489
 ——— of Algiers, 499
 ——— of Tripoli, 514
 Graciosa, island of, 459
 Gran Canari, island of, 462
 Greek Christians, a pious fraud annually performed by them, 294
 Green-peak described, 361
 Grisgris, a kind of charm used by the negroes, 447
 Gum island, 93
 Guinea in general, 408
 ——— pepper, description of that shrub, 431
 Gum-Senegal-tree described, 444
 Gurgistan, or Georgia, 277
 Guzarat, 212

H.

HACKREES, a remarkable carriage drawn by oxen, 185
 Hainan island, 64
 Hair-serpents, description of, 361
 Halicarnassus, 298
 Hamamet, 505
 Hart of the Cape of Good Hope described, 358
 Hawks used for hunting antelopes, 238
 Helena, island of St. 432
 Heliopolis, or Balbec, ruins of, 288
 ——— in Egypt, ruins of, 321
 Hessaquas, 354
 Heykoms, ib.
 Hiero, or Ferro, island of, 471
 Hindostan in general, 179
 Hippo, 496
 Hippopotamus, or river-horse, a description of, 328
 History of Japan, 16
 ——— of China, 49
 ——— of the Molucca islands, 108
 ——— of the first settlement of Sumatra, 129
 ——— of Palmyra, 261
 ——— of Egypt, 313
 ——— of Tonquin, 149
 ——— of the Cape of Good Hope, 377
 ——— of Congo, 395
 ——— of Whidah, 414
 ——— of the island of Goree, 449
 ——— of Barbary, 518
 Hottentots, country of, 353
 ——— their persons, dress, manners, customs, &c. 364
 House serpent, 362
 Hugley, 204
 Hunting of lions, tygers, and elephants, 370

I.

JABY, or Jabah, 427
 Jacatra, river of, 114
 Jachen, 417
 Jacob Everston, a fish so called at the Cape of Good Hope, 363
 Jago, island of St. 450
 Jakuti, the country of, 89
 Jaka fruit, 134
 Jaloffs, 442
 James-fort, on the Gold Coast, 423
 ——— on the river Gambia, 440
 Japanese, their dress, manners, customs, marriages, &c. 11
 Japan in general, 6
 Japara, town of, 118
 Java island, 113
 Iby river, 76
 Jebilee, 287
 Jedo, 15
 ——— palace at, 14
 Jemme, amphitheatre of, 507
 Jenesai river, 76
 Jerusalem, 292
 Jesuits, the manner in which they amused the emperor of China, 42
 India, 179
 Indostan in general, see Hindostan
 Indus, river of, 179
 Johannah, island of, 345
 ——— its history, 347
 John, island of St. 452
 ——— wilderness of St. 293
 Ionia, 298
 Johore, kingdom of, 172
 ——— islands, ib.
 ——— Lami, city of, ib.
 Jordan river, 291
 Isauria, 297
 Ischmit, the ancient Nicomedia, 300
 Isphahan, 233
 Judea, or Palestine, in general, 290
 Junks of China, 48
 Ivory, a remarkable kind found in the banks of the rivers in Siberia, 76

K. KABYLES.

K.

K ABYLES, their customs, manners, &c. 509
 Kairwan, 505
 Kilka Mongols, 74
 — river, *ib.*
 Kamski Tartars, 89
 Kamtschatka in general, 77
 Kanna, a root in great esteem among the Hottentots, 366
 Karkangery, 210
 Karical, *ib.*
 Kars, or Cars, 275
 Kerlen river, 74
 Keurboom-tree, description of, 355
 Kiam river, 27
 King of Whidah, raised from poverty to the throne, 412
 Kirin-ula, province of, 69
 Kirgeese Tartars, 255
 Koopmans, 354
 Korea in general, 65
 Koreki, the country of, 86
 Kouchu, a tree of China described, 28
 Kunatri island, 71
 Knor-cock and Knor-hen described, 360
 Kuriles, the country of, 85
 Kurilski islands, 71

L.

L ABYRINTH, Egyptian, 321
 Ladrone islands in general, 93
 Laho, 431
 Lahor, province of, 211
 Lakes in China produce beautiful flowers, 30
 La Mina-fort, 425
 Lamo, 341
 Lancerota, island of, 459
 Lantherns, feast of, in China described; with an account of its origin, 37
 Laodicea, now called Latakia, 287
 — catacombs at, *ib.*
 Laodicea, 298
 Laphao, town of, 119
 Latakia, 287
 Lena river, 76
 Leopard, description of, 357
 Lesbos, isle of, 302
 Lefgee Tartars, 255
 Leyto island, 101
 Ligor, 173
 Lion, description of, 357
 Lions of Barbary described, 482
 Lion-hill, a mountain so called, 353
 Loando, St. Paul de, 384
 Loango, kingdom of, 397
 — city of, 401
 Long-tongue, description of a bird so called, 361
 Louis fort, 444
 Louvo, 166
 Lowbareah, 507
 Luconia, or Manilla island, 101
 — taken by the English, 103
 Luxuries of the Indians, 186
 Lycaonia, 297
 Lycias, 296
 Lydia, 298

M.

M ACASSAR, city of, 107
 Machian island, 111
 Madagascar, island of, 348
 Madrafs, 206
 Mæonia, 398
 Madera, or Madeira islands, 479
 Magadexa, 338
 Magnesia, 298
 Malabar, peculiar customs of, 210
 Malacca, kingdom of, 170
 — city of, 171
 Malaguetta, or Grain Coast, 431
 Malayans, 126, 170
 Maldivia islands, 225
 Vol. I.

Maldivians, their persons and manners, 225
 Manati described, 79
 Manchew's country, 64
 Mandioca root, 385
 Manfro, 425
 Mangalor, 223
 Manilla, city of, 102
 Mano, empire of, 437
 Maratras, their history, 218
 Marbeu, river of, 483
 Marbuts of Mundingo, 448
 Marlborough-fort in the isle of Sumatra, 130
 Martaban, 166
 Mary, St. isle of, 352
 Masulipatan, 206
 Masbate island, 101
 Mastic, gum, how obtained, 304
 Matarea, 321
 Matthew, island of St. 434
 Mauritius, isle of, 352
 Mawry, or Mouree, 424
 May, island of, 450
 Mayotta, island of, 345
 Mazagan, city of, 486
 Mazenderon, province of, 227
 Mecca, 263
 — the holy house there described, *ib.*
 Medio, or Mehedia, 505
 Medina, 264
 Meiberg, 407
 Medrosan, 383
 Melinda, kingdom of, 339
 — city of, *ib.*
 Meliapour, 208
 Montisselli, the ancient Lycias, 296
 Mequinez, 485
 Merghen, 7
 Meribah, rock of, 259
 Mergee, 166, 169
 Mesrata, district of, 513
 Messa, city of, 487
 Mesopotamia, 274
 Miaco, 15
 Miletus, 298
 Mindanao, city of, 100
 — island, 99
 Mindora island, 101
 Mines of Gesula, 487
 — of Siberia, 76, 92
 Mingrelia, 278
 — customs, manners, and religion of the inhabitants, *ib.*
 Mirrone-tree, description of, 386
 Marbuts, negro priests, 447
 Mocha, 264
 Mogul, the extent of his dominions, 179
 Moguls, their manners and customs, 181
 Mohilla, island of, 345
 Moluccas, or Spice islands in general, 108
 — the various settlements made upon them, 109
 Mambaso, island and city of, 341
 Monaster, 505
 Mongalo, 342
 Mongols, country of, 72
 Monkeys of Celebes, 105
 Monkey-bezoar, description of, 124
 Monomotapa, 381
 Monomugi, 383
 Moors of India, their dress, manners, customs, &c. 183
 Moors, white, in the heart of Africa, 398
 Morocco, kingdom of, including that of Fez, 483
 — city of, 484
 Mofambique, island of, 342
 — city, 343
 Mostagan city, 493
 Mount Atlas described, 483
 Mountains, burning ones in Kamtschatka, 77
 Mustul, 275
 Mugden, province and city described, 69
 Mumbo-jumbo, an invention to frighten women, 448
 * b Mundingo,

Mundingo, kingdom of, 441
 Mummies, Egyptian, 320
 Musk-roe-buck described, 30
 Myfia, 300
 Mytelene, island of, 302

N.

NABEL, 505
 Nagay Tartars, 257
 Namaquas, 355
 Naples, the ancient Sychem, 292
 Naphta, springs of, 227
 Narea, or Enarea, province of, 336
 Narim, 91
 Nassau-fort, 424
 Nati, 305
 Natolia, or Asia Minor, 295
 — Proper, 297
 Nautilus, description of, 363
 Negapatan, 209
 Negroes island, 101
 Nero island, 113
 Niacaria, isle of, 305
 Nice, 300
 Nicholas, island of St. 451
 Nicobar islands, 132
 Nicomedia, 300
 Nicosi, 301
 Nierghi, 71
 Nile river, 309
 Nigritia, 434
 Nineveh, 274
 Nioffi described, 386
 Nubia in general, 326
 Nutmeg-tree described, 112

O.

OFFRA, 418
 Olivet, mount, 293
 Olympus, mount, 300
 Ommirabih, river of, 483
 Onoar, 222
 Opium, the manner of extracting it from poppies, 228
 — of India, 204, 213
 Oran, city of, 493
 Orange-fort, 427
 Orchilla-weed, description of, 459
 Ordeal trials in India, 195
 — at Benin, 407
 — at Siam, 165
 Orfa, 274
 Ormus, isle of, 252
 Orontes, river of, 280
 Orotava, 466
 Orula-tree, 134
 Osacca, 15
 Ostiack Tartars, 90
 Ostriches of the Cape of Good Hope described, 360
 Oxen used in war, 366

P.

PADANG, 131
 Pagodas described, 216
 Pahan, kingdom of, 173
 Palamboan, city of, 118
 Palestine in general, 290
 Palicate, or Pullicate, 206
 Palma, island of, 470
 Palmas, 462
 — Villa de, 470
 Palmyra, ruins of, described, 260
 — history of, 261
 Palm-tree described, and the manner of extracting wine from it, 419
 Pamphylia, 297
 Panay island, 101
 Paper-tree of Japan described, 8
 — how paper is made from it, 12
 Paper, Chinese, how made, 30
 Paphos, 301
 Paragoia, or Paragoa island, 101
 Paromufir island, 72

Persees, their religion, 196
 Patana, kingdom of, 172
 — city, 173
 Pate, 341
 Patna, 205
 Pattens, nation of, described, 210
 Peking, 46
 Pegu, 174
 Peguans, their customs, manners, religion, &c. 176
 Pelican described, 228
 Pemba, 341
 Pepper plant described, 126
 Pepper, Guinea, described, 431
 Pera, kingdom and capital, 173
 Pergamus, 300
 Persia in general, 226
 — tyranny of its government, 245
 Persepolis, the ruins of the ancient palace of, described, 235
 Persians, their dress, manners, and customs, 229
 — their religion and superstition, 241
 Pertipoly, 206
 Phenomenon, a remarkable one with respect to the climate on the different sides of the mountains of India, 179
 Phœnicia, 288
 Philadelphia, 298
 Philæ, island of, 325
 Philippina, or Samar island, 101
 Philippine islands in general, 96
 Philips's tower, 425
 Pholeys, 442
 Phrygia Major, 298
 — Minor, 300
 Physic, how practised by the Hottentots, 376
 Pike of Teneriffe, journey up it, 467
 Pilgrims to Mecca, 263
 Pisang figs, description of the plant, 355
 Pisidia, 297
 Plant, a remarkable one in the island of Samar, 97
 Plantain-tree described, ib.
 Pockaio, 428
 Pomegranate trees, description of, 355
 Pondicherry, 208
 Pontus, 298
 Pontus Cappadocius, 297
 — Polemoniac, ib.
 Poolowoy island, 113
 Pooloroon island, ib.
 Popo, kingdom of, 408
 Poppy, remarkable effect of sucking one, 204
 Porcupine of the Cape of Good Hope, description of, 359
 Porcupine-snail, 363
 Porto de Naos, 459
 Porto Santa Island, 480
 Prabat, 166
 Princes island, 434
 Printing, how practised in China, 33
 Prusa, 300
 Pullambam, 131
 Pullicat, or Pullicate, 206
 Pulo Aure, 172
 — Condore, 155
 — Pisang, 172
 — Timoun, ib.
 Pyramids of Egypt, 317

Q.

QUAQUA, 429
 Queda, 173
 Queen of Canara, her power, 222
 — of Attinga, 224
 Queen Anne's Fort in Guinea, 425
 Quiloa, island of, 342
 Quirimba, 341
 Quoja, kingdom of, 437

R.

RATS, remarkable ones, 79
 Realejo, 467
 Rattle-mouse described, 360
 Reffue-tree described, 133
 Rephidim, plain of, 260

Revenge,

Revenge, a very cruel one taken on the Hottentots, 378
 Resolutions of Barbary in general, 518
 Revolutions in Surat, 214
 Rhinoceros, description of, 357
 Rhodes, isle of, 302
 — city of, *ib.*
 Rhubarb, the plant described, 30
 Rhumay, that tree described, 95
 River horse described, 328
 Roida, isle of, 316
 Rosetto, 215
 Rubicon, 459
 Ruins of Persepolis, 235
 — of Palmyra, 260
 — of Arka, 287
 — of Balbec, 283
 — of Heliopolis, 321
 — of Buñris, *ib.*
 — of the celebrated labyrinth built by the twelve kings of Egypt, *ib.*
 — of Antinoopolis, *ib.*
 — of Tentyra, 322
 — of Thebes, *ib.*
 — of Lataopolis, 325
 — of Apollinopolis, *ib.*

S.

SABI, 409
 Sabu, 4-4
 Sadrafs, 208
 Saghalian-ula, 71
 Sago tree described, 97
 Sal, isle of, 451
 Salamis, 301
 Sallee, or Sela, city of, 436
 Salfelt island, 213
 Salvadore, St. 390
 Salvages, islands of the, 479
 Sama, 427
 Samaria, now Sebastia, 292
 Samoieda in general, 90
 Samos, isle of, 305
 Santa Cruz, town of, 466
 Sardis, 298
 Sarimpatam, 223
 — the inhabitants never kill in war, *ib.*
 Saumelpour, 205
 Sayd, or Sidon, 290
 Scanderoon, 287
 Scherbro island, 435
 — river, 434
 Schiras, 234
 Schamtschu island, 72
 Scio, isle of, 303
 Scorpions of the Cape of Good Hope, 362
 Sea-bever described, 80
 Sea-cats described, *ib.*
 Sea-bull, description of, 429
 Sea-devil, description of, *ib.*
 Sea-flea described, 362
 Sea-horse described, *ib.*
 Sea-fans, description of, 363
 Seals described, 79
 Seballa, the ancient Samaria, 292
 Sebi, a surprising kind of beetle in Japan, 11
 Seedy Donde, sanctuary of, 506
 Selinga river, 75
 Senegal river, 443
 Senna-tree described, 227
 Sennar, 327
 Serpent still worshipped in Egypt, 321
 Serpents worshipped at Whidah, 414
 — dancing of India, 190
 Serpent-stone, 362
 Sestos, river of, 432
 Severndroog, fortress of, 219
 Seze, a fruit peculiar to China, described, 27
 Sham, the ancient Damascus, 289
 Shantar islands, 71
 Shark described, 182
 Sheep with large tails, 281

Sherkel, 494
 Ships and boats of various kinds how built in Japan, 14
 Shoegoose, an animal used in hunting, 181
 Siam, kingdom of, 156
 — city of, 161
 — king of, his power and insolence, 162
 Siamese, their persons, dress, manners, customs, &c. 158
 Siba river, 75
 Siberia in general, 76
 Sibu, or Cibou island, 101
 Sidon, or Sayd, 290
 Sidra, gulph of, 512
 Sierra Leona, 434
 — river of, 436
 Silk cotton-tree described, 126
 Silk-worms, how treated in China, 39
 Sillebar, 130
 Silver-fish of the Cape of Good Hope, 363
 Sinai, mount, described, 259
 Sincapour, 172
 Sindy, province of, 211
 Sintos religion, 120
 Sky-rockets, remarkable ones of Pegu, 175
 Slaves, how treated on the slave coast, 418
 Smyrna, 299
 Socotra, 338
 Sofala, 343
 — the manner in which it became subject to the Portuguese, 344
 Sorrowful tree, 221
 Spiders of the Cape of Good Hope, 362
 Sonquas, 354
 Spoon-bill described, 360
 Stanchio, isle of, 306
 Star-fish described, 363
 Stingbing em, description of, 330
 Stink-wood-tree description of, 355
 Stone-brassem, described, 363
 Suaquam, 337
 Sucking-fish described, 183
 Suconda, 427
 Sumatra island, 125
 Sur, province of, 487
 — the ancient Tyre, 290
 Surat, 213
 Surgery, how practised by the Hottentots, 376
 Surgut, 91
 Surittan, province of, 280
 Sus, river of, 484
 Sufa, or Soufa, 505
 Sussaquis, 353
 Sychem, now Naplosa, 292
 Syria, 280
 Syriam, 175

T.

TABLE Hill, a mountain so called, 353
 Tabor, mount, 296
 Tocat, the Neocesarea of the ancients, 297
 Taflet, kingdom and city of, 487
 Tagoast, or Tagost, *ib.*
 Talapoins, the rules of that religious order, 166
 Tallow-tree described, 28
 Tangier, city of, 486
 Tanjore, 209
 Targa, province of, 454
 Tartary, 253
 Tatta, 212
 Tarudant city, 487
 Tavan, that fowl described, 98
 Tea-sbrub of Japan described, 8
 Tea, how prepared in Japan, 13
 Tea-shrubs of China, 29
 Tchukotkoi, the country of, 87
 Tedfi, 487
 Tentyra, ruins of, 322
 Teflis, 277
 Tegapatan, 224
 Tillicherry, 223
 Temple, a remarkable one cut in a rock, 217

Temples

Temples of Tunis, 507
 Tenacerin, 166
 Teneriffe, island and pike of, 465
 Tenez city, 494
 Terfitt, river of, 483
 Ternate island, 111
 Terra de Natal, 380
 Tessut, 487
 Tetuan, city of, 486
 Teufera, 458
 Thebes, ruins of, 322
 Thomas, St. 208
 Thome, island of St. 434
 Thyatira, 298
 Tibet in general, 145
 — Great and Little, ib.
 Tigra, province of, 335
 Timor island, 119
 Tipra, kingdom of, 177
 Tinian island, 94
 Tiromale Rayan Patuam, 210
 Tirtere, province of, 494
 Tobacco, the Hottentots fond of it, 365
 Tobolski, 91
 Tokorary, or Tokorado, 427
 Tombut, the kingdom of, 457
 Tomskoy, 91
 Tonquin in general, 146
 Tonquinese, their manners, customs, &c. 147
 Tooth Coast, 428
 Torpedo, description of, 362
 Tranquebar, 259
 Trebifond, 297
 Tree continually dropping water, 479
 Tree, serpent, of the Cape of Good Hope, 361
 Tremesen, province and city of, 492
 Tres Puntas, Cape, 428
 Trichinopoly, 209
 Tripoli, kingdom of, including that of Barca, 511
 Tripoli, or Tripolis of Syria, 288
 Troy, no remains of it left, 300
 Tsfiskar, province of, 71
 Tula river, 74
 Tumen, 91
 Tunkusi, the country of, 88
 Tunis, kingdom of, 503
 — city of, 504
 Tuniscens, their customs, manners, &c. 507
 Turkomania, or Arminia Major, 275
 Turkey in Asia, 265
 Turkish ladies, 266
 Turks, their manners, customs, &c. 267
 — their religion, 272
 Twi river, 75
 Tydore island, 111
 Tyger described, 73
 — of the Cape of Good Hope, 358
 Tyre, called by the Turks Sur, 290

U.

VALLEY of salt, 285
 Van, 275
 Varnish-tree of Japan, 8
 — of China, 28
 Virzimburs, their manners and customs, 351
 Ujin, that river described, 8
 Verd (Cape) islands, 450
 Vincent, isle of St. 451
 Vintain factory, 440
 Vistiapour, 220
 Vizagapatam, 206
 Utica, 506
 Volcanos in Japan, 7
 Volcano in the isle of Lancerota, 459
 Volisso, 304
 Urbs, or Tuberbs, 505
 Usbec Tartary, 255
 Ufuri river, 70
 Urile described, 81
 Urupe islands, 71

W.

WALI, a remarkable one in China, 44
 Wedenburgh, fort of, 426
 Werkhotauria, mountains of, 76
 Whidah, kingdom of, 409
 Whirlpools near Japan, 6
 White wax-tree of China described, 28
 Winderess of St. John, 295
 Wolves of the Cape of Good Hope, description of, 358
 Women burning themselves on the funeral pile of their husbands, 192
 — their rebellion against their husbands as great a crime as Asiatic tyranny over their wives, 239
 Worral, description of, 310

X.

XOLO, or Solo islands, 101

Y.

YELLOW fish of China described, 31
 — river, 27
 York island, 432

Z.

ZAARA in general, 454
 Zanaga, province of, 454
 Zanguebar, 339, 341
 Zara, or Zozara, 513
 Zebra described, 328
 Zegate, that plant described, 78
 Zeita, 337
 Zingana, description of, 429
 Zocotra, 338
 Zowan, mountain and town of, 503
 Zucnziga, province of, 454




G Fenning, Daniel
114 A new system of
F38 geography 3d ed.
1770
v.1

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C
39 12 10 17 01 010 8